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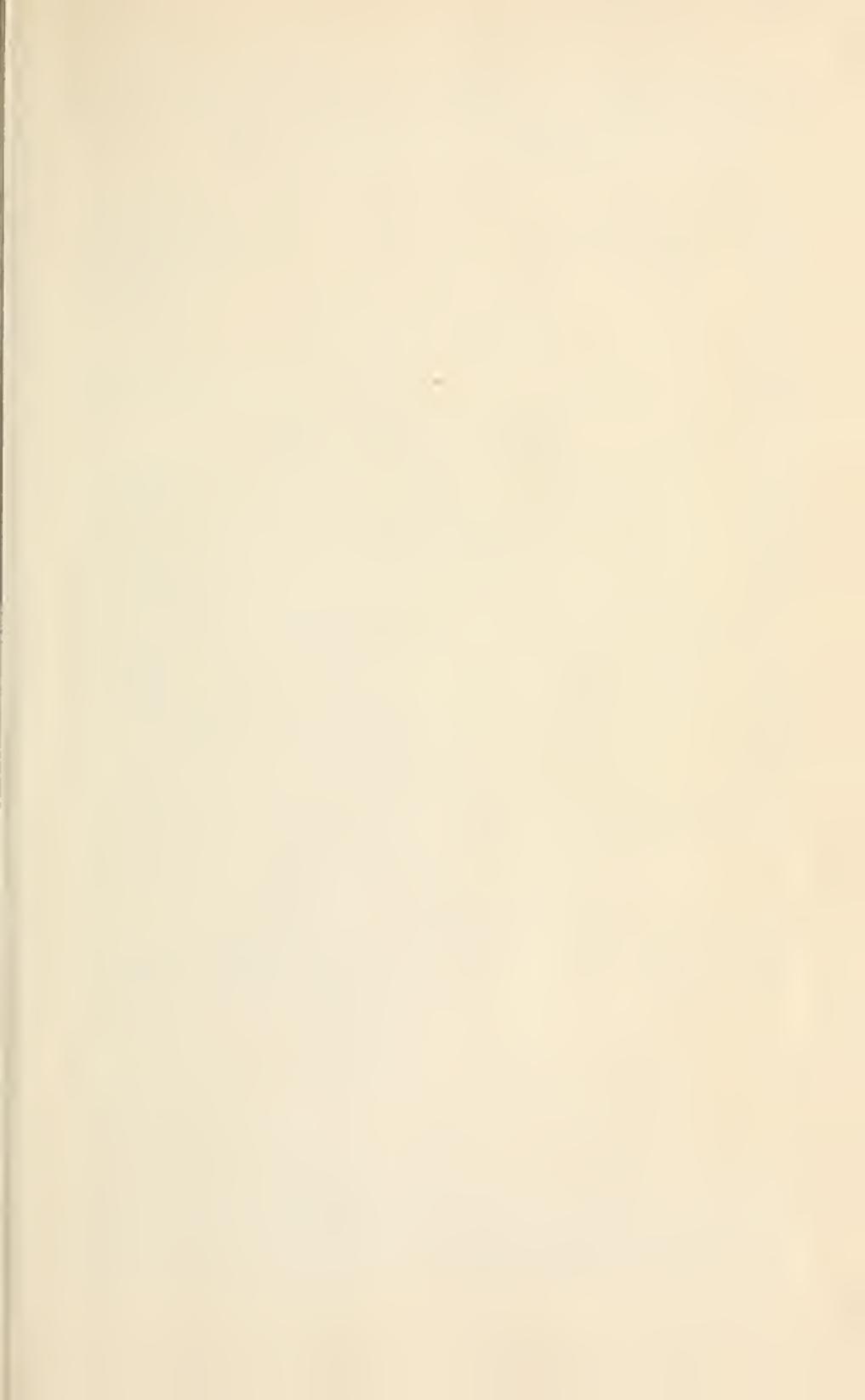
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March 12, 1890





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Andrews' Series of Latin School Books.

PUBLISHED BY CROCKER AND BREWSTER,
47 WASHINGTON STREET, BOSTON.

THE LATIN SCHOOL BOOKS prepared by Prof. E. A. ANDREWS, exclusive of his Latin-English Lexicon, founded on the Latin-German Lexicon of Dr. Freund, constitute two distinct series, adapted to different and distinct purposes. The basis of the First Series is Andrews' First Latin Book; of the Second, Andrews and Stoddard's Latin Grammar.

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This Series is designed expressly for those who commence the study of Latin at a very early age, and for such as intend to pursue it to a limited extent only, or merely as subsidiary to the acquisition of a good English education. It consists of the following works, viz.:—

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2. The Latin Reader, with a Dictionary and Notes, containing explanations of difficult idioms, and numerous references to the Lessons contained in the First Latin Book.

3. The Viri Romæ, with a Dictionary and Notes, referring, like those of the Reader, to the First Latin Book. This series of three small volumes, if faithfully studied according to the directions contained in them, will not only render the student a very tolerable proficient in the principles of the Latin language and in the knowledge of its roots, from which so many words of his English language are derived, but will constitute the best preparation for a thorough study of the English grammar.

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NEW SERIES F LATIN SCHOOL BOOKS.

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A

GRAMMAR

OF THE

LATIN LANGUAGE;

FOR THE

USE OF SCHOOLS AND COLLEGES.

BY

E. A. ANDREWS AND S. STODDARD.

THE SIXTY-FIFTH EDITION.

REVISED WITH CORRECTIONS AND ADDITIONS,

BY E. A. ANDREWS, LL. D.

BOSTON:

PUBLISHED BY CROCKER AND BREWSTER,

47 Washington Street.

1861.

F B 10/09/01

70
12/3/1890

Entered according to Act of Congress, in the year 1857,

BY CROCKER AND BREWSTER,

In the Clerk's Office of the District Court of Massachusetts.

P R E F A C E .

As more than twenty years have elapsed, since the first publication of this Grammar, it can scarcely be necessary, in offering to the public a revised edition of the work, to make more than a passing allusion to its original plan or to the circumstances to which it owed its origin.

For some years previous to the date of its publication, the progress of classical learning in Europe, and particularly in Germany, had been such, as plainly to indicate the necessity of a corresponding advance in the manuals of Latin grammar employed in the schools of this country. Their deficiencies had indeed become so apparent, that various attempts had already been made to furnish a remedy by means of translations of German grammars; but none of these, however excellent in many respects, had seemed to be fully adapted to the purpose for which they were intended.

To unite the acknowledged excellencies of the older English manuals and of the more recent German grammars was the special aim of the authors of this work; and to this end their attention was directed, first to the preparation of more extended rules for the pronunciation of the language, secondly to a clearer exposition of its inflectional changes, thirdly to the proper basis of its syntax, and fourthly to greater precision in its rules and definitions.

The system of rules for the division and accentuation of Latin words, prepared in pursuance of the plan which has just been specified, was accordingly more copious than any previously found in the Latin grammars in common use in this country. For the purpose also of preventing the formation of erroneous habits of pronunciation in the early part of the student's course, the penultimate quantities of all Latin words occurring in the Grammar were carefully marked, unless determinable by some general rule, and the paradigms were divided and accented in such a manner as to indicate their true pronunciation.

In their treatment of Latin etymology, the authors aimed to render its study less a mere exercise of memory, and in a greater degree an efficient aid in the general cultivation of the mental powers. The principal means adopted for this purpose consisted in the practical distinction, every where made in treating inflected words, between the root, or ground-form, and the termination.

The third prominent peculiarity of the original work was its direct derivation of the rules of Syntax from the logical analysis of sentences, and its distinct specification of the particular use of each of the several words of which a sentence is composed. This method of treating syntax—a method previously unknown in the schools of this country—has, since that period, been extensively adopted, and in some instances greatly extended, particularly in a portion of the English grammars recently published in this country, and has probably contributed more to the advancement of grammatical science, than any other innovation of modern times.

The errors noticed in the original work have been corrected, as successive editions have issued from the press, but no opportunity has occurred, until the present, of thoroughly revising it in every part. Two years of continuous labor have now been devoted to its revision, and to the purpose of rendering it conformable in all respects to the advanced position which it originally aspired to occupy.

In all the modifications which have now been made, I have aimed to accomplish these two purposes—to preserve, as far as possible, the identity of the work, and at the same time to bring it as near, as should be practicable, to the present state of philological science. Hence, while I have made no changes either in language or arrangement, but such as appeared to me quite necessary, I have omitted none which logical accuracy or requisite fulness of explanation seemed to demand. In doing even this it soon became evident, that the changes and additions must be more numerous, than would well consist with the convenient use of the old and the new editions in the same classes. Though not insensible of the trouble occasioned to the teacher by alterations in a familiar text-book, I could not but suppose, that such modifications as the progress of the last twenty years had rendered necessary, would still be welcomed by him, notwithstanding the personal inconvenience arising from the disturbance of his previous associations. To his pupils, who will have known no other form of the Grammar, than that in which it now appears, the work, it is believed, will not only be as easy of comprehension in its new, as in its old form, but in its practical application far more satisfactory.

Of the minor changes and additions occurring on almost every page, and even of the occasional rearrangement of small portions of the materials, it is unnecessary to speak particularly. The student familiar with former editions will at once detect these slight modifications, and note them in his memory for future use; and though he may fail to find a rule, exception, or remark on the page where he has been wont to see it, he will still meet with it in the same relative position,—in the same section and subdivision of the section in which it formerly appeared.

In the department of Orthoëpy will now be found some account of the Continental mode of pronouncing Latin; and, by means of the joint exhibition of

this and of the English methods, the student will be able to use the Grammar with equal facility, whether choosing to adhere to the usual pronunciation of English and American scholars, or preferring that of the continental schools.

In the Etymology of nouns, no other alteration need be specified, except the introduction, in the third declension, of "Rules for forming the nominative singular from the root." These are copied, in a modified form, from the editor's First Latin Book. In themselves they are of considerable utility in showing the mutual relations between the sounds of certain letters, and they are also closely connected with corresponding changes in some of the verbal roots. In the Etymology of adjectives, besides the minor modifications already alluded to, a few changes in arrangement have been made in those sections which relate to Comparison. To pronouns have been added some remarks on Pronominal Adjectives, which seemed to require a more particular notice, than they had heretofore received, both in their relation to each other and to the Adverbial Correlatives. The Etymology of particles has been treated somewhat more fully than in former editions—a fulness especially observable in relation to adverbs and conjunctions, and which was rendered necessary by the more extended treatment of those particles in the revised Syntax.

In almost every section of the Syntax the student will meet with modifications and especially with additions, which, as in other parts of the work, are introduced in such a manner as seldom to interfere with the references made to former editions in the series based upon this Grammar. The principal exception to the latter remark is to be found in sections 247—251, which relate to certain uses of the ablative.

A comparison of the Prosody in the present and former editions will show, that it has been revised with minute care in every part. Similar attention has also been given to the Appendix, in which will be found some additions relating to Roman Money, Weights and Measures. For the greater convenience of the student the Index in this edition has been much enlarged.

In conclusion, I would briefly indicate the principal sources from which have been derived the various additions and corrections, to which allusion has been made. In preparing the original work, the earlier editions of Zumpt's Grammar were consulted at almost every step, and while frequent use was made of the grammars of Scheller, Grant, Adam, Ruddiman, Hickie and others, the treatises of Zumpt were even then regarded as the most valuable embodiment of the principles of Latin philology. It was therefore natural and almost unavoidable, in revising a work which had in so many points received both its form and its substance from the earlier labors of that distinguished grammarian, to look to his maturer works for many of the materials by means of which our original sketch should be made more complete. Accordingly I have constantly consulted the last edition of his Grammar, translated by Dr. Schmitz, and have freely incorporated in this edition such

of its materials, as were suited to my purpose. In most cases his ideas have been either expressed in my own language, or in language so modified as to suit the general plan of my work. In the Etymology, and not unfrequently in the Syntax also, the copious Grammar of Ramshorn has furnished valuable materials; and the Grammars of Key and of Kühner, the latter translated by Prof. Champlin, have been consulted with profit and satisfaction. In the sections comprising conjunctions, and especially in those relating to grammatical analysis, I am happy to acknowledge my indebtedness to Prof. S. S. Greene of Brown University. To the sources already specified I must add the Latin Lexicon of Dr. Freund, in editing a translation of which I had frequent occasion to note such matters as promised to be of utility in the revision of this Grammar. The additions in the Appendix relating to Roman money, etc., are taken principally from Dr. Riddle's translation of Dr. Freund's School Dictionary. To these references I will only add, that such other notes relating to Latin philology, as I have made during the past twenty years, so far as they were adapted to my purpose, have either been used in my former occasional corrections, or are incorporated in the present edition.

In taking a final leave of the earliest of the elementary Latin works with which my name has been associated, and with which, in my own mind, must ever be connected the pleasant memory of my early friend and associate, Prof. Stoddard, I trust I shall be pardoned in commanding it once more to the kind indulgence of the teachers of this country, and in expressing the hope that, in its present form, it will be deemed not altogether unworthy of a continuance of the favor which it has so long received. I cannot indeed venture to indulge the hope, that all the imperfections of the work have even now been removed, or that, in my attempts to render it more perfect, I may not sometimes have fallen into new errors; but this I can truly say, that since its first publication I have devoted much time to its revision, and have sought to manifest my sense of the kindness with which it has been received, by doing all in my power to render it less unworthy of public favor.

E. A. ANDREWS.

New Britain, Conn., Oct., 1857.

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LATIN GRAMMAR.

§ 1. The Latin language is the language spoken by the ancient Romans. Latin Grammar teaches the principles of the Latin language. These relate,

1. To its written characters;
2. To its pronunciation;
3. To the classification and derivation of its words;
4. To the construction of its sentences;
5. To the quantity of its syllables, and its versification.

The first part is called Orthography; the second, Orthoëpy; the third, Etymology; the fourth, Syntax; and the fifth, Prosody.

ORTHOGRAPHY.

§ 2. Orthography treats of the letters, and other characters of written language, and the proper mode of spelling words.

1. The Latin alphabet consists of twenty-five letters. They have the same names as the corresponding characters in English. They are A, a; B, b; C, c; D, d; E, e; F, f; G, g; H, h; I, i; J, j; K, k; L, l; M, m; N, n; O, o; P, p; Q, q; R, r; S, s; T, t; U, u; V, v; X, x; Y, y; Z, z.
2. The Romans used only the capital letters.
3. *I* and *j* were anciently but one character, as were likewise *u* and *v*.
4. *W* is not found in Latin words, and *k* occurs only at the beginning of a few words before *a*, and even in these *c* is commonly used, except in their abbreviated form; as, *K* or *Kal.* for *Kulendæ* or *Calende*, the Calends.
5. *Y* and *z* are found only in words derived from the Greek.
6. *H*, though called a letter, only denotes a breathing, or aspiration.

DIVISION OF LETTERS.

§ 3. Letters are divided into *vowels* and *consonants*.

1. The vowels are *a, e, i, o, u, y.*
- The consonants are
divided into { Liquids, *l, m, n, r.*
 { Labials, *p, b, f, v.*
 { Mutes, { Palatals, *c, g, k, q, j.*
 { Linguals, *t, d.*
 { Sibilant, *s.*
 { Double consonants, *x, z.*
 { Aspirate, *h.*

2. *X* is equivalent to *cs* or *gs*; *z* to *ts* or *ds*; and, except in compound words, the double consonant is always written, instead of the letters which it represents. In some Greek words *x* is equivalent to *chs*.

DIPHTHONGS.

§ 4. Two vowels, in immediate succession, in the same syllable, are called a *diphthong*.

The diphthongs are *ae, ai, au, ei, eu, oe, oi, ua, ue, ui, uo, uu*, and *yi*. *Ae* and *oe* are frequently written together, *æ, œ*.

PUNCTUATION.

§ 5. The only mark of punctuation used by the ancients was a point, which denoted pauses of different length, according as it was placed at the top, the middle, or the bottom of the line. The moderns use the same marks of punctuation, in writing and printing Latin, as in their own languages, and assign to them the same power.

Marks of *quantity* and of *accent* are sometimes found in Latin authors, especially in elementary works:—

1. There are three marks of quantity, viz. $\acute{}$, $\bar{}$, $\grave{}$; the first denotes that the vowel over which it stands is short; the second, that it is long; the third, that it is doubtful, that is, sometimes long and sometimes short.

2. There are also three written accents—the acute (‘), the grave (‘), and the circumflex (‘). These were used by the old grammarians to denote the rising and sinking of the voice in the Roman mode of pronouncing words. (See §§ 14 and 15.) In modern elementary Latin works, the acute marks the emphatic syllable of a word, (§ 16), the grave distinguishes certain particles from other words spelled in the same manner; as, *quòd*, because; *quod*, which; and the circumflex is placed over certain penultimate and final syllables that are formed by contraction.

The diæresis (‘) denotes that the vowel over which it stands does not form a diphthong with the preceding vowel; as, *aér*, the air. It is used principally with *ae, ai*, and *oe*.

ORTHOËPY.

§ 6. Orthoëpy treats of the right pronunciation of words.

The ancient pronunciation of the Latin language being in a great measure lost, the learned, in modern times, have applied to it those principles which regulate the pronunciation of their own languages; and hence has arisen, in different countries, a great diversity of practice.

The various systems now prevalent in Europe, may, however, be reduced to two—the *Continental* and the *English*—the former prevailing, with only slight diversities, in most of the countries of continental Europe, and the latter in England. Their principal difference is found in the pronunciation of the vowels and diphthongs, since, in both methods, the consonants are pronounced in nearly the same manner.

THE CONTINENTAL METHOD.

[According to this system, each of the vowels, when standing at the end of a syllable, is considered as having but one sound, which, however, may be either short or long. Thus,

Short ā, as in hat.	Long ū, as in no.
Long ā, as in father.	Short ū, as in tub.
Short ē, as in met.	Long ū, as in full.
Long ē, as in there.	æ or œ, as e in there.
Short ī, as in sit.	au, as ou in our.
Long ī, as in machine.	eu, as in feudal.
Short ū, as in not.	ei, as i in ice.

REMARK. These sounds are sometimes slightly modified when followed by a consonant in the same syllable.]

THE ENGLISH METHOD.

In the following rules for dividing and pronouncing Latin words, regard has been had both to English analogy and to the laws of Latin accentuation. See § 14 and 15. The basis of this system is that which is exhibited by Walker in his “Pronunciation of Greek and Latin Proper Names.” To pronounce correctly, according to this method, a knowledge of the following particulars is requisite:—

1. Of the *sounds* of the letters in all their combinations.
2. Of the *quantities* of the penultimate and final syllables.
3. Of the place of the *accent*, both primary and secondary.
4. Of the mode of dividing words into *syllables*.

OF THE SOUNDS OF THE LETTERS.

I. OF THE VOWELS.

§ 7. A vowel, when ending an accented syllable, has always its long English sound; as,

pa'-ter, de'-dit, ri'-vus, to'-tus, tu'-ba, Ty'-rus; in which the accented vowels are pronounced as in *fatal, metre, vital, total, tutor, tyrant*.

1. *A*, at the end of an unaccented syllable, has nearly the sound of *a* in *father* or in *ah*, but less distinct or prolonged; as, *mu'-sa*, *e-pis'-tō-la*, *a-ce'r'-bus*, *Pal-a-mé'-des*; pronounced *mu'-zah*, etc.

2. *E, o*, and *u*, at the end of an unaccented syllable, have nearly the same sound as when accented, but shorter and less distinct; as, *re'-te*, *vo'-lo*, *u'-su-i*.

3. (a.) *I* final has always its long sound; as, *qui*, *au'-di*, *le-gā'-ti*.

REM. 1. The final *i* of *tibi* and *sibi* has its short sound.

(b.) *I*, at the end of an unaccented syllable not final, has an indistinct sound like short *e*; as, *Fa'-bi-us* (*fa'-be-us*), *phi-los'-ō-phus* (*phe-los'-o-phus*).

EXC. *I* has its long sound in the first syllable of a word the second of which is accented, when it either stands alone before a consonant, as in *i-do'-ne-us*, or ends a syllable before a vowel, as in *fi-ē'-bam*.

REM. 2. *Y* is always pronounced like *i* in the same situation.

§ 8. A vowel has always its *short* English sound, when followed by a consonant in the same syllable; as,

mang'-nus, *reg'-num*, *fin'-go*, *hoc*, *fus'-tis*, *cyg'nus*, in which the vowels are pronounced as in *magnet*, *seldom*, *finish*, *copy*, *lustre*, *symbol*.

EXCEPTION 1. *A*, when it follows *qu* before *dr* and *rt*, has the sounds of *a* in *quadrant* and in *quart*; as, *qua'-dro*, *quad-ra-gin'-ta*, *quar'-tus*. In other connections *a* before *r* has the sound of *a* in *part*; as, *par-ti'-ceps*, *ar'-ma*; except when followed by another *r*, as in *par-ri-ci'-da*.

EXC. 2. *Es*, at the end of a word, is pronounced like the English word *ease*; as, *ig'-nes*, *au'-des*.

EXC. 3. *Os*, at the end of plural cases, is pronounced like *ose* in *dose*; as, *nos*, *il'-los*, *dom'-t-nos*.

EXC. 4. *Post* is pronounced like the same word in English; so also are its compounds; as, *post'-quam*, *post'-e-a*; but not its derivatives; as, *pos-trē'-mus*.

EXC. 5. *E, i* and *y* before final *r*, or before *r* in a syllable not final, when followed in the next syllable by any other consonant, except *r*, have the sound of *e* and *i* in the English words *her* and *fir*; as, *fer*, *fert*, *fer-ti-lis*; *hir*, *hir-cus*, *myr'-tus*.

II. OF THE DIPHTHONGS.

§ 9. *Ae* and *oe* are always diphthongs unless separated by diaeresis. They are pronounced as *e* would be in the same situation; as, *æ'-tas*, *æs'-tas*, *pæ'-na*, *æs'-trum*.

1. *Ai, ei, oi*, and *yi*, usually have the vowels pronounced separately. When they are accented, and followed by another vowel, the *i* is pronounced like initial *y*, and the vowel before it has its long sound; as, *Maia*, *Pompeius*, *Troia*, *Harpyia*; pronounced *Ma'-ya*, *Pom-pe'-yus*, *Tro'-ya*, *Har-py'-ya*.

REMARK 1. *Ei*, when a diphthong and not followed by another vowel, is pronounced like *i*; as in *hei*, *om-neis*.

2. *Au*, when a diphthong, is pronounced like *aw*; as, *laus*, *au-rum*, pronounced *laws*, etc.

REM. 2. In the termination of Greek proper names, the letters *au* are pronounced separately; as, *Men-e-lā-us*.

3. *Eu*, when a diphthong, is pronounced like long *u*; as, *heu*, *Orpheus* (or'-phuse), *Eu-phrātes*.

REM. 3. The letters *eu* are pronounced separately in the terminations *eus* and *eum* of Latin nouns, and of all adjectives, whether Greek or Latin, except neuter; as, *ur-ce-us*, *me-us*, *me-um*, *e-um*. In other situations they form a diphthong; as, *Eu-rō-pa*, *Thē-seus*, *e-heu*.

4. *Ua*, *ue*, *ui*, *uo*, *uu*, when diphthongs, are pronounced like *wa*, *we*, etc.; as, *lin-gua*, *quē-ror*, *sua-de-o*, *quō-tus*, *ē-quus*. They are always diphthongs after *q*, usually also after *g*, and often after *s*.

5. *Ui* in *cui* and *huic*, when monosyllables, is pronounced like *wi*, and by some like long *i*.

III. OF THE CONSONANTS.

§ 10. The consonants have, in general, the same power in Latin as in English words.

The following cases, however, require particular attention.

C.

C has the sound of *s* before *e*, *i*, and *y*, and the diphthongs *ə*, *æ*, and *eu*; as, *ce-do*, *cī-bus*, *Cæ-sar*, *cæ-lum*, *ceu*, *Cy-rus*. In other situations, it has the sound of *k*; as, *Ca-to*, *cru-dus*, *lac*.

1. *Ch* has always the sound of *k*; as, *charta* (kar'-tah), *machīna* (mak'-ē-nah).

Exc. *C*, following or ending an accented syllable, before *i* followed by a vowel, and also before *eu* and *yo*, has the sound of *sh*; as, *socia* (so'-she-ah), *caduceus* (ca-du'she-us), *Sicyon* (sish'-e-on).

REMARK. In the pronunciation of the ancient Romans, the hard sound of *c* and *g* seems to have been retained in all their combinations.

G.

G has its soft sound, like *j*, before *e*, *i*, and *y*, and the diphthongs *ə* and *æ*; as *ge-nus*, *ag-i-lis*, *Gy'-ges*, *Gæ-tū'-li*. In other situations, it has its hard sound, as in *bag*, *go*.

Exc. When *g* comes before *g* soft, it coalesces with it in sound; as, *agger* (aj'-er), *exaggeratio* (ex-aj-e-ra'-she-o).

S.

§ 11. *S* has generally its hissing sound, as in *so*, *thus*.

Exc. 1. (a.) When *si* followed by a vowel is immediately preceded by a consonant in an accented syllable, the *s* has the sound of *sh*; as, *Per-si-a* (per'-she-a).

14 QUANTITIES OF PENULTIMATE AND FINAL SYLLABLES.

(b.) But when *si* or *zi* followed by a vowel is immediately preceded by an accented vowel, the *s* or *z* has the sound of *zh*; as, *As-pa'-si-a* (*as-pa'-zhe-ah*), *Sa-ba'-zi-a* (*sa-ba'-zhe-ah*).

NOTE. In a few proper names, *s* preceded by a vowel in an accented syllable and followed by *i* before another vowel, has the sound, not of *zh*, but of *sh*; as, *A'-si-a* (*a'-she-a*): so *Sosia*, *Theodosia*, *Lysias*.

Exc. 2. *S*, at the end of a word, after *e*, *æ*, *au*, *b*, *m*, *n*, and *r*, has the sound of *z*; as, *res*, *as*, *laus*, *trabs*, *hi'-ems*, *lens*, *Mars*.

English analogy has also occasioned the *s* in *Cte'-sar*, *cæ-sū'-ra*, *mi'-ser*, *mu'-sa*, *re-sid'-u-um*, *cau'-sa*, *ro'-sa*, and their derivatives, and in some other words, to take the sound of *z*. *Ces-a-re'-a*, and the oblique cases of *Cesar*, retain the hissing sound; so likewise the compounds of *trans*; as, *trans'-e-o*.

T.

§ 12. 1. *T*, following or ending an accented syllable before *i* followed by a vowel, has the sound of *sh*; as, *ratio* (*rá'-she-o*), *Sulpitius* (*sul-pish'-e-us*).

Exc. *T*, in such case, retains its hard sound (*a*) after *s*, *t*, or *x*; as, *Sal-lus'-ti-us*, *Brut'-ti-i*, *Sex'-ti-us*: (b) in proper names in *tion* and *tyon*; as, *Eu-ryt'-i-on*, *Am-phi-c'-ty-on*; and (c) in old infinitives in *er*; as, *flec'-ti-er*, for *flec'-ti*.

X.

2. *X*, at the beginning of a syllable, has the sound of *z*; at the end, that of *ks*; as, *Xenōphon* (*zen'-o-phon*); *axis* (*ak'-sis*).

Exc. 1. When *ex* or *ux* is followed by a vowel in an accented syllable, *x* has the sound of *gz*; as, *exemplum* (*eg-zem'-plum*), *ux-o'-ri-us* (*ug-zo'-re-us*), *inexhaustus* (*in-eg-zaus'-tus*).

Exc. 2. *X*, ending an accented syllable before *i* followed by a vowel, and before *u* ending a syllable, has the power of *ksh*; as, *noxius* (*nok'-she-us*), *pexui* (*pek'-shu-i*).

REMARK. *Ch* and *ph*, before *th*, in the beginning of a word, are silent; as, *Chthonia* (*tho'-ni-a*), *Phthia* (*thi'-a*). Also in the following combinations of consonants, in the beginning of words of Greek origin, the first letter is not sounded:—*mne-mon'-i-ca*, *gna'-vus*, *tme'-sis*, *Cte'-si-as*, *Ptol-e-mæ'-us*, *psal'-lo*.

OF THE QUANTITIES OF THE PENULTIMATE AND FINAL SYLLABLES.

§ 13. 1. The *quantity* of a syllable is the relative time occupied in pronouncing it.

2. A *short* syllable requires, in pronunciation, half the time of a *long* one.

REM. The *penultimate* syllable, or *penult*, is the last syllable but one. The *antepenult* is the last syllable but two.

The quantity of a syllable is generally to be learned from the rules of prosody, §§ 282—301; but for the convenience of the student, the following general rules are here inserted:—

3. A vowel before another vowel or *h* is short.

4. Diphthongs, not beginning with *u*, are long.

5. A vowel before *x*, *z*, *j*, or any two consonants, except a mute followed by a liquid, is long by *position*, as it is called.

6. A vowel naturally short before a mute followed by a liquid is common, *i. e.* either long or short.

In this Grammar, when the quantity of a penult is determined by one of the preceding rules, it is not marked; in other cases, except in dissyllables, the proper mark is written over its vowel.

To pronounce Latin words correctly, it is necessary to ascertain the quantities of their last two syllables only; and the rules for the quantities of final syllables would, for this purpose, be unnecessary, but for the occasional addition of enclitics. As these are generally monosyllables, and, for the purpose of accentuation, are considered as parts of the words to which they are annexed, they cause the final syllable of the original word to become the penult of the compound. But as the enclitics begin with a consonant, the final vowels of all words ending with a consonant, if previously short, are, by the addition of an enclitic, made long by position. It is necessary, therefore, to learn the quantities of those final syllables *only* which end with a vowel.

OF ACCENTUATION.

I. OF LATIN ACCENTS.

§ 14. 1. Accent, in Latin, signifies the rising and falling of the voice in pronouncing the syllables of a Latin word. It is a general rule of the Latin language, that every word has its accent. The enclitics, however, have no accent of their own, but they modify the accent of the words to which they are annexed, and prepositions lose their accent, when they precede the cases which they govern.

2. The Latin language has three accents, the acute ('), or rising tone, the grave ('), or falling tone, and the circumflex (^), composed of the acute and the grave, *i. e.* of the rising and the falling tone.

3. A monosyllable, when short by nature, takes the acute, when long by nature, the circumflex accent; as, *pix*, *ét*, *párs*; *dōs*, *jūs*, *spēs*.

4. In words of two syllables, the penult is always accented; as, *pá'ter*, *mā'-ter*, *pen'-na*.

REM. 1. Words of two syllables have the circumflex accent, when the vowel of the penult is naturally long and that of the last syllable short; as, *Rō-mā*, *mū-sá*, *lū-cē*, *jū-ris*; if otherwise, they have the acute; as, *hō'-mō*, *dē'as*, *Rō'-mā* (abl.), and *ar'-īcē*, in which *a* is long only by position.

5. In words of more than two syllables, if the penult is long, it is accented; but if it is short, the accent is on the antepenult; as, *a-mī'-cus*, *dom'-ī-nus*.

REM. 2. When the accent of a word of more than two syllables falls upon the penult, it may be either the circumflex or the acute according as the last syllable is short or long. The antepenult can take no accent except the acute, and in no case can the accent be drawn farther back than to the antepenult.

EXC. Vocatives of the second declension in *i*, instead of *ie*, from nominatives in *ius*, and genitives in *i*, instead of *ū*, are accented as they would be, if the rejected letters were annexed, *i. e.* with the acute upon the penult, even when it is short; as, *Vir-gil-i*; *Va-lē'-ri*, *in-gē'-ni*. So, also, the compounds of *fācere* with words which are not prepositions; as, *cal-e-fā'-cit*, *tep-e-fā'-cit*.

§ 15. If the penult is common, the accent, in prose, is upon the antepenult; as, *vol'-ū-er-is*, *phar'-ē-tra*, *ib'-ī-que*: but genitives in *ius*, in which *i* is common, accent their penult in prose; as, *u-nī'-us*, *is-tī'-us*.

REM. 8. All the syllables of a Latin word, except that on which the acute or circumflex accent falls, are supposed to have the grave accent, and were pronounced with the lower tone.

1. The rules for the *accentuation* of compound and simple words are the same; as, *se'-cum*, *sub'-e-o*.

2. In accentuation, the enclitics *que*, *ne*, *re*, and also those which are annexed to pronouns,* are accounted constituent parts of the words to which they are subjoined; as, *i'-ta*, *i'-ă-que*; *vi'-rum*, *vi-rum'-que*.

II. OF ENGLISH ACCENTS.

§ 16. Accent, in English, is a particular stress of voice upon certain syllables of words. Cf. § 5, 2.

According to the English method of pronouncing Latin, a word may have two, three, or even four accents. That accent which is nearest to the termination of the word, and which always corresponds in position with the Latin accent, is called the *primary* or *principal* accent, and the *secondary* accent is that which next precedes the primary. The *third* and *fourth* accents, in like manner, precede the secondary, and are subject in all respects to the same rules; as, *pă'-ter*, *mă'-ter*, *ser-mō'-nes*, *dom'-l-nis*; *pe-ric'-ă-lum*, *con"-ju-ra'-ti-o*, *op"-por-tu'"-ni-tă'-tes*, *ex-er'"-ci-ta'"-ti-on'"-i-bus'-que*.

1. If only two syllables precede the primary accent, the secondary accent is on the first; as, *mod"-e-ră'-tus*, *tol"-e-rab'-ă-lis*.

2. If three or four syllables stand before the primary accent, the secondary accent is placed, sometimes on the first, and sometimes on the second syllable; as, *de-mon"-stra-ban'-tur*, *ad'-o-les-cen'-ti-a*.

3. Some words which have only four syllables before the primary accent, and all which have more than four, have *three* accents; as, *mod'"-e-ra"-ti-ō'-nis*, *tol'"-e-ra-bil'"-i-ō'-rem*, *ex-er'"-ci-ta"-ti-ō'-nis*.

DIVISION OF WORDS INTO SYLLABLES.

VOWELS.

§ 17. Every Latin word is to be divided into as many syllables, as it has separate vowels and diphthongs.

REMARK. In the following rules, the term *vowel* includes not only single vowels, but diphthongs; and when a particular vowel is mentioned, a diphthong, also, ending with that vowel is intended.

CONSONANTS.

SPECIAL RULES.

§ 18. REMARK. The following special rules, relating to particular letters or to particular combinations of letters, are in all cases to be regarded rather than the general rules, §§ 19—23, when the latter are inconsistent with the former.

1. *H*, when standing alone between two vowels, is always joined to the vowel that follows it.

Thus, *mi'-hi*, *tra'-hē-re*, *co'-hors*, *co"-hor-ta'-ti-o*.

* These are *te*, *met*, *pte*, *ce*, *cine*, and *dem*; as, *tute*, *egōmet*, *meapte*, *hicce*, *hiccne*, *idem*.

2. *Ch*, *ph*, and *th*, in the division of words into syllables, are considered, not as separate letters, but as single aspirated mutes, and hence are never separated.

Thus, *A-chil'-les*, *Ach''-ra-dī'-na*, *Neph'-ē-le*, *Te'-thys*.

3. *Gl*, *tl*, and *thl*, when standing alone between any two vowels, unless the first be *u*, and *bl* after *u* are always separated.

Thus, *Ag'y'-le*, *Ag-lau'-rus*, *At'-las*, *ath-let'-i-cus*; — *Pub'-li-us*, *Pub-lic'-ō-la*, *res-pub'-li-ca*.

4. In writing syllables, *x*, when standing alone between two vowels, is united to the vowel before it, but, in pronouncing such syllables, its elementary sounds are separated.

Thus, *sax'-um* (*sak'-sun*); *ax-il'-lu* (*ak-sil'-lah*); *ex-em'-plum* (*eg-zem'-plum*); *ux-o'-ri-us* (*ug-zo'-re-us*).

GENERAL RULES.

I. SIMPLE WORDS.

§ 19. A.—A single Consonant between two Vowels.

1. A single consonant, or a mute with *l* or *r*, between the *last two vowels* of a word, or between the vowels of any two *unaccented* syllables, must be joined to the latter vowel.

Thus, *t* in *pō'-ter* and *au'-tem*; *th* in *ō'-ther*; *cl* in *Hi-er'-ō-cles*; *q* in *ā'-qua*; *cr* in *ā'-cris* and *vol'-ū-cris*; *chr* in *a'-chras*; *r* in *tol''-e-ra-bil'-i-us*; *m* in *el'-y-mo-lō'-yi-a*; *l* in *am''-bu-lā-tō'-ri-us*; and *gr* in *per''-e-gri-na'-ti-o*. Respecting *ch* and *th* cf. § 18, 2.

Exc. *Tib'-i* and *sib'-i* are commonly excepted.

§ 20. 2. A single consonant, or a mute with *l* or *r*, *before* the vowel of an accented syllable, must be joined to the accented vowel.

Thus, *t* in *i-tin'-ē-ra*; *d* in *vi-dē'-to*; *th* in *ē-the'-ri-us*; *cl* in *Eu-clī'-des* and *Her''-a-clī'-a*; *gr* in *a-gres'-tis* and *a-gric'-ō-la*; *pr* in *ca-pre'-ō-i-us*; *q* in *a-quā'-ri-us*; and *phr* in *Eu-phrā'-tes*.

§ 21. 3. A single consonant *after* the vowel of any accented syllable, except a penult, must be joined to the accented vowel.

Thus, *m* in *dom'-i-nus* and *dom''-i-na'-ti-o*; *t* in *pat'-ē-ra*; *th* in *Scyth'-i-a*; and *q* in *aq'-ui-la* (*ak'-we-lah*), and *Aq''-ui-ta'-ni-a* (*ak''-we-ta'-ne-ah*).

4. When a mute with *l* or *r* follows the vowel of any accented syllable, except the penult, the mute is to be joined to the accented vowel.

Thus, *cr* in *ac'-ri-ter*, *ac''-ri-mo'-ni-a*; *tr* in *det''-ri-men'-tum*; *pr* in *cap'-ri-pes*, *cap''-ri-mul'-gus*, *phl* in *Paph''-la-go'-ni-a*; and *phr* in *Aph''-ro-dis'-i-a*. Respecting *phl* and *phr* cf. § 18, 2.

EXCEPTIONS TO THE 3D AND 4TH RULES.

Exc. 1. A single consonant, or a mute with *l* or *r*, after an accented *a*, *e*, or *o*, and before two vowels the first of which is *e*, *i*, or *y*, must be joined to the syllable following the accent.

Thus, *d* in *ra'-di-us*, *te'-di-um*, *me''-di-ā'-tor*; *r* in *ha'-re-o*, *Ca''-ry-ā'-tes*; *ch* in *bra'-chi-un*; *q* in *re'-qui-es*, *re''-qui-es'-co*; *tr* in *pa'-tri-us*, *E-nō'-tri-a*; and *r* and *l* in *ce''-re-a'-li-a*.

Exc. 2. A single consonant or a mute with *l* or *r*, after an accentuated *u*, must be joined to the vowel following it.

Thus, *r* in *lu'-ri-dus*, *au'-re-us*; *cr* in *Eu'-cri-tus*; *gl* in *ju'-glans*; and *pl* in *Nau'-pli-us*, *du'-pli-co*, and *du''-pli-ca'-ti-o*. Cf. § 18, 3.

§ 22. B.—Two Consonants between two Vowels.

Any two consonants, except a mute followed by *l* or *r* in the cases before mentioned, when standing between two vowels, must be separated.

Thus, *rp* in *cor'-pus*, *rm* in *for'-ma* and *ger-mā'nus*; *rv* in *ca-ter'-va*; *sc* in *ad-o-les'-cens*; *nn* in *an'-nus*; *phlh* in *aph'-tha*; *ch* in *Bac'-chus* and *Bac''-cha-na'-li-a*; and *tlh* in *ath-lē'-ta*.

C.—Three or four Consonants between two Vowels.

1. When three consonants stand between any two vowels, the last, or, if that be *l* or *r* after a mute, the two last, are joined to the latter vowel.

Thus, *mpt* in *emp'-tor*, *ad-emp'-ti-o*; *str* in *fe-nes'-tra*; *mpl* in *ex-em'-plum*; *rlhr* in *ar-thri'-tis*.

2. When four consonants stand between two vowels, two are joined to each vowel; as, *nstr* in *trans-trum*.

II. COMPOUND WORDS.

§ 23. 1. In dividing a compound word into syllables the component parts are to be separated, if the former part ends with a consonant; as, *ab-es'-se*, *in'-ers*, *cir'-cum-er'-ro*, *su'-pēr-est*, *sub'-ī-tus*, *præ-ter'-e-a*, *trans'-ī-tur*, *sub'-stru-o*. So, also, if a consonant is inserted to prevent hiatus, it is joined to the preceding vowel; as, *prod'-e-o*, *red'-e-o*, *sed-it'-i-o*.

2. But if the former part either ends with a vowel, or has dropped its termination, it is to be divided like a simple word; as, *def'-ē-ro*, *dil'-ī-gens*, *be-nev'-o-lus*, *præs'-to*, *eg'-ō-met*;—*po'-tes*, *po-tes'-tis*, *an''-i-mad-ver'-to*, *ve'-ne-o* (from *venum*, *eo*), *mag-nan'-ī-mus*, *am-bā'-ges*, *lon-gæ'-vus*.

ETYMOLOGY.

§ 24. 1. Etymology treats of the different classes of words, their derivation, and their various inflections.

2. The classes, into which words are divided in reference to their significance, are called *Parts of Speech*.

3. The parts of speech in Latin are eight—*Substantive or Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection.*

4. The first four are *inflected*; the last four, which are sometimes called *Particles*, are *not inflected*, except that some adverbs change their termination to express comparison.

REM. Substantives, pronouns, and adjectives are often included by grammarians under the general term *nouns*; but, in this Grammar, the word *noun* is used as synonymous with *substantive* only.

§ 25. 1. To verbs belong *Participles, Gerunds, and Supines*, which partake of the meaning of the verb, and the inflection of the noun.

2. *Inflection*, in Latin grammar, signifies a change in the termination of a word. It is of three kinds—*declension, conjugation, and comparison.*

3. Nouns, adjectives, pronouns, participles, gerunds, and supines, are *declined*; verbs are *conjugated*, and adjectives and adverbs are *compared*.

NOUNS.

§ 26. 1. A substantive or noun is the *name* of an object.

2. A *proper noun* is the name of an individual object; as, *Cæsar*; *Rōma*, Rome; *Tibēris*, the Tiber.

3. A *common* or *appellative* noun is the name of a class of objects, to each of which it is alike applicable; as, *hōmo*, man or a man; *aris*, a bird; *quercus*, an oak; *leo*, a lion; *mendacium*, a falsehood.

4. A *collective* noun is one which, in the singular number, denotes a collection of individuals; as, *exercitus*, an army.

REM. 1. The following are examples of nouns used as collectives, viz. *exercitus, gens, juventus, multitudo, nobilitas, plebs, populus, turba, vis, and vulgus.*

5. An *abstract* noun is the name of a quality, action, or other attribute; as, *bonitas*, goodness; *gaudium*, joy; *festinatio*, haste.

REM. 2. A *concrete*, in distinction from an abstract noun, is one which denotes an object that has an actual and independent existence; as, *Rōma, hōmo, populus, ferrum.*

6. A *material* noun is the name of a substance considered in the gross; as, *lignum*, wood; *ferrum*, iron; *cibus*, food.

REM. 3. Proper, abstract, and material nouns become common, when employed to denote one or more of a class of objects. A verb in the infinitive mood is often used as an abstract noun.

7. To nouns belong *gender, number, and case.*

REM. 4. Adjectives and participles have likewise different genders, numbers, and cases, corresponding to those of nouns.

GENDER.

§ 27. 1. The gender of a noun is its distinction in regard to sex.

2. Nouns have three genders—the *masculine*, the *feminine*, and the *neuter*.

3. The gender of Latin nouns is either *natural* or *grammatical*.

4. Those nouns are naturally masculine or feminine, which are used to designate the sexes; as, *vir*, a man; *mulier*, a woman.

5. Those are grammatically masculine or feminine, which, though denoting objects that are neither male nor female, take adjectives of the form appropriated to nouns denoting the sexes.

Thus, *dominus*, a lord, is naturally masculine, because it denotes a male; but *sermo*, speech, is grammatically masculine, because, though not indicative of sex, it takes an adjective of that form which is appropriated to nouns denoting males.

6. The grammatical gender of Latin nouns depends either on their signification, or on their declension and termination. The following are the general rules of gender, in reference to *signification*. Many exceptions to them, on account of *termination*, occur: these will be specified under the several declensions.

§ 28. MASCULINES. 1. Names, proper and appellative, of all male beings are masculine; as, *Homērus*, Homer; *pāter*, a father; *consul*, a consul; *ēquus*, a horse.

As proper names usually follow the gender of the general name under which they are comprehended; hence,

2. Names of rivers, winds, and months, are masculine, because *florus*, *ventus*, and *mensis*, are masculine; as, *Tibēris*, the Tiber; *Aquīlo*, the north wind; *Aprilis*, April.

Exc. *Styx* and some names of rivers in *a* and *e* are feminine. §§ 62, and 41, 1.

3. Names of mountains are sometimes masculine, because *mons* is masculine; as, *Othrys*, a mountain of Thessaly; but they usually follow the gender of their termination; as, *hic** *Atlas*, *hic Idū*, *hoc Sōracte*.

§ 29. FEMININES. 1. Names, proper and appellative, of all female beings are feminine; as, *Helēna*, Helen; *māter*, a mother; *juvenca*, a heifer.

2. Names of countries, towns, trees, plants, ships, islands, poems, and gems, are feminine; because *terra*, *urbs*, *arbor*, *planta*, *nāvis*, *insula*, *fabūla*, and *gemma*, are feminine; as,

Ēgyptus, Egypt; *Corinthus*, Corinth; *pārus*, a pear-tree; *nardus*, spikenard; *Centaurus*, the ship Centaur; *Sāmos*, the name of an island; *Euhāchus*, the Eunuch, a comedy of Terence; *amethystus*, an amethyst.

Exc. Names of countries and islands in *um*, *i*, and (plur.) *a*, *ōrum*, are neuter.—Names of towns in *i*, *ōrum*; four in *o*, *ōnis*, viz. *Trusino*, *Hippo*, *Narbo*, and *Sibno*, with *Tunes*, *Taras*, and *Canōpus*, are masculine. Names of towns in *um* or *on*, *i*, and (plur.) *a*, *ērum*; those in *e* and *ur* of the third declension, indeclinable nouns in *i* and *y*, and some barbarous names, as *Suthul*, *Hispul* and *Gatir* are neuter.—Names of trees and plants in *er* of the third declension, (§ 60), with *bacur* and *rōbur* are neuter. A few names in *us*, *i*, (§ 50), with *oleaster*, *pinaster*, *Styrax* and *uncō* are masculine.—A few names of gems in *us*, *i*, are also masculine.

* To distinguish the gender of Latin nouns, grammarians write *hic* before the masculine, *hac* before the feminine, and *hoc* before the neuter.

§ 30. COMMON AND DOUBTFUL GENDER. Some words are either masculine or feminine. These, if they denote things animate, are said to be of the *common gender*; if things inanimate, of the *doubtful gender*.

Of the former are *pārens*, a parent; *bos*, an ox or cow: of the latter, *finis*, an end.

The following nouns are of the common gender:—

Adolescens, <i>a youth.</i>	Exsul, <i>an exile.</i>	Palumbes, <i>a wood-pigeon.</i>
Affinis, <i>a relative by marriage.</i>	Grus, <i>a crane.</i>	Pārens, <i>a parent.</i>
Ales, <i>a bird.</i>	Hospes, <i>a guest, a host.</i>	Par, <i>a mate.</i>
Antistes, <i>a chief priest.</i>	Hostis, <i>an enemy.</i>	Præses, <i>a president.</i>
Auctor, <i>an author.</i>	Index, <i>an informer.</i>	Præsul, <i>a chief priest.</i>
Augur, <i>an augur.</i>	Infans, <i>an infant.</i>	Princeps, <i>a prince or princess.</i>
Bos, <i>an ox or cow.</i>	Interpres, <i>an interpreter.</i>	Serpens, <i>a serpent.</i>
Cāuis, <i>a dog.</i>	Jūdex, <i>a judge.</i>	Sacerdos, <i>a priest or priestess.</i>
Civis, <i>a citizen.</i>	Juvēnis, <i>a youth.</i>	Satelles, <i>a life-guard.</i>
Cōmes, <i>a companion.</i>	Martyr, <i>a martyr.</i>	Sus, <i>a swine.</i>
Conjux, <i>a spouse.</i>	Municeps, <i>a burgess.</i>	Testis, <i>a witness.</i>
Consors, <i>a consort.</i>	Mus, <i>a mouse.</i>	Vātes, <i>a prophet.</i>
Convīva, <i>a guest.</i>	Nēmo, <i>nobody.</i>	Verna, <i>a slave.</i>
Custos, <i>a keeper.</i>	Obses, <i>a hostage.</i>	Vindex, <i>an avenger.</i>
Dux, <i>a leader.</i>	Patruēlis, <i>a cousin.</i>	

The following hexameters contain nearly all the above nouns:—

Conjux, atque pārens, princeps, patruēlis, et infans,
Affinis, vindex, jūdex, dux, milēs, et hostis,
Augūr, et antistes, juvēnis, convīva, sacerdos,
Mūni-que-ceps, vātes, adolescens, cīvis, et auctor,
Custos, nēmo, cōmes, testis, sus, bōs-que, cānis-que,
Pro consorte tōri par, præsul, verna, satelles,
Mus-que obses, consors, interprēs, et exsūl, et hospes.

§ 31. 1. When nouns of the common gender denote males, they take a masculine adjective; when they denote females, a feminine.

2. The following are either masculine or feminine in sense, but masculine only in grammatical construction:—

Artifex, <i>an artist.</i>	Fur, <i>a thief.</i>	Lātro, <i>a robber.</i>
Auspex, <i>a soothsayer.</i>	Hēres, <i>an heir.</i>	Libēri, <i>children.</i>
Eques, <i>a horseman.</i>	Hōmo, <i>a man or woman.</i>	Pēdes, <i>a footman.</i>

To these may be added personal appellatives of the first declension; as, *advēna*, a stranger; and some gentile nouns; as, *Persa*, a Persian.

§ 32. 1. The following, though masculine or feminine in sense, are feminine only in construction:—

Copiae, <i>troops.</i>	Op̄crae, <i>laborers.</i>	Vigilie, <i>watchmen.</i>
Custodie, <i>guards.</i>	Prōles, <i>offspring.</i>	

2. Some nouns, signifying persons, are neuter, both in their termination and construction; as,

<i>Acroāma, a buffoon.</i>	<i>Mancipinū, } a slave.</i>	<i>Scortum, }</i>	<i>a prostitute.</i>
<i>Auxilia, auxiliaries.</i>	<i>Servitūm,</i>	<i>Prostibūlūm,</i>	

3. (a.) In some personal appellatives masculines and feminines are distinguished by different terminations affixed to the same root. The masculines end in *us, er, o, tor*, etc.; the feminines in *a* or *trix*; as, *cōquus, cōqua*; *magister, magistra*; *lēno, lēna*; *inventor, inventrix*; *tibicen, tibicēna*; *āvus, avia*; *rex, regīna*; *poēta, poētria*.

(b.) So also in some names of animals; as, *ēquus, ēqua*; *gallus, gallina*; *leo, lea* and *leana*. Sometimes the words are wholly different; as, *taurus, vacca*.

4. Some names of animals are sometimes masculine and sometimes feminine without regard to difference of sex; as, *anguis, serpens, dāma, talpa, tigris, coluber* and *colubra*, etc.

§ 33. EPICENES. Names of animals which include both sexes, but admit of an adjective of one gender only, are called *epicene*. These commonly follow the gender of their terminations.

Thus, *passer*, a sparrow, *corvus*, a raven, are masculine; *aquila*, an eagle, *rul̄pes*, a fox, are feminine; though each of them is used to denote both sexes.

NOTE. This class includes the names of animals, in which the distinction of sex is seldom attended to. When it is necessary to mark the sex, *mas* or *femina* is usually added.

§ 34. NEUTERS. Nouns which are neither masculine nor feminine, are said to be of the neuter gender; such are,

1. All indeclinable nouns; as, *fus, nēfas, nihil, gummi, pondo*.

2. Names of letters; as, *o longum, long o*. But these are sometimes feminine, *litēra* being understood.

3. Words used merely as such, without reference to their meaning; as, *pater est dissyllabum*; *pater* is dissyllabic.

4. All infinitives, imperatives, clauses of sentences, adverbs, and other particles, used substantively; as *scire tuum*, your knowledge; *ult̄num vale*, the last farewell; *hoc diu*, this (word) diu.

REMARK. 1. Words derived from the Greek retain the gender which they have in that language.

REM. 2. Some nouns have different genders in the singular and plural, and are called *heterogeneus* nouns. See § 92.

NUMBER.

§ 35. 1. (a.) Number, in nouns, is the form by which they denote whether they represent one object or more than one.

(b.) Latin nouns have two numbers.—the *singular* and the *plural*,—which are distinguished by their terminations. The singular number denotes one object; the plural, more than one.

PERSON.

2. The person of a noun or pronoun is the character sustained by the object which it represents, as being the speaker, the person addressed, or the person or thing spoken of.

Hence there are three persons. The speaker is of the *first person*, the person addressed is of the *second person*, and the person or thing spoken of is of the *third person*.

CASES.

§ 36. Many of the relations of objects, which, in English, are denoted by prepositions, are, in Latin, expressed by a change of termination.

Cases are those terminations of nouns, which denote their relations to other words. Latin nouns have six cases; viz. *Nominative*, *Genitive*, *Dative*, *Accusative*, *Vocative*, and *Ablative*.

REMARK. Though there are six cases in each number, no noun has in each number so many different terminations.

§ 37. 1. The nominative denotes the relation of a *subject* to a *noun verb*; as, *ego scribo*, *I write*. *Caius dicit*, *Caius says*.

2. The genitive denotes *origin*, *possession*, and many other relations, which, in English, are expressed by the preposition *of* or by the *possessive case*; as, *Vita Cæsaris*, the *life of Caesar*, or *Cæsar's life*.

3. The dative denotes that *to* or *for* which any thing is, or is done; as, *Ille mihi librum dedit*, *He gave the book to me*.

4. The accusative is either the *object* of an active verb, or of certain prepositions, or the *subject* of an infinitive.

5. The vocative is the form appropriated to the name of any object which is addressed.

6. The ablative denotes *privation*, and many other relations, especially those expressed in English by the prepositions *with*, *from*, *in*, or *by*.

REMARK. The nominative and vocative are sometimes called *casus recti*, i. e. the uninflected cases; and the others, *casus obliqui*; i. e. the oblique or inflected cases.

DECLENSIONS.

§ 38. The regular forming of the several cases in both numbers, by annexing the appropriate terminations to the root, is called *declension*.

The Latin language has five declensions or modes of declining nouns, distinguished by the termination of the genitive singular, which, in the first declension, ends in *æ*, in the second in *i*, in the third in *is*, in the fourth in *us*, and in the fifth in *ei*.

§ 39. The following table exhibits a comparative view of the terminations or case-endings of the five declensions.

TERMINATIONS.

Singular.

I.	II.	III.	IV.	V.
	M.	N.	M.	N.
<i>Nom.</i>	ă,	ūs, ěr, ūm,	ōr, etc. ě, etc.	ūs, ū,
<i>Gen.</i>	æ,	ī,	īs,	ēs,
<i>Dat.</i>	æ,	ō,	ī,	ēi,
<i>Acc.</i>	ām,	ūm,	ěm, (im), ě, etc.	ū, ēm,
<i>Voc.</i>	ă,	ě, ěr, ūm,	ōr, etc. ě, etc.	ū, ēs,
<i>Abl.</i>	ā.	ō.	ě, (i.)	ē.

Plural.

<i>Nom.</i>	æ,	ī,	ēs, ū, (iā),	ūs, ū,	ēs,
<i>Gen.</i>	ārūm,	ōrūm,	ūm, (iūm),	ūm, ūm,	ērūm,
<i>Dat.</i>	īs,	is,	ībūs,	ībūs, (ūbūs),	ēbūs,
<i>Acc.</i>	ās,	ōs,	ēs, ū, (iā),	ūs, ū,	ēs,
<i>Voc.</i>	æ,	ī,	ēs, ū, (iā),	ūs, ū,	ēs,
<i>Abl.</i>	īs.	is.	ībūs.	ībūs, (ūbūs).	ēbūs.

Remarks.

§ 40. 1. The terminations of the nominative, in the third declension, are very numerous. See §§ 55, 58, 62, 66.

2. The accusative singular of masculines and feminines, always ends in *m*.

3. The vocative singular is like the nominative in all Latin nouns, except those in *us* of the second declension.

4. The nominative and vocative plural always end alike.

5. The genitive plural always ends in *um*.

6. The dative and ablative plural always end alike;—in the 1st and 2d declensions, in *is*; in the 3d, 4th, and 5th, in *bus*.

7. The accusative plural of masculines and feminines, always ends in *s*.

8. Nouns of the neuter gender have the accusative and vocative like the nominative, in both numbers; and these cases, in the plural, always end in *a*.

9. The 1st and 5th declensions contain no nouns of the neuter gender, and the 4th and 5th contain no proper names.

10. Every inflected word consists of two parts—a *root*, and a *termination*. The root or *crude form*, is the part which is not changed by inflection. The termination is the part annexed to the root. The root of a *declined* word may be found by removing the termination of any of its oblique cases. The case commonly selected for this purpose is the genitive singular.

11. The preceding table exhibits terminations only. In the fifth declension, the *e* of the final syllable, though unchanged, is considered as belonging to the termination.

FIRST DECLENSION.

§ 41. Nouns of the first declension end in *ă*, *ē*, *ās*, *ēs*. Those in *a* and *e* are feminine; those in *as* and *es* are masculine.

Latin nouns of the first declension end only in *a*. They are thus declined:

<i>Singular.</i>		<i>Plural.</i>	
<i>Nom.</i>	<i>mū'-să,</i>	<i>a muse;</i>	<i>Nom.</i> <i>mu'-sæ,</i>
<i>Gen.</i>	<i>mu'-sæ,</i>	<i>of a muse;</i>	<i>Gen.</i> <i>mu-să'-rūm,</i>
<i>Dat.</i>	<i>mu'-sæ,</i>	<i>to a muse;</i>	<i>Dat.</i> <i>mu'-sīs,</i>
<i>Acc.</i>	<i>mu'-săm,</i>	<i>a muse;</i>	<i>Acc.</i> <i>mu'-săs,</i>
<i>Voc.</i>	<i>mu'-să,</i>	<i>O muse;</i>	<i>Voc.</i> <i>mu'-sæ,</i>
<i>Abl.</i>	<i>mu'-să,</i>	<i>with a muse.</i>	<i>Abl.</i> <i>mu'-sīs,</i>

In like manner decline

<i>Au'-la, a hall.</i>	<i>Lit'-ě-ra, a letter.</i>	<i>Sa-git'-ta, an arrow.</i>
<i>Cu'-ra, care.</i>	<i>Lus-cin'-i-a, a nightingale.</i>	<i>Stel'-la, a star.</i>
<i>Ga'-le-a, a helmet.</i>	<i>Mach'-i-na, a machine.</i>	<i>Tō'-ga, a gown.</i>
<i>In'-sū-la, an island.</i>	<i>Pen'-na, a feather, a quill.</i>	<i>Vi'-a, a way.</i>

NOTE. As the Latin language has no article, appellative nouns may be rendered either with or without the English articles *a*, *an*, or *the*, according to their connection.

EXCEPTIONS IN GENDER.

§ 42. 1. Names proper and appellative of men, as, *Sulla*, *Cinna*; *poēta*, a poet; *nauta*, a sailor; and names of rivers, though ending in *a*, are masculine: § 28, 1 and 2. But the following names of rivers have been used as feminine: viz. *Albula*, *Allia*, *Druentia*, *Garumna*, *Himera*, *Matrona*, *Mosella*, *Trebia*. *Lēte* is always feminine.

Ossa and *Œta*, names of mountains, are masculine or feminine.

2. *Hadria*, the Adriatic sea, *dāma* in Virgil and Statius, and *talpa* in Virgil, are masculine.

EXCEPTIONS IN DECLENSION.

§ 43. *Genitive singular.* 1. The poets sometimes formed the genitive singular in *āt*; as, *aula*, gen. *aulāt*.

2. *Familia*, after *pāter*, *māter*, *filius*, or *filia*, usually forms its genitive in *as*; as, *mater-familias*, the mistress of a family; gen. *matris-familias*; nom. plur. *matres-familias* or *familiārum*. Some other words anciently formed their genitive in the same manner.

Genitive plural. The genitive plural of patronymics in *es*, of several compounds in *cōla* and *gēna*, and of some names of nations, is sometimes, especially in poetry, formed in *um* instead of *ārum*; as, *Æneādum*, *Cælicōlum*, *terrīgēnum*, *Lapīthum*. So *amphōrum*, *drachmārum*, for *amphorārum*, *drachmārum*.

Dative and Ablative plural. The following nouns have sometimes *ābus* instead of *is*, in the dative and ablative plural, especially when it is necessary to distinguish them from the same cases of masculines in *us* of the second declension having the same root; as, *filiis et filiābus*, to sons and daughters.

Dea, a goddess.
Filia, a daughter.

Equa, a mare.
Mūla, a she mule.

The use of a similar termination in *anīma*, *asīna*, *liberta*, *nāta*, *conserva*, and some other words, rests on inferior authority.

GREEK NOUNS.

§ 44. Nouns of the first declension in *ē*, *ās*, and *ēs*, and some also in *ā*, are Greek. Greek nouns in *ā* are declined like *musa*, except that they sometimes have *ān* in the accusative singular; as, *Ossa*; acc. *Ossam*, or *Ossan*.

Greek nouns in *e*, *as*, and *es*, are thus declined in the singular number:—

<i>N.</i> Pe-nel'-ō-pē,	<i>N.</i> Ἀ-e-nē'-ās,	<i>N.</i> Au-chī'-sēs,
<i>G.</i> Pe-nel'-ō-pēs,	<i>G.</i> Ἀ-e-nē'-āx,	<i>G.</i> An-chī'-sæ,
<i>D.</i> Pe-nel'-ō-pæ,	<i>D.</i> Ἀ-e-nē'-āx,	<i>D.</i> An-chī'-sæ,
<i>Ac.</i> Pe-nel'-ō-pēn,	<i>Ac.</i> Ἀ-e-nē'-ām or ān,	<i>Ac.</i> An-chī'-sēn,
<i>V.</i> Pe-nel'-ō-pē,	<i>V.</i> Ἀ-e-nē'-ā,	<i>V.</i> An-chī'-sē or ā,
<i>Ab.</i> Pe-nel'-ō-pē.	<i>Ab.</i> Ἀ-e-nē'-ā.	<i>Ab.</i> An-chī'-sā or ē.

§ 45. In like manner decline

Al'-o-e, <i>aloes</i> .	Ti-ā'-ras, <i>a turban</i> .
E-pit'-ō-me, <i>an abridgment</i> .	Co-mē'-tes, <i>a comet</i> .
This'-be.	Dy-nas'-tes, <i>a ruler</i> .
Bo'-rē-as, <i>the north wind</i> .	Pri-am'-I-des, <i>a son of Priam</i> .
Mi'-das.	Py-ri'-tes, <i>a kind of stone</i> .

1. Most proper names in *es*, except patronymics, follow the third declension; but in the accusative they often have both *em* and *en*, and in the vocative both *es* and *e*. See §§ 80, IV, and 81.

2. Greek nouns of the first declension, which admit of a plural, are declined in that number like the plural of *musa*.

3. The Latins frequently change the terminations of Greek nouns in *ēs* and *ē* into *ā*; as, *Atrides*, *Atrida*, a son of Atreus; *Perse*, *Perxa*, a Persian; *geomētra*, a geometrician; *Circe*, *Circa*; *epitōme*, *epitōma*; *grammatica*, *grammar*; *rhetorice*, *rhetorica*, oratory.—So also *tiāras*, *tiāra*.

SECOND DECLENSION.

§ 46. Nouns of the second declension end in *ēr*, *īr*, *ūs*, *ūm*, *os*, *on*. Those ending in *um* and *on* are neuter; the rest are masculine.

Nouns in *er*, *us*, and *um*, are thus declined:—

SINGULAR.

<i>A lord.</i>	<i>A son-in-law.</i>	<i>A field.</i>	<i>A kingdom.</i>
<i>N.</i> dōm'-I-nūs,	gē'-nēr,	ā'-gēr,	reg'-nūm,
<i>G.</i> dom'-I-nī,	gen'-ē-ri,	ā'-grī,	reg'-nī,
<i>D.</i> dom'-I-nō,	gen'-ē-rō,	ā'-grō,	reg'-nō,
<i>Ac.</i> dom'-I-nūm,	gen'-ē-rūm,	ā'-grūm,	reg'-nūm,
<i>V.</i> dom'-I-nē,	ge'-nēr,	ā'-gēr,	reg'-nūm,
<i>Ab.</i> dom'-I-nō.	gen'-ērō.	ā'-grō.	reg'-nō.

PLURAL.

<i>N.</i> dom'-i-nī,	gen'-ě-rī,	a'-grī,	reg'-nă,
<i>G.</i> dom-i-nō'-rūm,	gen-e-rō'-rūm,	a-grō'-rūm,	reg-nō'-rūm,
<i>D.</i> dom'-i-nīs,	gen'-ě-ris,	a'-gris,	reg'-nis,
<i>Ac.</i> dom'-i-nōs,	gen'-ě-rōs,	a'-grōs,	reg'-nā,
<i>V.</i> dom'-i-nī,	gen'-ě-rī,	a'-grī,	reg'-nă,
<i>Ab.</i> dom'-i-nīs.	gen'-ě-ris.	a'-gris.	reg'-nis.

Like *domīnus* decline

- An'-i-mus, *the mind.* Fō'-cus, *a hearth.* Nu'-mē-rus, *a number.*
 Clip'-e-us, *a shield.* Gla'-di-us, *a sword.* O-ce'-ā-nus, *the ocean.*
 Cor'-vus, *a raven.* Lū'-eus, *a grove.* Trō'-chus, *a trundling-hoop.*

NOTE. Nouns in *us* of the second declension are the only Latin nouns, whose nominative and vocative singular differ in form. See § 40, R. 3.

§ 47. A few nouns in *er*, like *gener*, add the terminations to the nominative singular, as a root. They are the compounds of *gēro* and *fēro*; as, *armiger*, -ēri, an armor-bearer; *Lucifer*, -ēri, the morning star; and the following:—

A-dul'-ter, <i>an adulterer.</i>	Lī'-ber, <i>Bacchus.</i>	Pu'-er, <i>a boy.</i>
Cel'-ti-bēr, <i>a Celtiberian.</i>	Lib'-ē-ri, (<i>plur.</i>), <i>children.</i>	Sō'-cer, <i>a father-in-law.</i>
I'-ber, <i>a Spaniard.</i>	Pres'-bȳ-ter, <i>an elder.</i>	Ves'-per, <i>the evening.</i>

Mul'-ci-ber, *Vulcan*, sometimes has this form.

§ 48. 1. All other nouns in *er* reject the *e* in adding the terminations, (§ 322, 4), and are declined like *ager*; thus,

A'-per, <i>a wild boar.</i>	Lī'-ber, <i>a book.</i>	Al-ex-an'-der.
Aus'-ter, <i>the south wind.</i>	Ma-gis'-ter, <i>a master.</i>	Is'-ter.
Fā'-ber, <i>a workman.</i>	On'-a-ger, <i>a wild ass.</i>	Teu'-cer.

2. *Vir*, a man, with its compounds, and the patrial *Trēvir*, (the only nouns in *ir*,) are declined like *gener*.

Like *regnum* decline

An'-trum, <i>a care.</i>	Ex-em'-plum, <i>an example.</i>	Præ-sid'-i-um, <i>a defence.</i>
A'-tri-um, <i>a hall.</i>	Ne-go'-ti-um,* <i>a business.</i>	Sax'-um, <i>a rock.</i>
Bel'-lum, <i>war.</i>	Nī'-trum, <i>natron.</i>	Scop'-trum, <i>a sceptre.</i>

EXCEPTIONS IN GENDER.

§ 49. 1. The following nouns in *us* and *os* are feminine:—

Abyssus, <i>a bottomless pit.</i>	Dialectos, <i>a dialect.</i>	Miltos, <i>vermilion.</i>
Alvus, <i>the belly.</i>	Diphthongus, <i>a diphthong.</i>	Phārus(os), <i>a light-house.</i>
Antidotus, <i>an antidote.</i>	Dōmus, <i>a house, home.</i>	Plinthus, <i>the base of a column.</i>
Arctos(us), <i>the Northern Bear.</i>	Erēmus, <i>a desert.</i>	Vannus, <i>a corn-fan.</i>
Carbāsus, <i>a sail.</i>	Hūmus, <i>the ground.</i>	

2. Greek nouns in *ōlus* (ἥδως), and *mētros*, are likewise feminine; as, *synōdus*, an assembly; *diamētros*, a diameter.

* Pronounced ne-go'-she-um. See § 12.

§ 50. Names of countries, towns, trees, plants, etc. are feminine. See § 29, 2.

Yet the following names of plants are masculine:—

<i>Acanthus, bear's-foot.</i>	<i>Ebūlus, an elder.</i>	<i>Rūbus, a blackberry-bush.</i>
<i>Amarantus, amaranth.</i>	<i>Hellebōrus, hellebore.</i>	<i>Tribūlus, a caltrops.</i>
<i>Asparāgus, asparagus.</i>	<i>Intūbus, endive.</i>	
<i>Calāmus, a reed.</i>	<i>Juncus, a budrush.</i>	And sometimes
<i>Carduus, a thistle.</i>	<i>Raphānius, a radish.</i>	<i>Amarīcus, marjoram.</i>
<i>Dūmns, a bramble.</i>	<i>Rhamnos, buck-thorn.</i>	<i>Cytisus, snail-clover.</i>

Oleaster and *pinaster*, names of trees, are also masculine.

The following names of gems are also masculine:—

<i>Beryllus, a beryl.</i>	<i>Chrysoprāsus, chrysoprase.</i>	So also,
<i>Carbunculus, a carbuncle.</i>	<i>Opālus, opal.</i>	<i>Pyrōpus, gold-bronze.</i>

Chrysolithus, chrysolite, and *smaragdus, an emerald*, are doubtful.

Names of females in *um* are feminine: § 29, 1; as, *mea Glycerium*, Ter.

Names of trees and plants in *um* are generally neuter; as, *apium, parsley; aconitum, wolf'sbane.*

Canōpus, Pontus, Hellespontus, Isthmus, and all plural names in *i* of countries and towns are masculine. *Abydus(os)* is doubtful.

Names of countries and towns ending in *um*, or, if plural, in *a*, are neuter; as, *Ilium* or *Ilion*; *Ecbatāna, örüm*.

§ 51. The following are doubtful, but more frequently masculine:—

<i>Balānus, a date.</i>	<i>Grossus, an unripe fig.</i>	<i>Phasēlus, a light vessel.</i>
<i>Barbitos, a lute.</i>	<i>Pampīnus, a vine-leaf.</i>	

Atōmus, an atom, and *cōlus, a distaff*, are doubtful, but more frequently feminine.

Pelāgus, the sea, and *virus, poison*, are neuter.

Vulgus, the common people, is neuter, and rarely masculine.

EXCEPTIONS IN DECLENSION.

§ 52. *Genitive singular.* When the genitive singular ends in *ii*, the poets frequently contract it into *i*; as, *ingēnī*, for *ingenii*.

Vocative singular. The vocative of nouns in *us* is sometimes like the nominative, especially in poetry; as, *fluvius, Latīnus*, in Virgil. So, *audi tu, popūlus Albānus*. Liv.

Proper names in *ius* omit *e* in the vocative; as, *Horatius, Horāti;* *Virgilius, Virgili.*

Filius, a son, and *genius, a guardian angel*, make also *fli* and *geni*. Other nouns in *ius*, including patrials and possessives derived from proper names, form their vocative regularly in *e*; as, *Delius, Delie; Tirynthius, Tirynthie; Laertius, Laertie.*

§ 53. *Genitive plural.* The genitive plural of some nouns of the second declension, especially of those which denote money, weight and measure, is commonly formed in *um*, instead of *örum*: § 322, 4.

Such are particularly *nummum, sestertium, denarium, medinnum, jugērum, modiūm, talentum*. The same form occurs in other words, especially in poetry; as, *deum, libērum, Danūm*; etc., and sometimes *om* is found instead of *um*; as, *Achivom*. Virg. Cf. § 322, 8.

Deūs, a god, is thus declined:—

Singular.	Plural.
<i>N.</i> de'-us,	<i>N.</i> dī'-i, dī, or de'-i,
<i>G.</i> de'-i,	<i>G.</i> de-ō'-rum,
<i>D.</i> de'-o,	<i>D.</i> dī'-is, dis, or de'-is,
<i>Ac.</i> de'-um,	<i>Ac.</i> dē'-os,
<i>V.</i> de'-us,	<i>V.</i> dī'-i, dī, or de'-i,
<i>Ab.</i> de'-o.	<i>Ab.</i> dī'-is, dis, or de'-is.

Jēsus, or Iēsus, the name of the Savior, has *um* in the accusative, and *u* in all the other oblique cases.

GREEK NOUNS.

§ 54. 1. *Os* and *on*, in the second declension, are Greek terminations, and are commonly changed, in Latin, into *us* and *um*; but sometimes both forms are in use; as, *Alphēos*, and *Alphēus*; *Ilion* and *Ilium*. Greek names in *ros* after a consonant commonly change *ros* into *er*; as, *Alexandros*, *Alexander*; *Teucros*, *Teucer*. In a few words *ros* is changed to *rus*; as, *Codrus*, *hydrus*, and once in Virgil, *Teucus*.

Greek nouns are thus declined in the singular number:—

Singular.	Plural.
<i>N.</i> Dē'-lōs,	Andrō'-ge-ōs,
<i>G.</i> De'-lī,	An-dro'-ge-ō, or ī,
<i>D.</i> De'-lō,	An-dro'-ge-ō,
<i>Ac.</i> De'-lōn or ūm,	An-dro'-ge-ō, or ūn,
<i>V.</i> De'-lē,	An-dro'-ge-os,
<i>Ab.</i> De'-lo.	An-dro'-ge-o.

Barbiton, <i>a lyre.</i>
<i>N.</i> bar'-bi-tōu,
<i>G.</i> bar'-bi-tī,
<i>D.</i> bar'-bi-tō,
<i>Ac.</i> bar'-bi-tōn,
<i>V.</i> bar'-bi-tōn,
<i>Ab.</i> bar'-bi-to.

2. The plurals of Greek nouns in *os* and *on* are declined like those of *domīnus* and *regnūm*; but the nominative plural of nouns in *os* sometimes ends in *ə*, as, *canephōrə*.

3. In early writers some nouns in *os* have a genitive in *ū* (*ou*); as, *Menandrū*. Ter.

4. A genitive plural in *ōn*, instead of *ōrum*, occurs in the titles of books and in some names of places; as, *Georgicōn*; *Philēnōn aræ*. Sall.

5. Greek proper names in *eūs* (see § 9, R. 3), are declined like *domīnus*, except that the vocative ends in *eu*; but sometimes in the genitive, dative, and accusative also, they retain the Greek form, viz. gen. *ēōs*, dat. *ēi* (contracted *ēī*), acc. *ēā* or *ēā*, and are of the third declension. See §§ 86, and 306, (1.) So in Lucretius the neuter *pelūgē* (Greek *πελεγης*, *νε*) has an accusative plural *pelūgē* for *pelīgea* after the third declension. § 83, 1.—See also respecting a genitive in *i* of some proper nouns in *es*, § 73, Rem.—*Panthā* occurs in Virgil, A. 2, 822, as the vocative of *Panthās*. Cf. § 81.

THIRD DECLENSION.

§ 55. The number of final letters, in this declension, is twelve. Five are vowels—*a, e, i, o, y*; and seven are consonants—*c, l, n, r, s, t, x*. The number of its final syllables exceeds fifty.

REM. The following terminations belong exclusively to Greek nouns; viz. *ma, i, y, ān, īn, ūn, īr, ūr, ys, eūs, yx, īnx, ynx*, and plurals in *e*.

Mode of declining Nouns of the Third Declension.

To decline a word properly, in this declension, it is necessary to know its gender, its nominative singular, and one of its oblique cases; since the root of the cases is not always found entire and unchanged in the nominative. The case usually selected for this purpose is the genitive singular. The formation of the accusative singular, and of the nominative, accusative, and vocative plural, depends upon the gender: if it is masculine or feminine, these cases have one form; if neuter, another.

§ 56. The student should first fix well in his memory the terminations of one of these forms. He should next learn the nominative and genitive singular of the word which is to be declined. If *is* be removed from the genitive, the remainder will always be the root of the oblique cases, and by annexing their terminations to this root, the word is declined; thus, *rūpes*, genitive (found in the dictionary) *rūpis*, root *rūp*, dative *rūpi*, etc.: so *ars*, gen. *artis*, root *art*, dat. *arti*, etc.; *opus*, gen. *opēris*, root *opēr*, dat. *opēri*, etc.

RULES FOR FORMING THE NOMINATIVE SINGULAR OF THE THIRD DECLENSION FROM THE ROOT.

I. Roots ending in *c, g; b, m, p; u, t, d*, and some in *r*, add *s* to form the nominative; as, *trābis*, *trabs*; *hiēmis*, *hiems*; *gruis*, *grus*.

REMARK 1. *T, d* and *r* before *s* are dropped; as, *nepōtis*, *nepos*; *laudis*, *laus*; *floris*, *flos*. So *bovis*, *bos*, drops *v*.

REM. 2. *C* and *g* before *s* form *x*; as, *vocis*, *vox*; *regis*, *rex*. So *vs* forms *x* in *nivis*, *nix*. Cf. §§ 3, 2, and 171, 1.

REM. 3. Short *i* in the root before *c, b, p, t*, is commonly changed to *ē*; as, *pollicis*, *pollex*; *cælibis*, *cælebs*; *principis*, *princeps*; *comitis*, *comēs*. So *ū* is changed to *ē* in *aucūpis*, *auceps*.

REM. 4. Short *ē* or *ō* before *r* in neuters is changed to *ū*; as, *genēris*, *genūs*; *tempōris*, *tempūs*.

REM. 5. Short *ē* before *r* is changed to *ī* in the masculines *cinēris*, *cīnis*; *cucumēris*, *cucumīs*; *pulvēris*, *pulvīs*; *vomēris*, *vomīs*.

REM. 6. A few and those mostly monosyllabic roots of masculines and feminines, not increasing in the genitive, add *es* or *is*, instead of *s* alone; as, gen. *rūpis*, nom. *rūpes*; gen. *auris*, nom. *auris*.

REM. 7. A few neuters add *ē* to the root to form the nominative; as, *rētis*, *rētē*; *māris*, *mārē*.

II. To roots ending in *l* and *n*, to some in *r* and *s*, and to those of most neuters in *t*, no addition is made in forming the nominative; as, *animālis*, *animal*; *canōnis*, *cānon*; *honōris*, *hōnor*; *assis*, *as*.

REMARK 1. Final *ōn* and *in* in the roots of masculines and feminines, become *ō* in the nominative; as, *sermōnis*, *sermo*; *arūndinis*, *arundo*.

REM. 2. Final *in* in the roots of neuters becomes *ēn* in the nominative; as, *flūminis*, *flūmēn*. So also in the masculines, *oscen*, *pecten*, *tibicen* and *tubicen*.

REM. 3. *Tr* and *br* at the end of a root, take *ē* between them in the nominative; as, *patris*, *pāter*; *imbris*, *imber*. Cf. §§ 108, 48, and 106.

REM. 4. Short *ō* is changed to *ū* in *ebōris*, *ebūr*; *semōris*, *semūr*; *jecōris*, *jēcūr*; and *robōris*, *robūr*.

REM. 5. In the roots of neuters *at* drops *t*, and *it* becomes *ut* in the nominative; as, *poēmātis*, *poēma*; *capitis*, *caput*.

REM. 6. Roots of this class ending in repeated consonants drop one of them in the nominative; as, *fellīt*, *fel*; *farris*, *far*; *assis*, *as*; *bessis*, *bes*.

The following are the two forms of termination in this declension:—

<i>Singular.</i>		<i>Plural</i>	
<i>Masc. and Fem.</i>	<i>Neut.</i>	<i>Masc. and Fem.</i>	<i>Neut.</i>
<i>N.</i> *	*	<i>N.</i> ēs,	ă, (iă),
<i>G.</i> īs,	īs,	<i>G.</i> ūm, (iūm),	ūm, (iūm),
<i>D.</i> ī,	ī,	<i>D.</i> ībūs,	ībūs,
<i>Ac.</i> īm, (im),	*	<i>Ac.</i> ēs,	ă, (iă),
<i>V.</i> *	*	<i>V.</i> ēs,	ă, (iă),
<i>Ab.</i> ī, (i).	ī, (i).	<i>Ab.</i> ībūs.	ībūs.

The asterisk stands for the nominative, and for those cases which are like it.

§ 57. The following are examples of the most common forms of nouns of this declension, declined through all their cases.

Hōnor, honor; masc.

<i>Singular.</i>		<i>Plural.</i>	
<i>N.</i> ho'-nor,	ho-nō'-res,		
<i>G.</i> ho-nō'-ris,	ho-nō'-rum,		
<i>D.</i> ho-nō'-ri,	ho-nor'-i-bus,		
<i>Ac.</i> ho-nō'-rem,	ho-nō'-res,		
<i>V.</i> ho'-nor,	ho-nō'-res,		
<i>Ab.</i> ho-nō'-re.	ho-nor'-i-bus.		

Rūpes, a rock; fem.

<i>Singular.</i>		<i>Plural.</i>	
<i>N.</i> ru'-pes,	ru'-pes,		
<i>G.</i> ru'-pis,	ru'-pi-um,		
<i>D.</i> ru'-pi,	ru'-pi-bus,		
<i>Ac.</i> ru'-pem,	ru'-pes,		
<i>V.</i> ru'-pes,	ru'-pes,		
<i>Ab.</i> ru'-pe.	ru'-pi-bus.		

Ars, art; fem.

<i>Singular.</i>		<i>Plural.</i>	
<i>N.</i> ars,	ar'-tes,		
<i>G.</i> ar'-tis,	ar'-ti-um,*		
<i>D.</i> ar'-ti,	ar'-ti-bus,		
<i>Ac.</i> ar'-tem,	ar'-tes,		
<i>V.</i> ars,	ar'-tes,		
<i>Ab.</i> ar'-te.	ar'-ti-bus.		

Sermo, speech; masc.

<i>Singular.</i>		<i>Plural.</i>	
<i>N.</i> ser'-mo,	ser-mō'-nes,		
<i>G.</i> ser-mō'-nis,	ser-mō'-num,		
<i>D.</i> ser-mō'-ni,	ser-mon'-i-bus,		
<i>Ac.</i> ser-mō'-nem,	ser-mō'-nes,		
<i>V.</i> ser'-mo,	ser-mō'-nes,		
<i>Ab.</i> ser-mō'-ne.	ser-mon'-i-bus.		

Plural

<i>Masc. and Fem.</i>	<i>Neut.</i>
<i>N.</i> ēs,	ă, (iă),
<i>G.</i> ūm, (iūm),	ūm, (iūm),
<i>D.</i> ībūs,	ībūs,
<i>Ac.</i> ēs,	ă, (iă),
<i>V.</i> ēs,	ă, (iă),
<i>Ab.</i> ībūs.	ībūs.

Turris, a tower; fem.

<i>Singular.</i>		<i>Plural.</i>	
<i>N.</i> tur'-ris,		tur'-res,	
<i>G.</i> tur'-ris,		tur'-ri-um,	
<i>D.</i> tur'-ri,		tur'-ri-bus,	
<i>Ac.</i> tur'-rim, rem,		tur'-res,	
<i>V.</i> tur'-ris,		tur'-res,	
<i>Ab.</i> tur'-ri, or re.		tur'-ri-bus.	

Nox, night; fem.

<i>Singular.</i>		<i>Plural.</i>	
<i>N.</i> nox,		noc'-tes,	
<i>G.</i> noc'-tis,		noc'-ti-um,*	
<i>D.</i> noc'-ti,		noc'-ti-bus,	
<i>Ac.</i> noc'-tem,		noc'-tes,	
<i>V.</i> nox,		noc'-tes,	
<i>Ab.</i> noc'-te.		noc'-ti-bus.	

Miles, a soldier; com. gen.

<i>Singular.</i>		<i>Plural.</i>	
<i>N.</i> mi'-les,		mil'-i-tes,	
<i>G.</i> mil'-i-tis,		mil'-i-tum,	
<i>D.</i> mil'-i-ti,		mi-lit'-i-bus,	
<i>Ac.</i> mil'-i-tem,		mil'-i-tes,	
<i>V.</i> mi'-les,		mil'-i-tes,	
<i>Ab.</i> mil'-i-te.		mi-lit'-i-bus.	

Pāter, a father; masc.

<i>Singular.</i>		<i>Plural.</i>	
<i>N.</i> pa'-ter,		pa'-tres,	
<i>G.</i> pa'-tris,		pa'-trum,	
<i>D.</i> pa'-tri,		pat'rī-bus,	
<i>Ac.</i> pa'-trem,		pa'-tres,	
<i>V.</i> pa'-ter,		pa'-tres,	
<i>Ab.</i> pa'-tre.		pat'rī-bus.	

* Pronounced ar'-she-um, noc'-she-um. See § 12.

Sědile, *a seat*; neut.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> se-dí'-le,	se-dil'-i-a,
<i>G.</i> se-dí'-lis,	se-dil'-i-um,
<i>D.</i> se-dí'-li,	se-dil'-i-bus,
<i>Ac.</i> se-dí'-le,	se-dil'-i-a,
<i>V.</i> se-dí'-le,	se-dil'-i-a,
<i>Ab.</i> se-dí'-li.	se-dil'-i-bus.

Carmen, *a verse*; neut.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> car'-men,	car'-mí-na,
<i>G.</i> car'-mi-nis,	car'-mí-num,
<i>D.</i> car'-mi-ni,	car-min'-i-bus,
<i>Ac.</i> car'-men,	car'-mí-na,
<i>V.</i> car'-men,	car'-mí-na,
<i>Ab.</i> car'-mi-ne.	car-min'-i-bus.

Iter, *a journey*; neut.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> i'-ter,	i-tin'-ě-ra,
<i>G.</i> i-tin'-ě-ris,	i-tin'-ě-rum,
<i>D.</i> i-tin'-ě-ri,	it-i-ner'-i-bus,
<i>Ac.</i> i'-ter,	i-tin'-ě-ra,
<i>V.</i> i'-ter,	i-tin'-ě-ra,
<i>Ab.</i> i-tin'-ě-re.	it-i-ner'-i-bus.

Lăpis, *a stone*; masc.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> la'-pis,	lap'-i-des,
<i>G.</i> lap'-i-dis,	lap'-i-dum,
<i>D.</i> lap'-i-di,	la-pid'-i-bus,
<i>Ac.</i> lap'-i-dem,	lap'-i-des,
<i>V.</i> la'-pis,	lap'-i-des,
<i>Ab.</i> lap'-i-de.	la-pid'i-bus.

Poëma, *a poem*; neut.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> po-ě'-ma,	po-em'-ă-ta,
<i>G.</i> po-em'-ă-tis,	po-ení'-ă-tum,
<i>D.</i> po-em'-ă-ti,	po-e-mat'-i-bus, or po-em'-ă-tis,
<i>Ac.</i> po-ě'-ma,	po-em'-ă-ta,
<i>V.</i> po-ě'-ma,	po-em'-ă-ta,
<i>Ab.</i> po-em'-ă-te.	po-e-mat'-i-bus, or po-em'-ă-tis.

Virgo, *a virgin*; fem.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> vir'-go,	vir'-gi-nes,
<i>G.</i> vir'-gi-nis,	vir'-gi-num,
<i>D.</i> vir'-gi-ni,	vir-gin'-i-bus,
<i>Ac.</i> vir'-gi-nem,	vir'-gi-nes,
<i>V.</i> vir'-go,	vir'-gi-nes,
<i>Ab.</i> vir'-gi-ne.	vir-gin'-i-bus.

Animal, *an animal*; neut.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> än'-i-mal,	an-i-ma'-li-a,
<i>G.</i> an-i-mā'-lis,	an-i-ma'-li-um,
<i>D.</i> an-i-mā'-li,	an-i-mal'-i-bus,
<i>Ac.</i> an'-i-mal,	an-i-ma'-li-a,
<i>V.</i> an'-i-mal,	an-i-ma'-li-a,
<i>Ab.</i> an-i-mā'-li.	an-i-mal'-i-bus.

Opus, *work*; neut.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> ö'-pus,	op'-ě-ra,
<i>G.</i> op'-ě-ris,	op'-ě-rum,
<i>D.</i> op'-ě-ri,	o-per'-i-bus,
<i>Ac.</i> o'-pus,	op'-ě-ra,
<i>V.</i> o'-pus,	op'-ě-ra,
<i>Ab.</i> op'-ě-re.	o-per'-i-bus.

Căput, *a head*; neut.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> ca'-put,	cap'-i-ta,
<i>G.</i> cap'-i-tis,	cap'-i-tum,
<i>D.</i> cap'-i-ti,	ca-pit'-i-bus,
<i>Ac.</i> ca'-put,	cap'-i-ta,
<i>V.</i> ca'-put,	cap'-i-ta,
<i>Ab.</i> cap'-i-te.	ca-pit'-i-bus.

RULES FOR THE GENDER OF NOUNS OF THE THIRD DECLENSION.

§ 58. Nouns whose gender is determined by their signification, according to the general rules, § 28—34, are not included in the following rules and exceptions.

M A S C U L I N E S .

Nouns ending in *o*, *er*, *or*, *es* increasing in the genitive, *os*, and *n*, are masculine; as,

sermo, speech; *dolor*, pain; *flos*, a flower; *carcer*, a prison; *pes*, a foot; *canon*, a rule.

Exceptions in O.

§ 59. 1. Abstract and collective nouns in *io* are feminine; as, *ratio*, reason; *legio*, a legion.

REM. 1. But numerals in *io*; as, *binio*, *trinio*, etc., except *unio*, unity, are masculine.

2. Nouns in *do* and *go*, of more than two syllables, are feminine; as, *arundo*, a reed; *imago*, an image. So also *grando*, hail. But *comedo*, a glutton; *unedo*, the arbutus tree; and *harpago*, a grappling-hook, are masculine.

REM. 2. *Margo*, the brink of a river, is doubtful. *Cupido*, desire, is often masculine in poetry, but in prose is always feminine.

3. *Ciro*, flesh, and Greek nouns in *o*, are feminine; as, *echo*, an echo. *Bubo*, the owl, is once feminine, Virg. A. 4, 462.

Exceptions in ER.

§ 60. 1. *Laver*, a water plant, and *tüber*, the tuber tree, are feminine, but when the latter denotes the fruit, it is masculine. *Linter*, a boat, is feminine, and once, in Tibullus, masculine. *Siser*, skirret, is neuter in the singular, but masculine in the plural.

2. The following, in *er*, are neuter:—

<i>Acer</i> , a maple-tree.	<i>Papaver</i> , a poppy.	<i>Tüber</i> , a swelling.
<i>Cadaver</i> , a dead body.	<i>Piper</i> , pepper.	<i>Uber</i> , a teat.
<i>Cicer</i> , a vetch.	<i>Siler</i> , an osier.	<i>Ver</i> , the spring.
<i>Iter</i> , a journey.	<i>Spinther</i> , a clasp.	<i>Verber</i> , a scourge.
<i>Läser</i> , <i>assafætida</i> .	<i>Süber</i> , a cork-tree.	<i>Zingiber</i> , ginger.

Exceptions in OR.

§ 61. *Arbor*, a tree, is feminine: *ādor*, spelt; *āquor*, the sea; *marmor*, marble; and *cor*, the heart, are neuter.

Exceptions in ES increasing in the genitive.

1. The following are feminine:—

<i>Compes</i> , a fetter.	<i>Quies</i> , and <i>Requies</i> , rest.	<i>Tēges</i> , a mat.
<i>Merces</i> , a reward.	<i>Inquies</i> , restlessness.	
<i>Merges</i> , a sheaf of corn.	<i>Sēges</i> , growing corn.	

2. *Ales*, a bird; *cōmes*, a companion; *hospes*, a guest; *interp̄es*, an interpreter; *miles*, a soldier; *ob̄ses*, a hostage; *pr̄eses*, a president; and *satelles*, a life-guard, are common, § 30. *Æs*, brass, is neuter.

Exceptions in OS.

3. *Arbos*, a tree; *cos*, a whetstone; *dos*, a dowry; *eos*, the morning; and rarely *nēpos*, a grandchild, are feminine: *sacerdos*, *custos*, and *bos* are common, § 80: *ōs*, the mouth, and *ōs*, a bone, are neuter; as are also the Greek words *ēpos*, epic poetry; and *mēlos*, melody.

Exceptions in N.

4. Nouns in *men* with four in *n* are neuter—*gläten*, glue; *inguen*, the groin; *pollen*, fine flour; and *unguen*, ointment.

5. Four nouns in *on* are feminine—*aēdon*, a nightingale; *halcyon*, a kingfisher; *icon*, an image; and *sindon*, muslin.

FEMININES.

§ 62. Nouns ending in *as*, *es* not increasing in the genitive, *is*, *ys*, *aus*, *s* preceded by a consonant, and *x*, are feminine; as,

ætas, age; *nūbes*, a cloud; *āris*, a bird; *chlāmys*, a cloak; *laus*, praise; *trabs*, a beam; *pax*, peace.

Exceptions in AS.

1. *Mas*, a male, *vas*, a surety, and *as*, a piece of money, or any unit divisible into two parts, are masculine. Greek nouns in *as*, *antis*, are also masculine; as, *adāmas*, adamant. So also *Mēlas*, the name of a river, § 28, 2. *Arcas* and *Nōmas* are common.—2. *Vas*, a vessel, the indeclinable nouns, *fus* and *nēfas*, and Greek nouns in *as*, *ātis*, are neuter; as, *artocreas*, a meat-pie; *bucēras*, a species of herb.

Exceptions in ES not increasing in the genitive.

3. *Acināces*, a scimitar, and *cōles* or *cōlis*, a stalk, are masculine. *Antistes*, *palumbes*, *rātes*, and *repres*, are masculine or feminine. *Cucv̄thes*, *hippomānes*, *nepenthes*, and *pandcs*, Greek words, are neuter.

Exceptions in IS.

§ 63. 1. Latin nouns in *nis* are masculine or doubtful.

(1.) Masc. *Crinis*, hair; *ignis*, fire; *pānis*, bread; *mānes*, (plur.), departed spirits.—(2.) Masc. or fem. *Annis*, a river; *cīnis*, ashes; *fīnis*, an end; *clānis*, the haunch; *cānis*, a dog; *fānis*, a rope. The plurals, *cīnēres*, the ashes of the dead, and *fīnes*, boundaries, are always masculine.

2. The following are common or doubtful:—

<i>Anguis</i> , a snake.	<i>Corbis</i> , a basket.	<i>Tigris</i> , a tiger.
<i>Callis</i> , a path.	<i>Pollis</i> , fine flour.	<i>Torquis</i> , a chain.
<i>Canālis</i> , a conduit pipe.	<i>Pulvis</i> , dust.	
<i>Contubernālis</i> , a comrade.	<i>Scrōbis</i> , a ditch.	

3. The following are masculine:—

<i>Axis</i> , an axle.	<i>Cenchrīs</i> , a serpent.	<i>Follis</i> , a pair of bellows.
<i>Aqnālis</i> , a water-pot.	<i>Collis</i> , a hill.	<i>Fustis</i> , a club.
<i>Cassis</i> , a net.	<i>Cucūnās</i> , a cucumber.	<i>Glis</i> , a dormouse.
<i>Caulis</i> , or { a stalk.	<i>Eunis</i> , a sword.	<i>Lāpis</i> , a stone.
<i>Cōlis</i> ,	<i>Fascis</i> , a bundle.	<i>Lemūres</i> , pl., spectres.

Mensis, a month.	Sangnis, blood.	Sentis, a brier.
Mugilis, a mullet.	Sēmis, or Semissis,	Sodālis, a companion.
Orbis, a circle.	Bessis,	Torris, a firebrand.
Piscis, a fish.	Centussis,	Ungnis, a nail.
Postis, a post.	Decussis,	Vectis, a lever.
Quiris, a Roman.	Tressis,	Vermis, a worm.
Samnis, a Samnite.		Vōmis, a ploughshare.

4. Names of male beings, rivers, and months in *is* are masculine; as, *Dis*, Pluto; *Anūbis*, an Egyptian deity; *Tigris*, the river Tigris; *Aprilis*, April. See § 28.

Exceptions in YS.

Names of rivers and mountains in *ys* are masculine; as, *Hālys*, *Othrys*. See § 28, 2 and 3

Exceptions in S preceded by a consonant.

§ 64. 1. *Dens*, a tooth; *fons*, a fountain; *mons*, a mountain; and *pons*, a bridge, are masculine. So also are *auceps*, a bird-catcher; *chālybs*, steel; *cliens*, a client; *ellops*, a kind of fish; *ēpops*, a hoopoe; *gryps*, a giffin; *hydrops*, the dropsy; *mērops*, a kind of bird. *Rūdens*, a rope, is masculine and very rarely feminine.

2. The following nouns also are masculine, viz. (a.) these which are properly adjectives—*confluens* and *torrens*, scil. *amnis*; *occidens* and *oriens*, scil. *sol*; (b.) compounds of *dens*—*tridens*, a trident, and *bidens*, a two-pronged mattock;—but *bidens*, a sheep, is feminine; (c.) the parts of *as* ending in *ns*; as, *sextans*, *quadrans*, *triens*, *dodrans*, and *dextans*.

3. The following are common or doubtful:—

Adeps, grease. *Seps*, a kind of serpent. *Serpens*, a serpent.
Forceps, pincers. *Scrobs*, a ditch. *Stirps*, the trunk of a tree.

Animans an animal, which is properly an adjective, is masculine, feminine, or neuter.

Exceptions in X.

§ 65. 1. AX. *Anthraz*, cinnabar; *cōrax*, a raven; *cordax*, a kind of dance; *drōpax*, an ointment; *styrax*, a kind of tree; *thōrax*, a breast-plate; and *Atax*, the river Aude, are masculine; *limax*, a snail, is common.

2. EX. Nouns in *ex* are masculine, except *fāx*, *forfex*, *lex*, *nex*, *prex*, (obsolete in nom. and gen. sing.), and *supellex*, which are feminine; to which add (§ 29) *cārex*, *īlex*, *mūrex*, *pellex*, and *vītex*. *Atriplex* is neuter and very rarely masculine or feminine. *Alex*, a fish-pickle; *cōtex*, bark; *imbrex*, a gutter-tile; *ōbez*, a bolt; and *silex*, a flint, are doubtful: *sēnex*, an old person; *grex*, a herd; *rūmex*, sorrel; and *pūmex*, pumice-stone, are masculine and very rarely feminine.

3. IX. *Cālix*, a cup; *fornix*, an arch; *phānix*, a kind of bird; and *spādix*, a palm-branch, are masculine: *lōrix*, the larch-tree; *perdix*, a partridge; and *vārix*, a swollen vein, are masculine or feminine.

4. OX. *Boz* and *ēsox*, names of fishes, are masculine.

5. UX. *Trādux*, a vine-branch, is masculine.

6. YX. *Bombyx*, a silk-worm; *cālyx*, the bud of a flower; *coccyx*, a cuckoo; *ōryx*, a wild goat, and names of mountains in *yx*, as *Eryx*, are masculine. *Onyx*, a box made of the onyx-stone, and *sardónyx*, a precious stone; also, *calx*, the heel, and *calz*, lime; *lynx*, a lynx, and *sandyx*, a kind of color, are masculine or feminine.

NOTE. *Bombyx*, when it signifies silk, is doubtful.

7. *Quincunx*, *septunx*, *dēcunx*, *deunx*, parts of *as*, are masculine.

N E U T E R S .

§ 66. Nouns ending in *a*, *e*, *i*, *y*, *c*, *l*, *t*, *ar*, *ur*, *us*, and *men*, are neuter; as,

diadēma, a crown; *rēte*, a net; *hydromēli*, mead; *lac*, milk; *rectīgal*, revenue; *cōput*, the head; *calcar*, a spur; *guttur*, the throat; *pectus*, the breast; and *flāmen*, a river.

Exceptions in L, C, and E.

Māgil, a mullet, and *sol*, the sun, are masculine. *Sal*, salt, is masculine or neuter, in the singular; but, in the plural, it is always masculine. *Lac* is neuter and rarely masculine. *Prānestē* is neuter, and once in Virgil feminine.

Exceptions in AR and UR.

§ 67. *Furfur*, bran; *sālar*, a trout; *turtur*, a turtle dove; and *vultur*, a vulture, are masculine.

Exceptions in US.

1. *Lēpus*, a hare; and Greek nouns in *pus* ($\pi\omega\varsigma$), are masculine; as, *trīpus*, a tripod; but *lagōpus*, a kind of bird, is feminine.

2. Nouns in *us*, having *ūtis*, or *ūdis*, in the genitive, are feminine; as, *juventus*, youth; *incus*, an anvil.

3. *Pecus*, *-ūdis*, a brute animal, and *tellus*, the earth, are feminine. *Pessinus*, and *Selinus*, names of towns, are also feminine. See § 29.

4. *Grus*, a crane; *mus*, a mouse; and *sus*, a swine, are masculine or feminine.

5. *Rhus*, sumach, is masculine, and rarely feminine.

RULES FOR THE OBLIQUE CASES OF NOUNS OF THE THIRD DECLENSION.

GENITIVE SINGULAR.

§ 68. 1. The genitive singular of the third declension of *Latin* nouns always ends in *is*, in *Greek* nouns it sometimes ends in *os* and *us*.

A.

2. Nouns in *a* form their genitive in *ātis*; as, *di-a-dē'-ma*, *di-a-dem'-ă-tis*, a crown; *dog'-ma*, *dog'-mă-tis*, an opinion.

E.

3. Nouns in *e* change *e* into *is*; as, *rē'-te*, *rē'-tis*, a net; *se-dī'-le*, *se-dī'-lis*, a seat.

L

4. Nouns in *i* are of Greek origin, and are generally indeclinable; but *hydrom'-ē-li*, mead, has *hyd-ro-mel'-i-tis* in the genitive.

O.

§ 69. Nouns in *o* form their genitive in *ōnis*; as, *ser'-mo*, *ser-mō-nis*, speech; *pā'-vo*, *pa-vō'-nis*, a peacock.

REMARK. Patrials in *o* have *ōnis*; as, *Macēdo*, *-ōnis*; but some have *ōnis*, as, *Eburōnes*, etc. See 3d exception to increments in O, § 287.

EXC. 1. Nouns in *do* and *go* form their genitive in *īnis*; as, *a-run'-do*, *a-run'-dī-nis*, a reed; *i-mā'-go*, *i-mag'-lī-nis*, an image.

But four dissyllables—*cūdo*, *ūdo*, *līgo* and *mango*; and three trisyllables—*comēdo*, *unēdo*, and *harpīgo*, have *ōnis*.

EXC. 2. The following nouns, also, have *īnis*:—*Apollo*; *hōmo*, a man; *nēmo*, nobody; and *turbo*, a whirlwind.

Cāro, flesh, has, by syncope, *carnis*. *Anio*, the name of a river, has *Aniēnis*; *Nerio*, the wife of Mars, *Neriēnis*; from the old nominatives, *Anien*, and *Ne-* *rīnes*.

EXC. 3. Some Greek nouns in *o* form their genitive in *ūs*, and their other cases singular, in *o*; as, *Dido*, gen. *Dīdus*, dat. *Dīdo*, etc.; *Argo*, *-us*; but they are sometimes declined regularly; as, *Dido*, *Didōnis*.

Y.

Greek nouns in *y* have their genitive in *yoſ*; as, *mīsy*, *misjōſ*, or, by contraction, *misys*.

C.

§ 70. The only nouns in *c* are *ā'-lēc*, *a-lē'-cis*, fish-brine, and *lac*, *lac'-tis*, milk.

L. N. R.

Nouns in *l*, *n*, and *r*, form their genitive by adding *is*; as, *con'-sul*, *con'-sū-lis*, a consul; *cā'-non*, *can'-ō-nis*, a rule; *hō'-nor*, *ho-nō'-ris*, honor.

So, <i>An'-i-mal</i> , <i>an-i-mā'-lis</i> , <i>an animal</i> .	<i>Cal'-car</i> , <i>cal-cā'-ris</i> , <i>a spur</i> .
<i>Vi'-gil</i> , <i>vig'-i-lis</i> , <i>a watchman</i> .	<i>Car'-cer</i> , <i>car'-cē-ris</i> , <i>a prison</i> .
<i>Tī'-tan</i> , <i>Ti-tā'-nis</i> , <i>Titan</i> .	<i>A'-mor</i> , <i>a-mō'-ris</i> , <i>love</i> .
<i>Si'-ren</i> , <i>Si-rē'-nis</i> , <i>a Siren</i> .	<i>Gut'-tur</i> , <i>gut'-tū-ris</i> , <i>the throat</i> .
<i>Del'-phin</i> , <i>del-phī'-nis</i> , <i>a dolphin</i> .	<i>Mar'-tyr</i> , <i>mar'-tī-ris</i> , <i>a martyr</i> .

Exceptions in L.

Fel, gall, and *mel*, honey, double *l* before *is*, making *felliſ* and *melliſ*.

Exceptions in N.

§ 71. 1. Neuters in *en* form their genitive in *īnis*; as, *flū'-men*, *flū'-mī-nis*, a river; *glū'-ten*, *glū'-lī-nis*, glue.

The following masculines, also, form their genitive in *īnis*:—*oscen*, a bird which forebodes by its notes; *pecten*, a comb; *tibcen*, a piper; and *tubcen*, a trumpeter.

2. Some Greek nouns in *ōn* form their genitive in *ontis*; as, *Laomedon*, *Laomedontis*. Some in *īn* and *ȳn* add *is* or *os*; as, *Trāchin*, or *Trāchyn*, *Trachinis* or *Trachyños*.

Exceptions in R.

1. Nouns in *ter* drop *e* in the genitive; as, *pā'-ter*, *pa'-tris*, a father. So also *imber*, a shower, and names of months in *ber*; as, *Octōber*, *Octōbris*.

But *crāter*, a cup; *sōter*, a savior; and *lāter*, a brick, retain *e* in the genitive.

2. Far, a kind of corn, has *farris*; *hēpar*, the liver, *hepātis*; *Lar* or *Lars*, *Lartis*; *iter*, a journey, has *itinēris* from the old nominative *itiner*; *Jupiter*, *Jovis*; and *cor*, the heart, *cordis*.

3. These four in *ur* have *ōris* in the genitive:—*ēbur*, ivory; *fēmur*, the thigh; *jēcur*, the liver; *rōbur*, strength. *Fēmur* has also *fēminis*, and *jēcur*, *jecinōris*, and *jocinōris*.

AS.

§ 72. Nouns in *as* form their genitive in *ātis*; as, *α'-tas*, *α-tā'-tis*, age; *pi'-ē-tas*, *pi-e-tā'-tis*, piety.

EXC. 1. *As* has *assis*; *mās*, a male, *māris*; *vas*, a surety, *vādis*; and *vās*, a vessel, *vāsis*. *Anas*, a duck, has *anātis*.

EXC. 2. Greek nouns in *as* form their genitive according to their gender; the masculines in *antis*, the feminines in *ādis* or *ādos*, and the neuters in *ātis*; as, *adīmas*, *-antis*, adamant; *lampas*, *-ādis*, a lamp; *Pallas*, *-adis* or *-ādos*; *bucēras*, *-ātis*, a species of herb. *Arcas*, an Arcadian, and *Nōmas*, a Numidian, which are of the common gender, form their genitive in *ādis*. *Mēlas*, the name of a river, has *Melānis*.

ES.

§ 73. 1. Nouns in *es* form their genitive by changing *es* into *īs*, *ītis*, *ētis*, or *ētis*; as, *rū'-pes*, *rū'-pis*, a rock; *mī'-les*, *mīl'-ī-tis*, a soldier; *sē'-ges*, *seg'-ē-tis*, growing corn; *qui'-es*, *qui-ē'-tis*, rest.

REMARK. A few Greek proper names in *es* (gen. *is*) sometimes form their genitive in *ei*, or, by contraction, *i*, after the second declension; as, *Achilles*, *is*, *ei* or *i*; and a few in *α* after the first declension; as, *Orestes*, *is* or *α*.

2. Those which make *ītis* are,

<i>Ales</i> , <i>bird</i> .	<i>Gurses</i> , a whirlpool.	<i>Poples</i> , the ham.
<i>Ames</i> , a fowler's staff.	<i>Hospes</i> , a guest.	<i>Satelles</i> , a lifeguard.
<i>Antistes</i> , a priest.	<i>Limes</i> , a limit.	<i>Stipes</i> , the stock of a tree.
<i>Cæspes</i> , a turf.	<i>Merges</i> , a sheaf of corn.	<i>Termes</i> , an olive bough.
<i>Cōmes</i> , a companion.	<i>Miles</i> , a soldier.	<i>Trāmes</i> , a by-path.
<i>Eques</i> , a horseman.	<i>Palmes</i> , a vine-branch.	<i>Vēles</i> , a skirmisher.
<i>Fōmes</i> , touchwood.	<i>Pēdes</i> , a foot-soldier.	

3. The following have *ētis*:—*abies*, a fir-tree; *aries*, a ram; *indīges*, a man deified; *interp̄es*, an interpreter; *pūries*, a wall; *sēges*, a corn-field; and *tēges*, a mat.

4. The following have *ētis*:—*Cēbes*; *Cres*, a Cretan; *lēbes*, a caldron; *mag-nēs*, a loadstone; *quies* and *requies*, rest; *inquier*s, restlessness; and *tōpes* (used only in acc. and abl.), tapestry.—Some Greek proper names have either *ētis* or *is* in the genitive; as, *Chrēmēs*, *-ētis*, or *-is*. *Dāres*, *-ētis*, or *-is*.

EXC. 1. *Obses*, a hostage, and *præses*, a president, have *ēdis*. *Hēres*, an heir, and *merces*, a reward, have *ēdis*; *pes*, a foot, and its compounds, have *ēdis*.

EXC. 2. *Cēres* has *Cerēris*; *bes*, *bessis*; *præs*, *prædis*; and *ās*, *āris*.

IS.

§ 74. Nouns in *is* have their genitive the same as the nominative; as, *au'-ris*, *au'-ris*, the car; *ā'-vis*, *ā'-vis*, a bird.

Exc. 1. The following have the genitive in *ēris* :—*cīnis*, ashes; *pulvis*, dust; *rōmis* or *rōmer*, a ploughshare. *Cucūmis*, a cucumber, has *ēris* and rarely *is*.

Exc. 2. The following have *īdis* :—*cāpis*, a cup; *cassīs*, a helmet; *cuspīs*, a point; *līpis*, a stone; and *prōmulsīs*, an antepast.

Exc. 3. Two have *īnis* :—*pollīs*, fine flour, and *sanguīs* or *sanguen*, blood.

Exc. 4. Four have *ītīs* :—*Dis*, Pluto; *lis*, strife; *Quīris*, a Roman; and *Samnīs*, a Samnite.

Exc. 5. *Gīls*, a dormouse, has *glīris*.

GREEK NOUNS.

1. Greek nouns in *is*, whose genitive ends in *īos* or *eōs*, (*īos* or *eōs*), form their genitive in Latin in *is*; as (a.) verbals in *sis*; as, *basis*, *mathēsis*, etc. (b.) compounds of *polīs* (*πόλις*); as, *metropōlis*, *Neapōlis*, etc.; and (c.) a few other proper names, as *Charybdis*, *Lachēsis*, *Syrtis*, etc. In some nouns of this class the Greek genitive is sometimes found; as, *Nemēsis*, *Nemēsios*.

2. Greek nouns in *is*, whose Greek genitive is in *īdos* (*īdōs*), form their Latin genitive in *īdis*; as, *āgis*, *aspīs*, *ephēmēris*, *pyrāmis*, *tyrannīs*, *Āēnēis*, *Iris*, *Nerēis*, etc. *Tigrīs* has both *is* and *īdis*; and in some other words of this class later writers use *is* instead of *īdis*.

3. *Chāris* has *Charītīs*; *Salāmis*, *Salāminīs*, and *Simōis*, *Simōentīs*.

OS.

§ 75. Nouns in *ōs* form their genitive in *ōris* or *ōtīs*; as, *flos*, *flō-rīs*, a flower; *nē-pos*, *ne-pō-tīs*, a grandchild.

The following have *ōris* :—

Flos, a flower. *Lābos* or *lābor*, labor. *Os*, the mouth.

Glos, a husband's sister. *Lēpos* or *lēpor*, wit. *Ros*, dew.

Hōnos or *hōnor*, honor. *Mos*, a custom.

Arbos or *arbor*, a tree, has *ōris*.

The following have *ōtīs* :—

Cos, a whetstone. *Monocēros*, a unicorn. *Nēpos*, a grandchild.

Dos, a doutry. *Rhinocēros*, a rhinoceros. *Sacerdos*, a priest.

Exc. 1. *Custos*, a keeper, has *custōdis*; *bos*, an ox, *bōris*; and *ōs*, a bone, *ossīs*.

Exc. 2. Some Greek nouns in *os* have *ōtīs* in the genitive; as, *hēros*, a hero; *Minos*; *Tros*, a Trojan; and some Greek neuters in *os* are used in the third declension in the nominative and accusative only; as, *Argus*, *cētōs*, *ēpos*, *mēlos*.

US.

§ 76. 1. Nouns in *ūs* form their genitive in *ēris* or *ōris*; as, *gē-nūs*, *gen'-ē-rīs*, a kind; *tem'-pus*, *tem'-pō-rīs*, time.

2. Those which make *ēris* are, *ācus*, (chaff), *fædūs*, *fūnūs*, *gēnnūs*, *glōmus*, *lā-tūs*, *mūnūs*, *ōlus*, *ōnūs*, *ōpus*, *pondūs*, *rādūs*, *scēlūs*, *sidūs*, *ulcūs*, *vellūs*, *viscūs* and *vulnūs*. In early writers *pignēris* has sometimes *pignēris*.

3. Those which make *ōris* are, *corpus*, *dēcūs*, *dedēcūs*, *factnūs*, *fēnūs*, *frīgūs*, *kēpūs*, *titūs*, *nēnūs*, *pectūs*, *pēcūs*, *pēnūs*, *pignūs*, *stercūs*, *tempūs*, and *tergūs*.

Exc. 1. These three in *ūs* have *ādis* :—*incūs*, an anvil; *pālūs*, a morass; and *subsūs*, a dove-tail. *Pēcūs*, a brute animal, has *pecūdis*.

Exc. 2. These five have *ūtīs* :—*juventūs*, youth; *sālūs*, safety; *senectūs*, old age; *servitūs*, slavery; *virtūs*, virtue.

Exc. 3. Monosyllables in *ūs* have *ūris*; as, *crus*, the leg; *jus*, right; *jus*, broth; *mus*, a mouse; *pūs*, matter; *rus*, the country; *tus*, frankincense; except *grus*, and *sus*, which have *gruis*, and *suis*; and *rhus*, which has *rhois* or *roris*. *Tellus*, the earth, has *tellūris*; and *Ligus* or *Ligur*, a Ligurian, has *Ligūris*.

Exc. 4. *Fraus*, fraud, and *laus*, praise, have *fraudis*, *laudis*.

Exc. 5. Greek nouns in *pūs* (*τρούς*) have *ōdis*; as, *tripus*, *tripōdis*, a tripod; *Edipus*, *-ōdis*; but this is sometimes of the second declension.

Exc. 6. Some Greek names of cities in *us* have *untis*; as, *Amāthus*, *Amathuntis*. So *Trapezus*, *Opus*, *Pessinus*, and *Selinus*.

Exc. 7. Greek nouns ending in *eus* are all proper names, and have their genitive in *eos*; as, *Orpheus*, *-eos*. But these nouns are found also in the second declension; as, *Orpheus*, *-ēi* or *i*. Cf. § 64, 5.

YS.

§ 77. 1. Nouns in *ys* are Greek, and make their genitive in *ȳis* (contracted *ȳs*), or, as in Greek, *yos* (*υος*); as,

Cötys, gen. *Cotyis* or *Cotys*; *Tēthys*, *-yis* or *ȳos*. So *Atys*, *Cüpys*, *Erinnys*, *Hülys*, *Othrys*. A few have *ȳdis*; as, *chlāmy*, *chlamȳdis*.

S preceded by a consonant.

2. Nouns in *s*, with a consonant before it, form their genitive by changing *s* into *is* or *tis*; as, *trabs*, *trā'-bis*, a beam; *hī-ems*, *hī-ē-mis*, winter; *pars*, *par'-tis*, a part; *frons*, *fron'-tis*, the forehead.

(1.) Those in *bs*, *ms*, and *ps*; as, *scrobs*, *hiems*, *stirps*, change *s* into *is*; except *gryps*, a griffin, which has *grÿphis*.

REMARK. Compounds in *ceps* from *cäpio* have *ipis*; as, *princeps*, *principis*, a prince. But *auceps* has *aucūpis*.

(2.) Those in *ls*, *ns*, and *rs*, as, *puls*, *gens*, *ars*, change *s* into *tis*.

Exc. 1. The following in *ns* change *s* into *dis*:—*frons*, foliage; *glans*, an acorn; *juglans*, a walnut; *lens*, a nit; and *librīpens*, a weigher.

Exc. 2. *Tiryms*, a town of Argolis, has *Tirynthis* in the genitive.

T.

§ 78. 1. Nouns in *t* form their genitive in *ȳtis*. They are, *căput*, the head, gen. *cap'-t-is*; and its compounds, *occăput* and *sincăput*.

X.

2. Nouns in *x* form their genitive by resolving *x* into *cs* or *gs*, and inserting *i* before *s*; as, *vox* (*vocs*) *vō'-cis*, the voice; *lex* (legs) *lē'-gis*, a law.

(1.) Latin nouns in *ax* have *ācis*; as, *fornax*, *fornācis*, except *fax*, *fācis*. Most Greek nouns in *ax* have *ācis*; as, *thōrāx*, *thorāuis*; a few have *ācis*; as, *cōrāx*, *corācis*; and Greek names of men in *nax* have *nāctis*; as, *Astyphnax*, *Astyphnāctis*.

(2.) Nouns in *ex* have *ēcis*; as, *jūdex*, *jūlēcis*: *obex* has *obēcis* or *objēcis*; and *vibex*, *vibēcis*. *Nex*, *prex*, (nom. obs.), *rēsex* and *feuisex* have *ēcis*; *ālex*, *narrēdex*, and *verrex* have *ēcis*, and *ſex*, *ſēcis*. *Lex* and *rex* have *ēgis*; *aquilex* and *grex* have *ēgis*; *rēmex* has *remigis*; *sēnēx*, *sēnis*; and *supellex*, *supellectilis*.

(3.) Nouns in *ix* have *icis*; as, *cervix*, *cervicis*; and less frequently *tcis*; as, *cālīx*, *calicis*. But *nix* has *nivis*; *strīx*, foreign names of men, and gentile nouns in *ris* have *igis*; as, *Bitūrix*, *Duminōrix*, etc.

(4.) Nouns in *ox* have *ōcis*; as, *vox*, *vōcis*; but *Cappādox* has *Cappadōcīs*; *Allōbrox*, *Allobrōgis*; and *nox*, *noctis*.

(5.) Of nouns in *ux*, *crux*, *dux*, *trādūx*, and *nux* have *ūcis*; *lux* and *Pollux*, *ūcīs*.—*Conjux* has *conjūgis*, *fīrūx* (nom. obs.) *frūgis*, and *fārūx*, *faucis*.

(6.) *Ix*, a Greek termination, has *ȳcis*, *ȳcis*, or *ȳgis*, *ȳgis*. *Onyx* and *sar-dōnyx*, in which *x* is equivalent to *chs* (§ 3, 2) have *ȳchīs*; as, *ȳnyx*, *onȳchīs*.

DATIVE SINGULAR.

§ 79. The dative singular ends in *i*; as, *sermo*, dat. *sermōni*.

Anciently it also ended in *e*; as, *morte dātus*. Varro in Gellius. So *aere* for *aeri*, Cic. and Liv.; and *jāre* for *jāri*. Liv.

ACCUSATIVE SINGULAR.

(a.) The accusative singular of all neuter nouns is like the nominative.

(b.) The accusative singular of masculines and feminines, ends in *em*. Yet some Latin nouns in *is*, which do not increase in the genitive, have *im*, and some Greek nouns have *im*, *in*, or *a*.

1. Many proper names in *is*, denoting places, rivers, or gods, have the accusative singular in *im*; as, *Hispālis*, *Tibēris*, *Anābis*; so also *Albis*, *Athēsis*, *Bætis*, *Arar* or *Arāris*, *Bilbilis*, *Apis*, *Osiris*, *Syrtis*, etc. These sometimes, also, make the accusative in *in*; as, *Albiu*. *Scaldis* has *in* and *em*, and *Liris*, *im*, *in*, and *em*. *Liger* has *Ligerīm*.

2. The following also have the accusative in *im*:—

<i>Amūssis</i> , a mason's rule.	<i>Mephītīs</i> , foul air.	<i>Sināpis</i> , mustard.
<i>Būris</i> , a plough-tail.	<i>Pelvis</i> , a basin.	<i>Sitīs</i> , thirst.
<i>Cannābis</i> , hemp.	<i>Rāvīs</i> , hoarseness.	<i>Tussīs</i> , a cough.
<i>Cucūmis</i> , (gen. -is), a cucumber.	<i>Secūris</i> , an axe.	<i>Vis</i> , strength.

3. These have *im*, and sometimes *em*:—

Febris, a fever. *Puppīs*, the stern. *Restīs*, a rope. *Turris*, a tower.

But these have *em*, and rarely *im*:—

<i>Bipennīs</i> , a battle-axe.	<i>Nāvīs</i> , a ship.	<i>Sementīs</i> , a sowing.
<i>Clāvis</i> , a key.	<i>Præsēpīs</i> , a stall.	<i>Strigilīs</i> , a flesh-brush.
<i>Messīs</i> , a harvest.		

4. *Lens* and *pars* have rarely *lentīm* and *partīm*; and *crātīm* from *crates*, is found in Plautus.

5. Early writers formed the accusative of some other nouns in *im*.

Accusative of Greek Nouns.

§ 80. The accusative singular of masculine and feminine Greek nouns sometimes retains the Greek terminations *in* and *a*, but often ends, as in Latin, in *em* or *im*.

1. Masculine and feminine Greek nouns, whose genitive increases in *is* or *os*, *impure*, that is, with a consonant going before, have their accusative in *em* or *a*; as, *lampas*, *lampādis* (Greek -δης), *lampāda*; *chlāmys*, *chlāmydis*, *chlārydem*, or *ȳda*; *Helicon*, *Helicōnis*, *Heliōna*.

REMARK. In like manner these three, which have *is* pure in the genitive—*Trōs*, *Trōis*, *Trōem*, and *Trōa*, a Trojan; *hēros*, a hero; and *Minos*, a king of Crete.—*A'r*, the air; *ether*, the sky; *delphin*, a dolphin; and *pean*, a hymn, have usually *a*; as, *aēra*, *athēra*, *delphīna*, *peāna*. *Pan*, a god, has only *a*.

Exc. 1. Masculines in *is*, whose genitive increases in *is* or *os* impure, have their accusative in *im* or *in*; sometimes in *idem*; *Páris*, *Paridis*; *Parim*, or *Partem*.

Exc. 2. Feminines in *is*, increasing impurely in the genitive, though they usually follow the rule, have sometimes *im* or *in*; as, *Elis*, *Elidis*; *Elin* or *Eli-dem*. So *tigris*, gen. *is* or *idis*; acc. *tigrim* or *tigrin*.

II. Masculine and feminine Greek nouns in *is* not increasing, and in *ys*, gen. *yos*, form their accusative by changing the *s* of the nominative into *m* or *n*; as, *Charybdis*, (gen. Lat. *-is*, Gr. *ταῦς*), acc. *Charybdim* or *-in*; *Hálys*, *-yis* or *-yos*, *Hulym* or *-yn*. So *rhus*, gen. *rhois*, has *rhun* or *rhum*.

III. Proper names ending in the diphthong *eus*, gen. *ēi* and *ēos*, have the accusative in *ea*; as, *Théseus*, *Thesea*; *Týdeus*, *Tydea*. See § 54, 5.

IV. Some Greek proper names in *es*, whose genitive is in *is*, have in Latin, along with the accusative in *em*, the termination *en*, as if of the first declension; as, *Achilles*, *Achilleu*; *Xerxes*, *Xerzen*; *Sophócles*, *Sophólen*. Cf. § 45, 1. Some also, which have either *ētis* or *is* in the genitive, have, besides *ētem*, *ēta*, or *em*, the termination *en*; as, *Chrēmes*, *Thāles*.

VOCATIVE SINGULAR.

§ 81. The vocative is like the nominative.

REMARK. Many Greek nouns, however, particularly proper names, drop *s* of the nominative to form the vocative; as, *Daphnis*, *Daphni*; *Tēthys*, *Tethy*; *Melampus*, *Melampu*; *Orpheus*, *Orpheu*. Proper names in *es* (gen. *is*) sometimes have a vocative in *ē*, after the first declension; as, *Socrates*, *Socrāte*. § 45, 1.

ABLATIVE SINGULAR.

§ 82. The ablative singular commonly ends in *e*.

Exc. 1. (a.) Neuters in *e*, *al*, and *ar*, have the ablative in *i*; as, *sedile*, *sedili*; *animal*, *animāli*; *calcar*, *calcāri*.

(b.) But names of towns in *e*, and the following neuters in *ar*, have *e* in the ablative; viz. *bucear*, an herb; *fūr*, corn; *hēpar*, the liver; *jūbar*, a sunbeam; *nectar*, nectar; *par*, a pair; *sal*, salt. *Rēte*, a net, has either *e* or *i*; and *mūre*, the sea, has sometimes in poetry *mare* in the ablative.

Exc. 2. (a.) Nouns which have *im* alone, or both *im* and *in* in the accusative, and names of months in *er* or *is*, have *i* in the ablative; as, *vis*, *vim*, *vi*; *Tibēris*, *-im*, *i*; *December*, *Decembri*; *Aprilis*, *Aprili*.

(b.) But *Bētis*, *cannabis*, and *sināpis*, have *e* or *i*. *Tigris*, the tiger, has *tigride*; as a river it has both *Tigride* and *Tigri*.

Exc. 3. (a.) Nouns which have *em* or *im* in the accusative, have their ablative in *e* or *i*; as, *turris*, *turre* or *turri*.

(b.) So *Elis*, acc. *Elidem* and *Elin*, has *Elide* or *Eli*. But *restis*, and most Greek nouns with *idis* in the genitive, have *e* only; as, *Páris*, *-idis*, *-ide*.

Exc. 4. (a.) Adjectives in *is*, used as nouns, have commonly *i* in the ablative, but sometimes *e*; as, *familiāris*, a friend; *natūlis*, a birthday; *sodālis*, a companion; *trirēmis*, a trireme.—Participles in *ns*, used as nouns, have commonly *e* in the ablative, but *continens* has *i*.

(b.) When adjectives in *is* become proper names, they always have *e*; as, *Juvenālis*, *Juvenile*. *Affinis* and *adūlis* have generally *e*; as have always *juvēnis*, a youth; *rūdis*, a rod; and *volūcris*, a bird.

Exc. 5. (a.) The following, though they have only *em* in the accusative, have *e* or *i* in the ablative, but most of them have oftener *e* than *i*:-

Amnis,	Collis,	Ignis,	Pars,	Supellex,
Anguis,	Convallis,	Imber,	Postis,	Tridens,
Avis,	Corbis,	Mugilis,	Pūgil,	Unguis,
Bilis,	Finis,	Orbis,	Sordes,	Vectis,
Civis,	Fustis,	Ovis,	Sors,	Vesper.
Classis,				

(b.) *Occiput* has only *i*, and *rus* has either *e* or *i*; but *rure* commonly signifies from the country, and *ruri*, in the country. *Mel* has rarely *i*.

(c.) So also names of towns, when denoting the place where any thing is said to be, or to be done, have the ablative in *i*; as, *Carthagīni*, at Carthage; so, *Anatūri* and *Lacedemōni*, and, in the most ancient writers, many other nouns occur with this termination in the ablative. *Canālis* has *i*, and very rarely *e*.

Exc. 6. Nouns in *ys*, which have *ym* or *yn* in the accusative, have their ablative in *ye* or *y*; as, *Atys*, *Atye*, or *Aty*.

NOMINATIVE PLURAL.

§ 83. I. The nominative plural of masculines and feminines ends in *es*; as, *sermōnes*, *rūpes*:-but neuters have *a*, and those whose ablative singular ends in *i* only, or in *e* and *i*, have *ia*; as, *cāput*, *capīta*; *sedīle*, *sedīlia*; *rēte*, *retīa*. *Aplustre* has both *a* and *ia*.

1. Some Greek neuters in *os* have *ē* in the nominative plural; as, *mēlos*; nom. plural, *mele*; (in Greek *μέλεα*, by contraction *μέλη*). So *Tempe*.

GENITIVE PLURAL.

II. The genitive plural commonly ends in *um*; sometimes in *ium*.

1. Nouns which, in the ablative singular, have *i* only, or both *e* and *i*, make the genitive plural in *um*; as, *sedīle*, *sedīli*, *sedīlīum*; *turrīs*, *turre* or *turri*, *turriūm*.

2. Nouns in *es* and *is*, which do not increase in the genitive singular, have *ium*; as, *nūbes*, *nubīum*; *hostīs*, *hostīum*.

Exc. *Cēnis*, *juvēnis*, *fōris*, *mugilis*, *prōles*, *strues*, and *rātes*, have *um*; so oftener have *āpis*, *strigilis*, and *volūcris*; less frequently *mensis*, *sēdes*, and, in the poets only, *ambāges*, *cēdes*, *clādes*, *vēpres*, and *cēlestīs*.

3. Monosyllables ending in two consonants have *ium* in the genitive plural; as, *urbs*, *urbīum*; *gens*, *gentīum*; *arx*, *arcīum*.

Exc. *Lynx*, *sphinx*, and *ops* (nom. obsolete) have *um*.

Most monosyllables in *s* and *x* pure have *um*, but the following have *ium*; *dos*, *mas*, *glis*, *lis*, *os* (*ossis*), *faūx*, (nom. obs.) *nix*, *nox*, *strīx*, *vis*, generally *fraus* and *mus*; so also *fūr* and *ren*, and sometimes *lar*.

4. Nouns of two or more syllables, in *ns* or *rs*, and names of nations in *as*, have commonly *ium*, but sometimes *um*; as, *cliens*, *clien̄tīum* or *clientūm*; *Arpīnas*, *Arpinatiūm*.

(1.) Other nouns in *as* generally have *um*, but sometimes *iūm*; as, *ætas*, *ætātum* or *ætatiūm*. *Penates* and *optimates* have usually *iūm*.

5. The following have *iūm*:—*cāro*, *compes*, *linter*, *imber*, *ūter*, *rēnter*, *Sūnnis*, *Quīris*, and usually *Inſüber*. *Fornax* and *pālus* have sometimes *iūm*.

6. Greek nouns have generally *um*; as, *gigas*, *gigantūm*; *Arabs*, *Arābum*; *Thraz*, *Thrācum*;—but a few, used as titles of books, have sometimes *ōn*; as, *Epigramma*, *epigrammātōn*; *Metamorphōsis*, *-eōn*. The patrial *Maleōn* also is found in Curtius, 4, 13.

REMARK 1. *Bos* has *boum* in the genitive plural.

REM. 2. Nouns which want the singular, form the genitive plural as if they were complete; as, *mānes*, *maniūm*; *cælestes*, *cælitūm*; *īlia*, *īliūm*; as if from *mānis*, *cæles*, and *īle*. So also names of feasts in *alia*; as, *Saturnalia*, *Saturnāliūm*; but these have sometimes *ōrum* after the second declension. *Ales* has sometimes, by epenthesis, *alituum*. See § 322, 3.

DATIVE AND ABLATIVE PLURAL.

§ 84. The dative and ablative plural end in *ībus*.

Exc. I. *Bos* has *bōbus* and *bābus*, by contraction, for *boībus*; *sus* has *sūbus* by syncope, for *sūībus*. § 322, 5, and 4.

Exc. 2. Greek nouns in *ma* have the dative and ablative plural more frequently in *īs* than in *ībus*; as, *poēma*, *poemātīs*, or *poemātībus*.

Exc. 3. The poets sometimes form the dative plural of Greek nouns, that increase in the genitive, in *īi*, and, before a vowel, in *īin*; as, *herōis*, *heroidīs*; *heroisi*, or *heroisin*. Ovid. So in Quintilian, *Metamorphosēsi*.

ACCUSATIVE PLURAL.

§ 85. The accusative plural ends, like the nominative, in *ēs*, *ā*, *īā*.

Exc. 1. The accusative plural of masculines and feminines, whose genitive plural ends in *iūn*, anciently ended in *īs* or *ēis*, instead of *ēs*; as, *partēs*, gen. *partiūm*, acc. *partēs* or *partēs*.

Exc. 2. Greek masculines and feminines, whose genitive increases in *īs* or *os* impure, have their accusative in *as*; as, *lūmpas*, *lampādīs*, *lampādīs*. So also *herōs*, *herōis*, *herōas*, and some barbarian names of nations have a similar form; as, *Brigantas*, *Allobrōgas*.

Jupīter, and *vis*, strength, are thus declined:—

<i>Singular.</i>	<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> Ju'-pī-ter,	<i>N.</i> vis,	vī'-res,
<i>G.</i> Jō'-vis,	<i>G.</i> vis,	vir'-i-um,
<i>D.</i> Jō'-vi,	<i>D.</i> —	vir'-i-bus,
<i>Ac.</i> Jō'-vem,	<i>Ac.</i> vim,	vī'-res,
<i>V.</i> Ju'-pī-ter,	<i>V.</i> vis,	vī'-res,
<i>Ab.</i> Jō'-ve.	<i>Ab.</i> vi.	vir'-i-bus.

§ 86. The following table exhibits the principal forms of Greek nouns of the third declension:—

	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Voc.</i>	<i>Abl.</i>
S.	Lampas,	{ -ădis, -ădos,	{ -ădi, -ăda,	{ -ădem, -ăda,	-as,	-ăde.
Pl.	-ădes,	-ădum,	-adibus,	{ -ădes, -ădas,	-ădes,	-adibus.
S.	Hēros,	-ōis,	-ōi,	{ -ōem, -ōa,	-os,	-ōe.
Pl.	-ōes,	-ōum,	-oibus,	{ -ōes, -ōas,	-ōes,	-oibus.
	Chēlys,	{ -ŷis, ŷos,	{ -ŷi,	{ -ym, -yn,	-y,	-ŷe or y.
	Poēsis,	{ -is, -ŷos, -	{ -i,	{ -im, -in,	-i,	-i.
	Achilles,	{ -is, -ei, -i,	{ -i,	{ -em, -ea, ēn,	-es, -ē,	-e or -i.
	Orpheus,	-eos,	-ēi,	-ēa,	-eu,	See § 54.
	Aér,	-ēris,	-ēri,	-ēra,	-er,	-ēre.
	Didō,	-ūs,	-ō,	-ō,	-ō,	-ō.

FOURTH DECLENSION.

§ 87. Nouns of the fourth declension end in *us* and *u*. Those in *us* are masculine; those in *u* are neuter, and, except in the genitive, are indeclinable in the singular.

Nouns of this declension are thus declined:—

<i>Fructus, fruit.</i>		<i>Cornu, a horn.</i>	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> fruc'-tūs,	fruc'-tūs,	<i>N.</i> cor'-nū,	cor'-nu-ă,
<i>G.</i> fruc'-tūs,	fruc'-tu-ūm,	<i>G.</i> cor'-nūs,	cor'-nu-ūm,
<i>D.</i> fruc'-tu-i,	fruc'-tī-būs,	<i>D.</i> cor'-nū,	cor'-ni-būs,
<i>Ac.</i> fruc'-tūm,	fruc'-tūs,	<i>Ac.</i> cor'-nū,	cor'-nu-ă,
<i>V.</i> fruc'-tūs,	fruc'-tūs,	<i>V.</i> cor'-nū,	cor'-nu-ă,
<i>Ab.</i> fruc'-tū.	fruc'-tī-būs.	<i>Ab.</i> cor'-nū.	cor'-ni-būs.

In like manner decline

<i>Can'-tus, a song.</i>	<i>Fluc'-tus, a ware.</i>	<i>Se-nā'-tus, the senate.</i>
<i>Cur'-rus, a chariot.</i>	<i>Luc'-tus, grief.</i>	<i>Ge'-lu, ice. (in sing.)</i>
<i>Ex-er'-ci-tus, an army.</i>	<i>Mo'-tus, motion.</i>	<i>Ve'-ru, a spit.</i>

EXCEPTIONS IN GENDER.

§ 88. 1. The following are feminine:—

<i>Acus, a needle.</i>	<i>Ficus, a fig.</i>	<i>Porticus, a gallery.</i>
<i>Dōmus, a house.</i>	<i>Mānus, a hand.</i>	<i>Tribus, a tribe.</i>

Cōlus, a distaff, and the plurals *Quinquātrus*, a feast of Minerva, and *Idus*, the Ides, are also feminine. So *noctu*, by night, found only in the ablative singular.

Pēnus, a store of provisions, when of the fourth declension, is masculine or feminine. *Sēcus*, sex, is neuter; see § 94. *Spēcūs*, a den, is masculine and rarely feminine or neuter.

2. Some personal appellatives, and names of trees, are feminine by signification; as,

Anus, *nūrus*, *socrus*;—*cornus*, *laurus*, and *quercus*. *Myrtus* also is feminine and rarely masculine. See § 29, 1 and 2.

EXCEPTIONS IN DECLENSION.

§ 89. *Dōmus*, a house, is partly of the fourth declension, and partly of the second. It is thus declined:—

Singular.	Plural.
<i>N.</i> do'-mūs,	do'-mūs,
<i>G.</i> do'-mūs, or do'-mī,	dom'-u-ūm, or do-mō'-rūm,
<i>D.</i> dom'-u-i, or do'-mī,	dom'-i-būs,
<i>Ac.</i> do'-mūm,	do'-mūs, or do'-mōs,
<i>V.</i> do'-mūs,	do'-mūs,
<i>Ab.</i> do'-mō.	dom'-i-būs.

(a.) *Domūs*, in the genitive, signifies, of a house; *domī* commonly signifies, at home. The ablative *domu* is found in Plautus, and in ancient inscriptions. In the genitive and accusative plural the forms of the second declension are more used than those of the fourth. .

(b.) *Cornus*, a cornel-tree; *fīcus*, a fig, or a fig-tree; *laurus*, a laurel; and *myrtus*, a myrtle, are sometimes of the second declension. *Pēnus* is of the second, third or fourth declension.

(c.) Some nouns in *u* have also forms in *us* and *um*; as, *cornu*, *cornus*, or *cor-nūm*. Adjectives, compounds of *manus*, are of the first and second declensions.

REMARK 1. Nouns of this declension anciently belonged to the third, and were formed by contraction, thus:—

Singular.	Plural.
<i>N.</i> fructūs,	fructuēs, ūs,
<i>G.</i> fructuēs, -ūs,	fructuām, -ūm,
<i>D.</i> fructui, -ū,	fructuibūs, -ūbūs, or -ibūs,
<i>Ac.</i> fructuēm, -ūm,	fructuēs, ūs,
<i>V.</i> fructūs,	fructuēs, -ūs,
<i>Ab.</i> fructuē, -ū.	fructuibūs, -ūbūs, or -ibūs.

2. The genitive singular in *is* is sometimes found in ancient authors; as, *anuis*, Ter. A genitive in *i*, after the second declension, also occurs; as, *senā-tus*, *senāti*; *tumultus*, *tumulti*. Sall.

3. The contracted form of the dative in *u* is not often used; yet it sometimes occurs, especially in Cæsar, and in the poets.

4. The contracted form of the genitive plural in *um* rarely occurs.

5. The following nouns have *ūbus* in the dative and ablative plural:—

Acus, a needle. *Artus*, a joint. *Partus*, a birth. *Spēcūs*, a den.
Arcus, a bow. *Lācus*, a lake. *Pētu*, a flock. *Tribus*, a tribe.

Gōnu, a knee; *portus*, a harbor; *tonitrus*, thunder; and *rēru*, a spit, have *ibus* or *ūbus*.

FIFTH DECLENSION.

§ 90. Nouns of the fifth declension end in *ēs*, and are of the feminine gender.

They are thus declined:—

Res, a thing.		Dies, a day.	
Singular.	Plural.	Singular.	Plural.
<i>N.</i> rēs,	rēs,	<i>N.</i> di'-ēs,	di'-ēs,
<i>G.</i> rē'-ī,	rē'-rūm,	<i>G.</i> di-ē'-ī,	di-ē'-rūm,
<i>D.</i> rē'-ī,	rē'-būs,	<i>D.</i> di-ē'-ī,	di-ē'-būs,
<i>Ac.</i> rēm,	rēs,	<i>Ac.</i> di'-ēm,	di'-ēs,
<i>V.</i> rēs,	rēs,	<i>V.</i> di'-ēs,	di'-ēs,
<i>Ab.</i> rē.	rē'-būs.	<i>Ab.</i> di'-ē.	di-ē'-būs.

REMARK. Nouns of this declension, like those of the fourth, seem to have belonged originally to the third declension.

EXCEPTIONS IN GENDER.

1. *Dies*, a day, is masculine or feminine in the singular, and always masculine in the plural; *meridies*, mid-day, is masculine only.

NOTE. *Dies* is seldom feminine, in good prose writers, except when it denotes duration of time, or a day fixed and determined.

EXCEPTIONS IN DECLENSION.

2. The genitive and dative singular sometimes end in *ē* or in *ī*, instead of *ei*; as, gen. *dīē* for *dīei*, Virg.; *fīde* for *fīdei*, Hor.; *acīe* for *aciēi*, Cæs.—gen. *plēbī* for *plēbēi*, Liv.—dat. *fīde* for *fīdei*, Hor., *pernīcie*, Liv., and *pernīciī*, Nep., for *pernīciēi*. The genitive *rabiēs* contracted for *rabiēis*, after the third declension, is found in Lucretius.

REMARK 1. There are only about eighty nouns of this declension, and of these only two, *res* and *dies*, are complete in the plural. *Acīes*, *effīgīes*, *eluvīes*, *facīes*, *glaciēs*, *progenīes*, *serīes*, *specīes*, *spēs*, want the genitive, dative, and ablative plural, and the rest want the plural altogether.

REM. 2. All nouns of this declension end in *īes*, except four—*fīdes*, faith; *res*, a thing; *spēs*, hope; and *plēbīes*, the common people;—and all nouns in *īes* are of this declension, except *abīes*, *aries*, *partīes*, *quīes*, and *requīes*, which are of the third declension.

DECLENSION OF COMPOUND NOUNS.

§ 91. When a compound noun consists of two nominatives, both parts are declined; but when one part is a nominative, and the other an oblique case, the nominative only is declined. Of the former kind are *respūblika*, a commonwealth, and *jusjurandum*, an oath; of the latter, *mater-familias*, a mistress of a family. Cf. § 43, 2.

Singular.	Plural.
<i>N. V.</i> res-pub'-li-ca,	<i>N. V.</i> res-pub'-li-cæ,
<i>G. D.</i> re-i-pub'-li-cæ,	<i>G.</i> re-rum-pub-li-cā'-rum,
<i>Ac.</i> rem-pub'-li-cam,	<i>D. Ab.</i> re-bus-pub'-li-cis,
<i>Ab.</i> re-pub'-li-cā.	<i>Ac.</i> res-pub'-li-cas.

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>
<i>N.</i> jus-ju-ran'-dum,	ju-ra-ju-ran'-da,	<i>N.</i> ma-ter-fa-mil'-i-as,
<i>G.</i> ju-ris-ju-ran'-di,	—	<i>G.</i> ma-tris-fa-mil'-i-as,
<i>D.</i> ju-ri-ju-ran'-do,	—	<i>D.</i> ma-tri-fa-mil'-i-as,
<i>Ac.</i> jus-ju-ran'-dum,	ju-ra-ju-ran'-da,	<i>Ac.</i> ma-trem-fa-mil'-i-as,
<i>V.</i> jus-ju-ran'-dum,	ju-ra-ju-ran'-da,	<i>V.</i> ma-ter-fa-mil'-i-as,
<i>Ab.</i> ju-re-ju-ran'-do.	—	<i>Ab.</i> ma-tre-fa-mil'-i-as, etc.

NOTE. The preceding compounds are divided and pronounced like the simple words of which they are compounded.

IRREGULAR NOUNS.

§ 92. Irregular nouns are divided into three classes—*Variable*, *Defective*, and *Redundant*.

I. VARIABLE NOUNS.

A noun is variable, which, in some of its parts, changes either its gender or declension or both.

Nouns which vary in gender are called *heterogeneous*; those which vary in declension are called *heteroclites*.

Heterogeneous Nouns.

1. Masculine in the singular, and neuter in the plural; as,

Avernus, *Dindymus*, *Ismarus*, *Massicus*, *Menalus*, *Pangaeus*, *Tartarus*, *Taygetus*; plur. *Averna*, etc.

2. Masculine in the singular, and masculine or neuter in the plural; as,

jōcus, a jest; plur. *jōci*, or *jōca*;—*lōcus*, a place; plur. *lōci*, passages in books, topics, places; *lōca*, places;—*sibilus*, a hissing; plur. *sibila*, rarely *sibili*;—*intubus*, endive; plur. *intubi* or *intuba*.

3. Feminine in the singular, and neuter in the plural; as, *carbāsus*, a species of flax; plur. *carbāsa*, very rarely *carbāsi*, sails, etc., made of it;—*Hierosolyma*, -æ, Jerusalem; plur. *Hierosolyma*, -ōrum.

4. Neuter in the singular, and masculine in the plural; as, *cēlum*, heaven; plur. *cēli*;—*Elysium*; plur. *Elyssū*;—*Argos*; plur. *Argi*. So *siser*, neut., plur. *sisères*, masc.

5. Neuter in the singular, and masculine or neuter in the plural; as,

frēnum, a bridle; plur. *frēni* or *frēna*;—*rastrum*, a rake; plur. *rastri*, or, more rarely, *rastra*;—*pugillar*, a writing tablet; plur. *pugillāres* or *pugillaria*.

6. Neuter in the singular, and feminine in the plural; as, *epīlum*, a feast; plur. *epīlae*;—*balneum*, a bath; plur. *balneæ* or *balnea*;—*nundinum*, a market-day; plur. *nundinæ*, a fair.

7. Feminine or neuter in the singular, and feminine in the plural; as,

delicia or *delicium*, delight; plur. *deliciae*.

Heteroclites.

§ 93. 1. Second or third declension in the singular, and third in the plural; as,

nom. and acc. *jugērum*, an acre; gen. *jugēri* or *jugēris*; abl. *jugēro* and *jugēre*; plur., nom., and acc. *jugēra*; gen. *jugērum*; abl. *jugēris* and *jugeribus*.

2. Third declension in the singular, and second in the plural; as, *vās*, a vessel; plur. *vāsa*, *ōrum*. *Ancīle*, a shield, has sometimes *anciliōrum*, in the genitive plural.

NOTE. Variable nouns seem anciently to have been redundant, and to have retained a part of each of their original forms. Thus, *vāsa*, *-ōrum*, properly comes from *vāsum*, *-i*, but the latter, together with the plural of *vas*, *vāsis*, became obsolete.

II. DEFECTIVE NOUNS.

§ 94. Nouns are defective either in case or in number.

1. Nouns defective in case may want either one or more cases. Some are altogether indeclinable, and are called *aptores*.

Such are *pōndō*, a pound; most nouns in *i*; as, *gummi*, gum; foreign words; as, *Aīron*, *Jacōb*; *sīmis*, a half; *git*, a kind of plant; the singular of *mille*, a thousand; words put for nouns; as, *relē snūm*, for *sua voluntas*, his own inclination; and names of the letters of the alphabet.

A noun which is found in one case only, is called a *Monoptote*; if found in two cases, a *Diptote*; if in three, a *Triptote*; if in four, a *Tetraptote*; and if in five, a *Pentaptote*.

The following list contains most nouns defective in case. Those which occur but once in Latin authors are distinguished by an asterisk:—

*Abactus, acc. pl.; *a driving away.*

Accītu, abl.; *a calling for.*

Admissu, abl.; *admission.*

Admonitu, abl.; *admonition.*

Æs, not used in gen. pl.

Affātu, abl.; *an addressing*;—pl. affātus, -ibus.

Algus, nom.; algum, acc.; algu, abl.; *cold.*

Ambāge, abl.; *a going around*;—pl. entire.

*Amissum, acc.; *a loss.*

Aplustre, nom. and acc.; *the flag of a ship*;—pl. aplustria, or aplustra.

Arbitrātus, nom.; -um, acc.; -u, abl.; *judgment.*

Arcessitu, abl.; *a sending for.*

Astu, nom., acc.; *a city.*

Astus, nom.; astu, abl.; *craft*;—astus, acc. pl.

Cacoēthes, nom., acc.; *an evil custom*;—cacoētie, nom. pl.; -e, and -es, acc. pl.

Canities, nom.; -ein, acc.; -e, abl.

Cētos, acc.; *a whale*;—cēte, nom. and acc. pl.; cetis, dat.

Chāos, nom. acc.; chao, abl.; *chaos.*

Cassem, acc.; casse, abl.; *a net*;—pl. entire.

Circumspectus, nom.; -um; -u; *a looking around.*

Coactu, abl.; *constraint.*

Coelīte, abl.; pl. entire; *inhabitants of heaven.*

*Committātum, acc.; *an alteration.*

Compēdis, gen.; compēde, abl.; *a fetter*;—pl. compēdes, -ium, -ibus.

Concessu, abl.; *permission.*

Condiscipulātu, abl.; *companionship at school.*

Crātim, or -em, acc.; -e, abl.; *a hurdle*;—pl. crātes, -iun, -ibus.

Cupressu, abl.; *a cypress.*

Daps, nom., scarcely used; dāpis, gen. etc. pl. dapes, -ibus; *a feast.*

*Dātu, abl.; *a giving.*

Derisus, -ui, dat.; -um, acc.; -u, abl.; *ridicule.*

- Despicatū, *dat.*; *contempt.*
 Dica, *nom.*; dicam, *acc.*; *a legal process*;—dicas, *acc. pl.*
 Dicis, *gen.*; *as*, dicis gratiā, *for form's sake.*
 Ditiōnis, *gen.*; *-i*, *dat.*; *-em*, *acc.*; *-e*, *abl.*; *power.*
 Diu, *abl.*; *in the day time.*
 Divisui, *dat.*; *a dividing.*
 Ebur, *ivory*;—not used in the plural.
 *Eflagitatū, *abl.*; *importunity.*
 *Ejectus, *nom.*; *a throwing out.*
 Epos, *nom.* and *acc.*; *an epic poem.*
 Ergo, *abl.* (or *adv.*); *for the sake.*
 Essēdas, *acc. pl.*; *war chariots.*
 Evectus, *nom.*; *a carrying out.*
 Fæx, *dregs*, wants *gen. pl.*
 Fāmē, *abl.*; *hunger.*
 Far, *corn*, not used in the *gen.*, *dat.*, and *abl. pl.*
 Fas, *nom.*; *acc.*; *right.*
 Fauce, *abl.*; *the throat*;—*pl.* entire.
 Fax, *a torch*, wants *gen. pl.*
 Fel, *gall*, wants *gen. pl.*
 Feminis, *gen.*: *-i*, *dat.*; *-e*, *abl.*; *the thigh*;—*pl.* *femina*, *-ibus*.
 Flicit, *abl.*; *a striking.*
 Fōris, *nom.* and *gen.*; *-em*, *acc.*; *-e*, *abl.*; *a door*;—*pl.* entire.
 Fors, *nom.*; *-is*, *gen.*; *-tem*, *acc.*; *-te*, *abl.*; *chance.*
 *Frustratū, *abl.*; *a deceiving.*
 Frux, *fruit*, *nom.* scarcely used;—frūgis, *gen.*, etc.
 Fulgetras, *acc. pl.*; *lightning.*
 Gausāpe, *nom.*, *acc.*, *abl.*; *a rough garment*;—gausāpa, *acc. pl.*
 Glos, *nom.*; *a husband's sister.*
 Grātes, *acc. pl.*;—gratibus, *abl.*; *thanks.*
 Hebdomādam, *acc.*; *a week.*
 Hiems, *winter*, not used in *gen.*, *dat.*, and *abl. pl.*
 Hippomānes, *nom.* and *acc.*
 *Hir, *nom.*; *the palm of the hand.*
 Hortatū, *abl.*; *an exhorting*;—*pl.* hor-tatibus.
 Impētis, *gen.*; *-e*, *abl.*; *a shock*;—*pl.* impetibus.
 Incitas, *or -a*, *acc. pl.*; *as*, *ad incitas redactus*, *reduced to a strait.*
 *Inconsultū, *abl.*; *without advice.*
 *Indultu, *abl.*; *indulgence.*
 Inferia, *nom. pl.*; *-as*, *acc.*; *-is*, *abl.*; *sacrifices to the dead.*
 Infītias, *acc. pl.*; *a denial*; *as*, *ire infītias*, *to deny.*
 Ingratiis, *abl. pl.*, (*used adverbially*); *against one's will.*
 Injussu, *abl.*; *without command.*
 Inquies, *nom.*; *restlessness.*
 Instar, *nom.*, *acc.*; *a likeness.*
- Interdiu, *abl.* (or *adv.*); *in the day time.*
 *Invitatū, *abl.*; *an invitation.*
 Irisui, *dat.*; *-um*, *acc.*; *-u*, *abl.*; *de-rision.*
 Jōvis, *nom.*, rarely used;—*pl.* Joves.
 Jugēris, *gen.*; *-e*, *abl.*; *an acre*;—*pl.* Jugēra, *-um*, *-ibus*.
 Jussu, *abl.*; *command.*
 Läbes, *a spot*, wants *gen. pl.*
 Lācu, *abl.*; *day-light.*
 *Ludificatū, *dat.*; *a mockery.*
 Lux, *light*, wants the *gen. pl.*
 Mandātu, *abl.*; *a command.*
 Māne, *nom.*, *acc.*; *mane*, or rarely *-i*, *abl.*; *the morning.*
 Mel, *honey*, not used in *gen.*, *dat.*, and *abl. pl.*
 Mēlos, *nom.*, *acc.*; melo, *dat.*; *melody*;—mēle, *nom.*, *acc. pl.*
 Mētus, *fear*, not used in *gen.*, *dat.*, and *abl. pl.*
 Missu, *abl.*; *a sending*;—*pl.* missus, *-ibus*.
 Monitu, *abl.*; *admonition*;—*pl.* mon-itus.
 Nātu, *abl.*; *by birth.*
 Nauci, *gen.*, with *non*; *as*, homo non nauci, *a man of no account.*
 Nēfas, *nom.*, *acc.*; *wickedness.*
 Nēmo, *nobody*, wants the *voc.* and the *pl.*
 Nepenthes, *nom.*, *acc.*; *an herb.*
 Nex, *death*, wants the *voc.*;—nēces, *nom.*, *acc. pl.*
 Nihil, or nihilum, *nom.* and *acc.*; *-i*, *gen.*; *-o*, *abl.*; *nothing.*
 Noctu, *abl.*; *by night.*
 Nuptiu, *dat.*; *-um*, *acc.*; *-u*, *abl.*; *a marriage.*
 Obex, *nom.*; *-icem*, *acc.*; *-ice*, or *-jice*, *abl.*; *a bolt*;—*pl.* ōbices, *-jicibus*.
 Objectum, *acc.*; *-u*, *abl.*; *an interpo-sition*;—*pl.* objectus.
 Obtentiu, *dat.*; *-um*, *acc.*; *-u*, *abl.*; *a pretext.*
 Opis, *gen.*; ūpem, *acc.*; ūpe, *abl.*; *help*;—*pl.* entire.
 Oppositu, *abl.*; *an opposing*;—*pl.* op-positus, *acc.*
 Opus, *nom.*, *acc.*; *need.*
 Os, *the mouth*, wants the *gen. pl.*
 Panāces, *nom.*; *-is*, *gen.*; *-e*, *abl.*; *an herb.*
 Pax, *peace*, wants *gen. pl.*
 Peccātu, *abl.*; *a fault.*
 Pecūdis, *gen.*; *-i*, *dat.*; *-em*, *acc.*; *-e*, *abl.*;—*pl.* entire.
 Pelāge, *acc. pl.* of pelāgus; *the sea.*
 Permissu, *abl.*; *-um*, *acc.*; *permission.*
 Piscātus, *nom.*; *-i*, *gen.*; *-um*, *acc.*; *-u*, *abl.*; *a fishing.*

- Pix, *pitch*; pīces, *acc. pl.*
Pondo, *abl.*; *in weight*. Cf. § 94, 1.
Prēci, *dat.*; -em, *acc.*; -e, *abl.*; *prayer*; -pl. *entire*.
Prōcer; *nom.*; -em, *acc.*; *a peer*; -pl. *entire*.
Promptu, *abl.*, *readiness*.
Pus wants *gen.*, *dat.* and *abl.* *pl.*
Relātūm, *acc.*; -u, *abl.*; *a recital*.
Repetundārūm, *gen. pl.*; -is, *abl.*; *money taken by extortio*n.
Rogātu, *abl.*; *a request*.
Ros, *dew*, wants *gen. pl.*
Rus, *the country*, wants *gen.*, *dat.*, and *abl.* *pl.*
Satias, *nom.*; -ātein, *acc.*; āte, *abl.*; *satiety*.
Sēcus, *nom.*, *acc.*; *sex*.
Situs, *nom.*; -um, *acc.*; -u, *abl.*; *situation*; —situs, *nom.* and *acc. pl.*
Situs, *nom.*; -ūs, *gen.*; -um, *acc.*; -u, *abl.*; *rust*; —situs, *acc. pl.*
Sol, *the sun*, wants *gen. pl.*
Sordis, *gen.*; -em, *acc.*; -e and -i, *abl.*; *filth*; —pl. sordes, -ium, etc.
Spontis, *gen.*; -e, *abl.*; *of one's own accord*.
Subōles, *offspring*, wants *gen. pl.*
- Suppetiāe, *nom. pl.*; -as, *acc.*; sup-plies.
Tābūm, *nom.*; -i, *gen.*; -o, *abl.*; cor-rupt matter.
Tempe, *nom. acc. voc. pl.*; *a vale in Thessaly*.
Tus wants *gen.*, *dat.*, and *abl. pl.*
Vēnu and -o, *dat.*; um, *acc.*; -o, *abl.*; sale.
Veprem, *acc.*; -e, *abl.*; *a brier*; -pl. *entire*.
Verbēris, *gen.*; -e, *abl.*; *a stripe*; -pl. verbēra, um, ibus.
Vesper, *nom.*; -um, *acc.*; -e, -i, or -o, *abl.*; *the evening*.
Vespēra, *nom.*; -am, *acc.*; -ā, *abl.*; *the evening*.
Vicis, *gen.*; -i, *dat.*; -em, *acc.*; -e, *abl.*; *change*; —pl. *entire*, except *gen.*
Virus, *nom.*; -i, *gen.*; -us, *acc.*; -o, *abl.*; *poison*.
Vis, *gen.* and *dat.* rare; *strength*; *pl.* vires, -ium, etc. See § 85.
Viscens, *nom.*; -ēris, *gen.*; -ēre, *abl.*; *an internal organ*. *pl.* viscēra, etc.
Vocātu, *abl.*; *a calling*; —vocātus, *acc. pl.*

REMARK 1. To these may be added nouns of the fifth declension, which either want the plural, as most of them are abstract nouns, or have in that number only the nominative, accusative, and vocative. *Res* and *dies*, however, have the plural *entire*. Cf. § 90, R. 1.

REM. 2. For the use of the vocative, also, of many nouns, no classical authority can be found.

§ 95. 2. Nouns defective in number, want either the plural or the singular.

(a) Many nouns want the plural from the nature of the things which they express. Such are generally names of persons, most names of places (except those which have only the plural), the names of herbs, of the arts, most material and abstract nouns; but these may have a plural when used as common nouns, (§ 26, R. 3.), and many others.

REM. In Latin the plural of abstract nouns is often used to denote the existence of the quality, attribute, etc. in different objects, or the repetition of an action; and in poetry such plurals are used for the sake of emphasis or metre. See § 98.

The following list contains many of the nouns which want the plural, and also some, marked *p.*, which are included in the above classes, but are sometimes used in the plural.

Aconītūm, <i>wolfsbane</i> , p.	Ævum, <i>age, lifetime</i> , p.	Balaustium, <i>the flower of the pomegranate</i> .
Adoreā, <i>a military re-ward</i> .	Album, <i>an album</i> .	Balsānum, <i>bals'm</i> , p.
Aēr, <i>the air</i> , p.	Allium, <i>garlic</i> , p.	Barathrum, <i>a gulf</i> .
Æs, <i>brass, money</i> , p.	Amicitia, <i>friendship</i> , p.	Callum, <i>hardened skin</i> , p.
Æther, <i>the sky</i> .	Argilla, <i>white clay</i> .	Cälor, <i>heat</i> , p.
	Avēna, <i>oats</i> , p.	

Carduus, <i>a thistle</i> , p.	Lac, <i>milk</i> .	Purpūra, <i>purple</i> , p.
Cáro, <i>flesh</i> , p.	Laetitia, <i>joy</i> , p.	Quies, <i>rest</i> , p.
Céra, <i>wax</i> , p.	Langor, <i>faintness</i> , p.	Ros, <i>dew</i> , p.
Cestus, <i>a girdle</i> .	Lardum, <i>bacon</i> , p.	Rúbor, <i>redness</i> , p.
Cieúta, <i>hemlock</i> , p.	Látex, <i>liquor</i> , p.	Sabúlo and
Coenam, <i>mud</i> .	Léatum, <i>death</i> .	Sabúlum, <i>gravel</i> .
Contagium, <i>contagion</i> , p.	Lignum, <i>wood</i> , p.	Sal, <i>salt</i> .
Cróeum, <i>saffron</i> .	Línum, <i>mud</i> .	Sílum, <i>the sea</i> .
Cróeus, <i>saffron</i> , p.	Liquor, <i>liquor</i> , p.	Sálus, <i>safety</i> .
Cruor, <i>blood</i> , p.	Lues, <i>a plague</i> .	Sanguis, <i>blood</i> .
Cútis, <i>the skin</i> , p.	Lútum, <i>clay</i> , p.	Serupúlum, <i>a scruple</i> , p.
Diluculum, <i>the dawn</i> .	Lux, <i>light</i> , p.	Senium, <i>old age</i> .
Ebur, <i>ivory</i> .	Macellum, <i>the shambles</i> .	Siler, <i>an osier</i> .
Electrum, <i>amber</i> , p.	Máne, <i>the morning</i> .	Sinápi, <i>mustard</i> .
Far, <i>corn</i> , p.	Marmor, <i>marble</i> , p.	Siser, <i>skirret</i> , p.
Fel, <i>gall</i> , p.	Mel, <i>honey</i> , p.	Sitis, <i>thirst</i> .
Fervor, <i>heat</i> , p.	Meridies, <i>mid-day</i> .	Sol, <i>the sun</i> , p.
Fides, <i>faith</i> .	Mors, <i>death</i> , p.	Sópor, <i>sleep</i> , p.
Fimus, <i>dung</i> .	Munditia, <i>neatness</i> , p.	Specímen, <i>an example</i> .
Fúga, <i>flight</i> , p.	Mundus, <i>female ornaments</i> .	Spúma, <i>foam</i> , p.
Fúmus, <i>smoke</i> , p.	Museus, <i>moss</i> .	Sulfur, <i>sulphur</i> , p.
Fúror, <i>madness</i> , p.	Nectar, <i>nectar</i> .	Supelix, <i>furniture</i> .
Galla, <i>an oak-apple</i> , p.	Némo, <i>no man</i> .	Tábes, <i>a consumption</i> .
Gélu, <i>frost</i> .	Nequitia, <i>wickedness</i> , p.	Tábum, <i>corrupt matter</i> .
Glarea, <i>gravel</i> .	Nihilum, <i>nihil</i> , or <i>nil</i> , <i>nothing</i> .	Tellus, <i>the earth</i> .
Gloria, <i>glory</i> , p.	Nitrum, <i>natron</i> .	Terror, <i>terror</i> , p.
Glastum, <i>woad</i> .	Oblivio, <i>forgetfulness</i> , p.	Thýmum, <i>thyme</i> , p.
Glüten, <i>or</i> .	Omásrum, <i>bullock's tripe</i> .	Tríbulus, <i>a thistle</i> , p.
Glutinum, <i>glue</i> .	Opium, <i>opium</i> .	Tristitia, <i>sadness</i> .
Gypsum, <i>white plaster</i> .	Palea, <i>chaff</i> , p.	Ver, <i>spring</i> .
Hépar, <i>the liver</i> .	Pax, <i>peace</i> , p.	Vespéra, <i>the evening</i> .
Hespérus, <i>the evening star</i> .	Pénsum, <i>and</i> .	Veterus, <i>lethargy</i> .
Hilum, <i>a little thing</i> .	Pénus, <i>provisions</i> , p.	Vigor, <i>strength</i> , p.
Hordeum, <i>barley</i> , p.	Piper, <i>pepper</i> .	Vínium, <i>wine</i> , p.
Húmus, <i>the ground</i> .	Pix, <i>pitch</i> , p.	Vírus, <i>poison</i> .
Indóles, <i>nature quality</i> , p.	Pontus, <i>the sea</i> .	Viscum, <i>and</i> .
Ira, <i>anger</i> , p.	Prolubrium, <i>desire</i> .	Viseus, <i>bird-lime</i> .
Júbar, <i>radiance</i> .	Púbes, <i>the youth</i> .	Vitrin, <i>woad</i> .
Jus, <i>justice</i> , <i>law</i> , p.	Pulvis, <i>dust</i> , p.	Vulgus, <i>the common people</i> .
Justitium, <i>a law vacation</i> .		Zingiber, <i>ginger</i> .

§ 96. (b). The names of festivals and games, and several names of places and books, want the singular; as, *Bacchanalia*, a festival of Bacchus; *Olympia*, the Olympic games; *Bucolica*, a book of pastorals; and the following names of places:—

Aerocearaunia,	Baiæ,	Fundi,	Locri,	Súsa,
Amýelæ,	Ceraunia,	Gabii,	Parisi,	Syracúse,
Artaxáta,	Ecbatána,	Gádes,	Philippi,	Thermopýlae,
Athénæ,	Esquiliæ,	Gemoniæ,	Puteoli,	Veii.

NOTE. Some of those in *i* properly signify the people.

The following list contains most other nouns which want the singular, and also some, marked *s*, which are rarely used in that number:—

Acta, <i>records</i> .	Alpes, <i>the Alps</i> , s.	Aphiae, <i>trifles</i> .
Adversaria, <i>a memorandum-book</i> .	Annæ, <i>annals</i> , s.	Argutiæ, <i>witticisms</i> , s.
Æstiva, sc. castra, <i>summer quarters</i> .	Antæ, <i>door-posts</i> .	Arma, <i>arms</i> .
	Antes, <i>rows</i> .	Artus, <i>the joints</i> , s.
	Antie, <i>a forelock</i> .	Bellaria, <i>sweetmeats</i> .

Bigæ, a two-horse chariot, s.	Induviæ, clothes.	Palearia, the devlop, s.
Braccæ, breeches.	Ineptiæ, fooleries, s.	Pandectæ, the pandects.
Branchiæ, the gills of fishes.	Infæri, the dead.	Parietinæ, old walls.
Brevia, shallow places.	Inferiæ, sacrifices in honor of the dead.	Partes, a party, s.
Calendæ, the Calends.	Insecta, insects.	Pascua, pastures, s.
Cancelli, balustrades.	Insidiæ, an ambuscade, s.	Penates, household gods, s.
Câni, gray hairs.	Justa, funeral rites.	Phalerae, trappings.
Casses, a hunter's net, s.	Lactes, small entrails, s.	Philtra, love potions.
Caulæ, sheep-folds.	Lamenta, lamentations.	Pleiades, the Pleiads or seven stars, s.
Celères, the body-guard of the Roman kings.	Lapicidinæ, a stone quarry.	Posteri, posterity.
Cibaria, victuals, s.	Latebræ, a hiding place,	Præbia, an amulet.
Clitellæ, a pack-saddle.	s.	Præcordia, the dia-phraym, the entrails.
Codicilli, a writing.	Laurices, young rabbits.	Primitiæ, first fruits.
Coælitæ, the gods, s.	Lautia, presents to foreign ambassadors.	Procères, nobles, s.
Crepundia, a rattle.	Lemures, hobgoblins.	Pugillaria, or -ares, writing-tablets, s.
Cunabula, and	Lendes, nits	Quadrigæ, a team of four horses, s.
Cûna, a cradle.	Libéri, children, s.	Quirites, Roman citizens, s.
Cyclædes, the Cyclades, s.	Lucères, a division of the Roman cavalry.	Quisquiliae, refuse.
Decimæ, tithes, s.	Magalia, cottages.	Reliquiæ, the remains, s.
Diræ, the Furies, s.	Majores, ancestors.	Salebræ, rugged roads, s.
Divitiæ, riches.	Mânes, the shades, s.	Salinae, salt pits.
Druïdes, the Druids.	Manubiæ, spoils of war.	Scalæ, a ladder, s.
Dryâdes, the Dryads, s.	Mapalia, huts, s.	Scatebræ, a spring, s.
Epûlæ, a banquet, s.	Minaciæ, and	Scopæ, a broom.
Eumenides, the Furies, s.	Minæ, threats.	Seruta, old stuff.
Excubite, watches.	Minores, posterity.	Sentes, thorns, s.
Exequiae, funeral rites.	Mœnia, the walls of a city, s.	Sponsalia, espousals.
Extæ, entrails.	Multitia, garments finely wrought.	Stativa, sc. castra, a stationary camp.
Exuviae, spoils.	Munia, official duties.	Supéri, the gods above.
Facetiæ, pleasantry, s.	Naiâdes, water-nymphs, s.	Talaria, winged shoes.
Feriæ, holidays, s.	Nâres, the nostrils, s.	Tenebriæ, darkness, s.
Fides, a stringed instrument, s.	Natiles, parentage.	Tesca, rough places.
Flabra, blasts.	Nâtes, the haunches, s.	Thermæ, warm baths.
Frâces, the lees of oil.	Nomæ, corroding sores or ulcers, s.	Tormina, colic-pains.
Frâga, strawberries, s.	Nonæ, the nones of a month. § 326, 1.	Transtra, seats for rowers, s.
Gemini, twins, s.	Nugæ, jests, nonsense.	Tricæ, trifles, toys.
Günæ, cheeks, s.	Nundinæ, the weekly market.	Utensilia, utensils.
Gerræ, trifles.	Nuptiæ, a marriage.	Valvæ, folding doors, s.
Grâtes, thanks.	Oblivia, forgetfulness, s.	Vepres, brambles, s.
Habènæ, reins, s.	Officiæ, cheats, s.	Vergiliæ, the seven stars.
Hiberna, sc. castra, winter quarters.	Optimiætes, the aristocratic party, s.	Vindiciæ, a legal claim, s.
Hyâdes, the Hyades, s.	Bônum, a good thing.	Virgulta, bushes.
Idus, the ides of a month.	Bôna, property.	
Ilia, the flank.	Carcer, a prison.	
Incunabula, a cradle.	Carcêres, the barriers of a race-course.	
Indutiæ, a truce.	Castrum, a castle.	

§ 97. The following usually differ in meaning in the different numbers.

Ædes, -is, a temple.
Ædes, -ium, a house.
Aqua, water.
Aqueæ, medicinal springs.
Auxilium, aid.
Auxilia, auxiliary troops.

Bônum, a good thing.
Bôna, property.
Carcer, a prison.
Carcêres, the barriers of a race-course.
Castrum, a castle.

Castra, a camp.
Comitium, a part of the Roman forum.
Comitin, an assembly for election.
Copia, plenty.

Copiae, *troops, forces.*
 Cupedia, -ae, *daintiness.*
 Cupidea, -arum, *and*
 Cupedia, -orum, *dainties.*
 Facultas, *ability.*
 Facultates, *property.*
 Fastus, -üs, *pride.*
 Fastus, -uum, *and*
 Fasti, -ōrum, *a calendar.*
 Fortūna, *Fortune.*
 Fortūnæ, *wealth.*
 Furfur, *bran.*
 Furfures, *dandruff.*
 Gratia, *favor.*
 Gratiae, *thanks.*

Impedimentum, *a hinderance.*
 Impedimenta, *baggage.*
 Litēra, *a letter of the alphabet.*
 Litēræ, *an epistle.*
 Lūdus, *pastime.*
 Lūdi, *public games.*
 Lustrum, *a morass.*
 Lustra, *a haunt or den of wild beasts.*
 Mos, *custom.*
 Mōres, *manners.*
 Nāris, *a nostril.*
 Nāres, *the nose.*

Natālis, *a birthday.*
 Natāles, *birth, lineage.*
 Op̄era, *work, labor.*
 Op̄eræ, *workmen.*
 Opis, gen. power.
 Opes, -um, *means, wealth.*
 Plāga, *a region, tract.*
 Plāgæ, *nets, toils.*
 Principium, *a beginning.*
 Principia, *the general's quarters.*
 Rostrum, *a beak, prow.*
 Rostra, *the Rostra.*
 Sal, *salt.*
 Sāles, *witticisms.*

§ 98. The following plurals, with a few others, are sometimes used in poetry, especially in the nominative and accusative, instead of the singular, for the sake of emphasis or metre.

Æquōra, *the sea.*
 Alta, *the sea.*
 Anīmi, *courage.*
 Auræ, *the air.*
 Carīnæ, *a keel.*
 Cervīces, *the neck.*
 Colla, *the neck.*
 Cōmæ, *the hair.*
 Commubia, *marriage.*
 Corda, *the heart.*
 Corpōra, *a body.*
 Crepuscūla, *twilight.*
 Currūs, *a chariot.*
 Exsilīa, *banishment.*
 Frigōra, *cold.*
 Gaudia, *joy.*
 Grumina, *grass.*
 Guttūra, *the throat.*

Hymenæi, *marriage.*
 Ignes, *love.*
 Inguīna, *the groin.*
 Ira, *anger.*
 Jejunia, *fasting.*
 Jūbæ, *a mane.*
 Limina, *a threshold.*
 Litōra, *a shore.*
 Mensæ, *a service or course of dishes.*
 Nenīæ, *a funeral dirge.*
 Numīna, *the divinity.*
 Odia, *hatred.*
 Ora, *the mouth, the countenance.*
 Oræ, *confines.*
 Ortus, *a rising, the east.*
 Otia, *ease, leisure.*

Pectōra, *the breast.*
 Reditūs, *a return.*
 Regna, *a kingdom.*
 Rictūs, *the jaws.*
 Robōra, *strength.*
 Silentia, *silence.*
 Sinūs, *the bosom of a Roman garment.*
 Tædæ, *a torch.*
 Tempōra, *time.*
 Terga, *the back.*
 Thalāmi, *marriage or marriage-bed.*
 Tōri, *a bed, a couch.*
 Tūra, *frankincense.*
 Viæ, *a journey.*
 Vultus, *the countenance.*

III. REDUNDANT NOUNS.

§ 99. Nouns are redundant either in termination, in declension, in gender, or in two or more of these respects.

1. In termination : (a.) of the nominative ; as, *arbor*, and *arbos*, a tree : (b.) of the oblique cases ; as, *tigris*, ; gen. *tigris*, or *-idis* ; a tiger.
2. In declension ; as, *laurus* ; gen. *-i*, or *-üs* ; a laurel.
3. In gender ; as, *vulgus*, masc. or neut. ; the common people.
4. In termination and declension ; as, *senecta*, *-æ*, and *senectus*, *-ūtis* ; old age.
5. In termination and gender ; as *pileus*, masc., and *pileum*, neut. ; a hat.
6. In declension and gender ; as *pénus*, *-i* or *üs*, masc. or fem., and *pénus*, *-ōris*, neut. ; a store of provisions. *Spēus*, *-üs* or *-i*, masc. fem. or neut. ; a cave.
7. In termination, declension, and gender ; as, *menda*, *-æ*, fem. and *mendum*, *-i*, neut. ; a fault.

The following list contains most *Redundant Nouns* of the above classes:—

- Aclinus, -um, and -a, a berry.
 Adagium, and -io, a proverb.
 Admonitio, -um, and -us, us, a reminder.
 Æthra, and æther, the clear sky.
 Affectio, and -us, us, affection.
 Agameinuo, and -on, Agamemnon.
 Alabaster, tri, and pl. -tra, örum, an alabaster box.
 Alimonia, and -um, aliment.
 Alluvio, and -es, a flood.
 Alvearium, and -äre, a bee-hive.
 Amaracus, and -um, marjoram.
 Amygdala, and -um, an almond.
 Anfractum, and -us, us, a winding.
 Angiopurtum, and -us, us, a narrow lane or alley.
 Antidotus, and -um, an antidote.
 Aranea, and -us, i, a spider.
 Arar, and Araris, the river Arar.
 Arbor, and -os, a tree.
 Architectus, and -on, an architect.
 Arcus, -us, and i, a bow.
 Attagena, and -gen, a moor-hen.
 Avaritia, and -ies, avarice.
 Augmentum, and -men, an increase.
 Baccar, and -äris, a kind of herb.
 Baculus, and -um, a staff.
 Balteus, and -um, a belt.
 Barbaria, and -ies, barbarism.
 Barbitus, and -on, a harp.
 Batillus, and -um, a fire-shovel.
 Blanditia, and -ies, flattery.
 Buccina, and -um, a trumpet.
 Bura, and -is, a plough-tail.
 Buxus, and -um, the box-tree.
 Caepa, and caepe, an onion.
 Calamister, tri, and -trum, a crisping-pin.
 Callus, and -um, hardened skin.
 Cancer, cri, or éris, a crab.
 Canitia, and -ies, hoariness.
 Cäpus, and cäpo, a capon.
 Carrus, and -um, a kind of waggon.
 Cassida, and -cassis, a helmet.
 Catinus, and -um, a bowl, dish.
 Chirographtus, and -um, a hand-writing.
 Cingula, -us, and -um, a girdle.
 Clipeus, and -um, a shield.
 Cochlearium, -ar, and -äre, a spoon.
 Colluvio, and -ies, filth.
 Commentarius, and -um, a journal.
 Compâges, and -go, a joining.
 Conatnum, and -us, us, an attempt.
 Concinitas, and -tudo, neatness.
 Consortium, and -io, partnership.
 Contagium, -io, and -es, contact.
 Cornum, -us, i, or us, a cornel tree.
 Costos, i, and -um, a kind of shrub.
- Cratéra, and crâter, a bowl.
 Crôcus, and -um, saffron.
 Crystallus, and -um, crystal.
 Cubitus, and -um, the elbow.
 Cupiditas, and -pido, desire.
 Cupressus, i, or us, a cypress-tree.
 Delicia, and -um, delight.
 Delphinus, and delphin, a dolphin.
 Dictannus, and -um, dittany.
 Diluvium, -o, and -ies, a deluge.
 Dômus, i, or us, a house.
 Dorsus, and -um, the back.
 Duritia, and -ies, hardness.
 Effigia, and -ies, an image.
 Elegia, and -on, i, an elegy.
 Eléphantus, and -phas, an elephant.
 Epítoma, and -e, an abridgment.
 Essëda, and -um, a chariot.
 Evander, dri, and -drus, Evander.
 Eventum, and -us, us, an event.
 Exemplar, and -äre, a pattern.
 Ficus, i, or us, a fig-tree.
 Fimus, and -um, dung.
 Frêtum, and -us, us, a strait.
 Fulgetra, and -um, lightning.
 Galerus, and -um, a hat, cap.
 Ganæa, and -um, an eating-house.
 Gausápus, -es, -e, and -um, frieze.
 Gibba, -us, and -er, éri, a hump.
 Glutinium, and -ten, glue.
 Gobius, and -io, a gudgeon.
 Grammatica, and -e, grammar.
 Grus, gruis, and gruis, is, a crane.
 Hebdomâda, and -mas, a week.
 Hellebôrus, and -um, hellebore.
 Hônör, and hönos, honor.
 Hyssöpus, and -um, hyssop.
 Illos, -um, and -on, Troy.
 Incestum, and -us, us, incest.
 Intibus, and -um, endive.
 Jugulus, and -um, the throat.
 Juventu, -us, ütis, and -as, youth.
 Läbor, and läbos, labor.
 Lacerta, and -us, a lizard.
 Laurus, i, or us, a laurel.
 Lëpor, and lëpos, wit.
 Ligur, and -us, üris, a Ligurian.
 Lupinus, and -um, a lupine.
 Luxuria, and -ies, luxury.
 Mæander, -dros, and -drus, Mæander.
 Margarîta, and -um, a pearl.
 Materia, and -ies, materials.
 Medimnus, and -um, a measure.
 Menda, and -um, a fault.
 Modius, and -uni, a measure.
 Mollitia, and -ies, softness.
 Momentum, and -men, influence.
 Mügil, and -llis, a mullet.
 Mulciber, éri, or éris, Vulcan.

Muletra, <i>and -um</i> , a milk-pail.	Rictum, <i>and -us, ūs</i> , the open mouth.
Munditia, <i>and -ies</i> , neatness.	Sævitia, <i>-ūdo and -ies</i> , ferocity.
Muria, <i>and -ies</i> , brine or pickle.	Sigus, <i>and -um</i> , a military cloak.
Myrtus, <i>i</i> or <i>ūs</i> , a myrtle.	Sanguis, <i>and sanguen</i> , blood.
Nardus, <i>and -um</i> , nard.	Satræpes, <i>and satraps</i> , a satrap.
Nūsus, <i>and -um</i> , the nose.	Scabritia, <i>and -ies</i> , roughness.
Necessitas, <i>and -ūdo</i> , necessity.	Scorpius, <i>-os, and -io</i> , a scorpion.
Nequitia, <i>and -ies</i> , worthlessness.	Segmentum, <i>and -men</i> , a piece.
Notitia, <i>and -ies</i> , knowledge.	Segnitia, <i>and -ies</i> , sloth.
Oblivium, <i>and -io</i> , forgetfulness.	Senectu, <i>and -us</i> , old age.
Obsidium, <i>and -io</i> , a siege.	Sequester, <i>tri, or tris</i> , a trustee.
Œdipus, <i>i</i> , or <i>ōdis</i> , <i>Œdipus</i> .	Sesāma, <i>and -um</i> , sesame.
Ostrea, <i>and -un</i> , an oyster.	Sibilus, <i>and -a, ūrum</i> , a hissing.
Palātus, <i>and -um</i> , the palate.	Sināpi, <i>and -is</i> , mustard.
Palumba, <i>-us, and -es</i> , a pigeon.	Sinus, <i>and -um</i> , a goblet.
Papyrus, <i>and -um</i> , papyrus.	Spīrus, <i>and -a, ūrum</i> , a spear.
Paupertas, <i>and -ies</i> , poverty.	Spureitia, <i>and -ies</i> , filthiness.
Pavus, <i>and pāvo</i> , a peacock.	Stramentum, <i>and -men</i> , straw.
Pēnus, <i>i, -ōris</i> , or <i>ūs</i> , and <i>pēnum</i> , provisions.	Suffimentum, <i>and -men</i> , fumigation.
Peplus, <i>and -um</i> , a veil.	Suggestus, <i>and -um</i> , a pulpit, stage.
Perseus, <i>ei</i> , or <i>eos</i> , <i>Perseus</i> .	Suppārus, <i>and -um</i> , a linen garment.
Pileus, <i>and -um</i> , a hat.	Supplicium, <i>-icamentum, and -icatio</i> <i>a public supplication</i> .
Pinus, <i>i</i> , or <i>ūs</i> , a pine-tree.	Tapētum, <i>-ete, and -es</i> , tapestry.
Pistrina, <i>and -um</i> , a bake-house.	Tenēritas, <i>and -ūdo</i> , softness.
Plamitia, <i>and -ies</i> , a plain.	Tergum, <i>and -us, ūris</i> , the back.
Plāto, and <i>Plāton</i> , <i>Plato</i> .	Tiāra, <i>and -as</i> , a turban.
Plebs, <i>and plēbes</i> , <i>ei</i> , the common people.	Tignus, <i>and -um</i> , a beam, timber.
Porrus, <i>and -um</i> , a leek.	Tigris, <i>is, or ihs</i> , a tiger.
Postulātum, <i>and -io</i> , a request.	Titānus, <i>and Titan</i> , <i>Titan</i> .
Præsēpia, <i>-lum, -es, or -is, and -e, a stable.</i>	Tonitruum, <i>and -trus, ūs</i> , thunder.
Prætextum, <i>and -us, ūs</i> , a pretext.	Torāle, <i>and -al</i> , a bed-covering.
Prosapia, <i>and -ies</i> , lineage.	Trābes, <i>and trabs</i> , a beam.
Rāpa, <i>and -um</i> , a turnip.	Tribūla, <i>and -um</i> , a threshing sledge.
Requies, <i>ētis</i> or <i>ēt</i> , rest.	Vespēra, <i>-per, ēri</i> and <i>ēris</i> , the evening.
Rēte, <i>and rētis</i> , a net.	Vinacēus, <i>and -a, ūrum</i> , a grape-stone.
Reticūlus, <i>and -um</i> , a small net.	Viscus, <i>and -um</i> , the mistletoe.
	Vulgus, <i>masc. and neut.</i> , the common people.

REMARK 1. To these may be added some other verbals in *us* and *io*, and Greek nouns in *o* and *on*; as, *Dio* and *Dion*; also some Greek nouns in *es* and *e*, which have Latin forms in *a*; as, *Atrides* and *Atrida*. See § 45.

REM. 2. Some proper names of places also are redundant in number; as, *Argos* and *Argi*; *Fidēna* and *Fidēne*; *Thēbē* and *Thēber*.

NOTE. The different forms of most words in the above list are not equally common, and some are rarely used, or only in particular cases.

DERIVATION OF NOUNS.

§ 100. Nouns are derived from other nouns, from adjectives, and from verbs.

I. FROM NOUNS.

From nouns are derived the following classes:—

1. A *patronymic* is the name of a person, derived from that of his father or other ancestor, or of the founder of his nation.

NOTE 1. Patronymics are properly Greek nouns, and have been borrowed from that language by the Latin poets.

(a.) Masculine patronymics end in *īdes*, *īdes*, *ādes*, and *īādes*.

(1.) Nouns in *us* of the second declension, and those nouns of the third declension, whose root ends in a short syllable, form their patronymics in *īdes*; as, *Priāmus*, *Priāmides*; *Ayamēnōn*, gen. *ōnis*, *Ayamēnōnides*.

(2.) Nouns in *ēus* and *ēles* form their patronymics in *īdes*; as, *A-treūs*, *Atrides*; *Herāclēs* (i. e. Hercules), *Herāclēdes*.

REM. 1. *Ānides*, in Virg. A. 9, 658, is formed in like manner, as if from *Āneūs*, instead of *Āneās*.

(3.) Nouns in *ās* and *ēs* of the first declension form their patronymics in *ādes*, as *Ānēās*, *Ānēādes*; *Hippōtēs*, *Hippōtādes*.

(4.) Nouns in *iūs* of the second declension, and those nouns of the third declension, whose root ends in a long vowel, form their patronymics in *īādes*; as, *Thestius*, *Thestīādes*; *Amphitryō* (gen. *ōnis*), *Amphitryonīādes*.

REM 2. A few nonns also of the first declension have patronymics in *īādes*; as, *Anchises*, *Anchistīādes*.

(b.) Feminine patronymics end in *is*, *ēis*, and *ias*, and correspond in termination to the masculines, viz. *is* to *īdes*, *ēis* to *īdes*, and *ias* to *īādes*; as, *Tyndārus*, masc. *Tyndarīdes*, fem. *Tyndāris*; *Nēreus*, masc. *Nereīdes*, fem. *Nereīs*; *Thestius*, masc. *Thestīādes*, fem. *Thestīas*.

REM. 3. A few feminines are found in *īne*, or *iōne*; as, *Nerine*, *Acrisiōne*, from *Nereus* and *Acrisia*.

NOTE 2. Patronymics in *des* and *ne* are of the first declension; those in *is* and *as*, of the third.

2. A *patrial* or *gentile* noun is derived from the name of a country; and denotes an inhabitant of that country; as,

Trōs, a Trojan man; *Trō-is*, a Trojan woman; *Macēdo*, a Macedonian; *Samās*, a Samite; from *Trōja*, *Macedonia*, and *Samnum*.

NOTE 3. Most patrials are properly adjectives, relating to a noun understood; as, *hōmo*, *civis*, etc. See § 128, 6.

3. A *diminutive* signifies a small thing of the kind denoted by the primitive; as, *liber*, a book; *libellus*, a little book.

Diminutives generally end in *ūlus*, *ūla*, *ūlum*, or *cūlus*, *cūla*, *cūlum*, according as the primitive is masuline, feminine, or neuter.

A. 1. If the primitive is of the first or second declension, or its root ends in *c*, *g*, *d*, or *t* after a vowel, the diminutive is formed by annexing *ūlus*, *a*, *um* to the root; as, *arūla*, *servūlus*, *puerūlus*, *scutūlum*, *cornūlūla*, *regūlus*, *capitūlum*, *mercedūla*; from *āra*, *servos*, *puer*, *scūtum*, *cornix*, (-*ūlis*), *rex*, (*rēgis*), *cāput*, (-*ūtis*), *merces*, (-*ūdis*).

2. Primitives of the first or second declension whose root ends in *e* or *i*, instead of *ūlus*, *a*, *um*, add *ōlus*, *u*, *um*; as, *filīlus*, *gloriūla*, *horreōlum*; from *filīus*, *gloriū*, *horreūm*.

3. Primitives of the first or second declension whose root ends in *l*, *n*, or *r*, form diminutives by contraction in *illus*, *a*, *um*, and some in *illus*, *a*, *um*; as, *ocellus*, *asellus*, *libellus*, *lucellum*; from *ocūlus*, *asina*, *liber*, *lucrum*; and *sigillum*, from *signum*, *tignum*.

B. 1. If the primitive is of the third, fourth, or fifth declension, the diminutive is formed in *cūlus*, (or *ūūlus*), *a*, *um*.

2. Primitives of the third declension whose nominative ends in *r*, or in *os* or *us* from roots ending in *r*, annex *cūlus* to the nominative; as, *fratercūlus*, *soror-*

cūla, oscūlum, corpuscūlum; from *frāter, sōror, ḍs, (ōris), corpus, (-ōris)*.—So also primitives in *es* and *is*, but these drop the *s* of the nominative; as, *ignicūlus, nūbecūla, diecūla*; from *ignis, nūbes, dies*.

3. Primitives of other terminations of the third declension, and those of the fourth, add *icūlus* to the root; as, *ponticūlus, cotiūla, ossiūlum, rersicūlus, cornicūlum*; from *pons, cos, ḍs, (ossis), versus, cornu*.

4. Primitives in *o*, (*inis* or *ōnis*), in adding *cūlus, a, um*, change the final vowel of the root (*i* or *o*) into *u*; as, *homuncūlus, sermuncūlus*; from *hōmo* and *sermo*; and a few primitives of other terminations form similar diminutives; as, *avuncūlus, domuncūla*; from *āvus* and *dōmus*.

C. 1. A few diminutives end in *uleus*, as, *equuleus, aculeus*; from *ēquus* and *ācūs*; and a few also in *io*; as, *homuncio, senecio*, from *hōmo* and *sēnēz*.

2. Diminutives are sometimes formed from other diminutives; as, *asellūlus*, from *asellus*; sometimes two or more diminutives with different terminations are formed from the same primitive, as, *homuncūlus, homullus*, and *homuncio*; from *hōmo*; and sometimes the primitive undergoes euphonic changes; as *rūscūlus*, from *rūmor*.

REM. Some diminutives differ in gender from their primitives; as *ranuncūlus, scamillus*, from *rāna* and *scamnum*.

4. (a.) An amplificative is a personal appellation denoting an excess of that which is expressed by its primitive; as,

Cipito, one who has a large head: so *nāso, labeo, bucco, fronto, mento*, one who has a large nose, lips, or cheeks, a broad forehead or long chin; from *ēcipit, nāsus, labia, bucca, frons*, and *mentum*.

(b.) A few personal appellatives in *io* denote the trade or profession to which a person belongs; as, *ludio*, an actor; *pellio*, a furrier; from *lūdus*, and *pellis*.

5. The termination *ium* added to the root of a noun, indicates the office or condition, and often, derivatively, an assemblage of the individuals denoted by the primitive; as, *collegium, collegue*, and thence an assembly of colleagues; *servitium, servitude*, and collectively the servants; so *sacerdōtium, ministerium*; from *collēga, servus, sacerdos*, and *minister*.

6. The termination *imonium* is added to the root of a few nouns, denoting something derived from the primitives, or imparting to it its peculiar character; as, *testimonium, testimony*; so *vadimonium, patrimonium, matrimonium*; from *testis, rās (vādis), pāter, and māter*.

7. The termination *ētum*, added to the root of names of plants, denotes a place where they grow in abundance; as, *queriectum, laurictum, oliectum*, from *querces, laurus, and oliva*.

So, also, *esculētum, dumētum, myrtētum*, and by analogy *saxētum*. But some drop *e*; as, *carectum, salictum, virgultum*, and *arbustum*.

8. The termination *ārium*, added to the root of a noun, denotes a receptacle of the things signified by the primitive; as, *aviārium*, an aviary; *plantārium*, a nursery; from *āris*, a bird, and *planta*, a plant.

9. The termination *ile*, added to the root of names of animals, marks the place where they are kept; as, *borile*, a stall for oxen; so *caprile, ovile*; from *bōs*, an ox, *cāper*, a goat, and *ōris*, a sheep.

NOTE 1. This class and the preceding are properly neuter adjectives.

NOTE 2. Abstract nouns are derived either from adjectives or from verbs. See § 26, 5.

II. FROM ADJECTIVES.

§ 101. 1. Abstract nouns are formed by adding the termination *cas, itūdn, ia, itia* or *ities, ēdo*, and *imōnia* to the root of the primitive.

2. Abstracts in *itas*, (equivalent to the English *ty* or *ity*), are formed from adjectives of each declension ; as, *cupiditas*, *teneritas*, *celeritas*, *crudelitas*, *felicitas*; from *cupidus*, *tēner*, *cēler*, *crudēlis*, and *felīx*.

(1.) When the root ends in *i*, the abstract is formed in *etas*; as, *piētas*, from *pius*; and when it ends in *t*, *as* only is added ; as, *honestas* from *honestus*.

(2.) In a few abstracts *i* before *tas* is dropped ; as, *libertas*, *juventas*, from *liber*, *juvēnis*. In *fūcūltas* and *dīfūcūltas*, from *facilis*, *dīfīcīlis*, there is a change also in the root-vowel from *i* to *u*.

(3.) A few abstracts are formed in *itus* or *tus*, instead of *itas*; as, *servitius*, *juventus*, from *servus* and *juvēnis*. See § 76, Exc. 2.

3. Abstracts in *itūdo* are formed from adjectives in *us*, and some from adjectives of the third declension of two or three terminations; as, *magnitūdo*, *altitūdo*, *fortitūdo*, *acritūdo*, from *magnus*, *altus*, *fortis*, *ācer*. Polysyllabic adjectives in *tus*, generally form their abstracts by adding *ūdo* instead of *itūdo* to their root; as, *consuetūdo*, from *consuetus*.

4. Abstracts in *ia* (equivalent to the English *ee* or *ey*) are for the most part formed from adjectives of one termination ; as, *lementia*, *constantia*, *impudentia*, from *clemens*, *constans*, *impudens*. But some adjectives in *us* and *er*, including verbals in *cundus*, likewise form their verbals in *ia*; as, *miseria*, *angustia*, *facundia*, from *miser*, *angustus*, *facundus*.

5. Abstracts in *itia* and *itics* are formed from adjectives in *us* and *is*; as, *justitia*, *tristitia*, *duritia*, and *durities*, *segnitia* and *segnities*, from *justus*, *tristis*, *dūrus*, and *segnis*.

6. A few abstracts are formed in *ēdo*, and a few in *imōnia*: and sometimes two or more abstracts of different terminations are formed from the same adjective ; as, *acritas*, *acritūdo*, *acrēdo*, and *acrīmonia*, from *ācer*. In such case those in *itūdo* and *imōnia* seem to be more intensive in signification than those in *itas*.

REMARK. Adjectives, as distinguished from the abstracts which are formed from them, are called *concretes*.

III. FROM VERBS.

§ 102. Nouns derived from verbs are called *verbal nouns*.

The following are the principal classes :—

1. Abstract nouns expressing the action or condition denoted by a verb, especially by a neuter verb, are formed by annexing *or* to their first root ; as, *āmor*, love ; *fāvor*, favor ; *maeror*, grief ; *splendor*, brightness; from *āmo*, *fāveo*, *maereo*, and *splendeo*.

2. (a.) Abstracts are also formed from many verbs by annexing *ium* to the first or to the third root ; as, *colloquium*, a conference ; *gaudium*, joy ; *exordium*, a beginning ; *extītum*, destruction ; *solatīum*, consolation ; from *collōquor*, *gaudeo*, *exordio*, *exeō* and *sólōr*.

3. Some verbal abstracts are formed by annexing *ela*, *imōnia*, or *imōnium*, to the first root of the verb ; as, *querēla* and *querīmonia*, a complaint ; *suadēla*, persuasion ; from *querōr* and *suedeo*.

4. (a.) The terminations *men* and *mentum*, added to the first root of the verb, generally with a connecting vowel, denote the thing to which the action belongs, both actively and passively, or a means for the performance of the action ; as, *fulmen* from *fulgeo*, *flūmen* from *fluo*, *agmen* from *āgo*, *solāmen* from *sólōr*, *documentum* from *dō eo*, *blandimentum* from *blandiōr*.

(b.) The final consonant of the root is often dropped, and the preceding and connecting vowels contracted into one syllable ; as, *āgo*, (*āgīmen*), *agmen*; *fōveo*, (*fōvīmentum*), *fōnaentum*.

(c.) Some words of this class have no primitive verb in use ; as, *atramentum*, ink; but, in this case, the connecting vowel seems to imply its reference to such a verb as *atrāre*, to blacken.

5. (a.) The terminations *ūlum*, *būlum*, *cūlum*; *brum*, *crum*, *trum*, annexed to the first root of a verb, denote an instrument for performing the act expressed by the verb, or a place for its performance ; as, *cingūlum*, *opercūlum*, *venabūlum*, *ventilabrum*, *fulcrum*, *spectrum*, from *cingo*, *opérīo*, *vénor*, *ventilo*, *fūctio*, *spēcio*.

(b.) Sometimes *cūlum* is contracted into *clum* ; as, *vinculum* for *rincūlum*. Sometimes, also, *s* is inserted before *trum* ; as, *rostrum*, from *rōdo*, and a connecting vowel is placed before this and some of the other terminations ; as, *arātrum*, *stabūlum*, *cubicūlum*, from *āro*, *sto*, and *cūbo*.

(c.) Some words of this kind are formed from nouns ; as, *acetabūlum*, a vinegar cruet ; *turibūlum*, a censer ; from *acētum* and *tus*.

6. (a.) Nouns formed by adding *or* and *rix* to the third root of the verb, denote respectively the male and female agent of the action expressed by the verb ; as, *adjūtor*, *adjūtrix*, an assistant ; *fauktor*, *fautrix*, a favorer ; *victor*, *richtrix*, a conqueror ; from *adjūvo* (*adjūt-*), *fāveo* (*faut-*), *vinco* (*vict-*). They are often likewise used as adjectives. The feminine form is less common than the masculine, and when the third root of the verb ends in *s*, the feminine is sometimes formed in *trix* ; as, *tondeo* (*tons-*) *tonstrix*.

(b.) Some nouns in *tor* are formed immediately from other nouns ; as, *viātor*, a traveller ; *janitor*, a door-keeper ; from *via* and *janua*. In *meretrix* from *mereo*, *i* of the third root becomes *e*.

(c.) The agent of a few verbs is denoted by the terminations *a* and *o* annexed to the first root ; as, *convīta*, a guest ; *advēna*, a stranger ; *scriba*, a scribe ; *erro*, a vagrant ; *bibo*, a drunkard ; *comēdo*, a glutton, from *convīvo*, *advēniō*, etc.

7. Many abstract nouns are formed by annexing *io* and *us* (gen. *ūs*) to the third root of a verb ; as, *actio*, an action ; *lectio*, reading ; from *āgo* (*act-*), *lēgo* (*lect-*) ;—*cantus*, singing ; *visus*, sight ; *ūsus*, use ; from *cāno* (*cant-*), *video* (*vis-*), *ūtor* (*ūs-*).

REMARK 1. Nouns of both forms, and of like signification, are frequently derived from the same verb ; as, *concurrīo* and *concurrīs*, a running together ; *mōtīo* and *mōtīs*, etc.

REM. 2. Nouns formed by adding the termination *ūra* to the third root of a verb, sometimes have the same signification as those in *io* and *us*, and sometimes denote the result of an action ; as, *positūra*, position ; *vinetūra*, a binding together ; from *pōno*, and *vincio* ; and the termination *ēla* has sometimes the same meaning ; as, *querīla*, complaint ; *loquēla*, speech, from *quēror* and *lōquor*.

NOTE. One of these forms is generally used to the exclusion of the others, and when two or more are found, they are usually employed in somewhat different senses.

8. The termination *ōrium*, added to the third root of a verb, denotes the place where the action of the verb is performed ; as, *auditōrium*, a lecture-room ; *conditōrium*, a repository ; from *audio* and *condō*.

COMPOSITION OF NOUNS.

§ 103. Compound nouns are formed variously :—

1. Of two nouns ; as, *rupicapra*, a wild goat, of *rūpes* and *capra*. In some words, compounded of two nouns, the former is a genitive ; as, *senātūsconsultūm*, a decree of the senate ; *jurisconsultus*, a lawyer ; in others, both parts are declined ; as, *respublīca*, *jusjurāndūm*. See § 91.

2. Of a noun and a verb ; as, *artīfex*, an artist, of *ars* and *fācio* ; *fidiēcen*, a harper, of *fides* and *cāno* ; *agricōla*, a husbandman, of *āger* and *cōlō*.

3. Of an adjective and a noun; as, *æquinoctium*, the equinox, of *æquus* and *nox*; *millepeda*, a millepede, of *mille* and *pes*.

In *duumvir*, *triumvir*, *decemvir*, *centumvir*, the numeral adjective is in the genitive plural.

REMARK 1. When the former part of a compound word is a noun or an adjective, it usually ends in *i*; as, *artifex*, *rupicapra*, *agricola*, etc. If the second word begins with a vowel, an elision takes place; as, *quinquennium*, of *quinque* and *annus*; *magnanimus*, of *magnus* and *animus*.

4. Of an adverb and a noun; as, *nēfas*, wickedness; *nēmo*, nobody; of *ne, fas*, and *hōmo*. So *biduum*, of *bis* and *dies*.

5. Of a preposition and a noun: as, *incuria*, want of care, of *in* and *cūra*. So *intervallum*, an interval; *præcordia*, the diaphragm; *proverbium*, a proverb; *subsellium*, a low seat; *superficies*, a surface.

REM. 2. When the former part is a preposition, its final consonant is sometimes changed, to adapt it to that which follows it: as, *ignobilis*, *illepidus*, *imprudentia*, *irrumpo*, of *in* and *nobilis*, *lepidus*, etc. See § 196.

ADJECTIVES.

§ 104. An adjective is a word which qualifies or limits the meaning of a substantive.

Adjectives may be divided, according to their *signification*, into various classes; as denoting,

1. Character or quality; as, *bōnis*, good; *albus*, white; *amicus*, friendly.
2. State or condition; as, *fēlix*, happy; *dives*, rich.
3. Possession; as, *herilis*, a master's; *patrius*, a father's.
4. Quantity; as, *magnus*, great; *tōtus*, entire; *parvus*, small.
5. Number; as, *ūnus*, one; *secundus*, second; *tot*, so many; *quot*, as many. These are called *numerals*.
6. Time; as, *annuus*, yearly; *hesternus*, of yesterday; *bīmus*, of two years; *trimestris*, of three months.
7. Place; as, *altus*, high; *vicinus*, near; *aërius*, aërial; *terrestris*, terrestrial.
8. Material; as, *aureus*, golden; *fagineus*, beechen; *terrēnus*, earthen.
9. Part; as, *nullus*, no one; *aliquis*, some one. These are called *partitives*.
10. Country; as, *Romānus*, Roman; *Arpinas* of *Arpīnum*. These are called *patrials*.
11. Diminution; as, *parrūlus*, from *parvus*, small; *misellus*, from *miser*, miserable. These are called *diminutives*.
12. Amplification; as, *vinōsus* and *vinolentus*, much given to wine; *aurītus*, having long ears. These are called *amplificatives*.
13. Relation; as, *āridus*, desirous of; *mēnor*, mindful of; *insuētus*. These are called *relatives*.
14. Interrogation; as, *quantus?* how great; *qualis?* of what kind; *quot?* how many? *quotus?* of what number? These are called *interrogatives*; and, when not used interrogatively, they are called *correlatives*.
15. Specification; as, *tālis*, such; *tantus*, so great; *tot*, so many. These are called *demonstratives*.

DECLENSION OF ADJECTIVES.

§ 105. 1. Adjectives are declined like substantives, and are either of the first and second declensions, or of the third only.

ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS.

2. The masculine of adjectives belonging to the first and second declensions, ends either in *us* or in *er*. The feminine and neuter are formed respectively by annexing *a* and *um* to the root of the masculine. The masculine in *us* is declined like *domīnus*; that in *er* like *gēner* or *āger*; the feminine always like *mūsa*; and the neuter like *regnum*.

REMARK 1. The masculine of one adjective, *sātūr*, *-āra*, *-ārum*, full, ends in *ur*, and is declined like *gēner*.

Bōnūs, *good*.

Singular.

	Masc.	Fem.	Neut.
N.	bō'-nūs,	bo'-nā,	bo'-nūm,
G.	bō'-nī,	bo'-næ,	bo'-nī,
D.	bō'-nō,	bo'-næ,	bo'-nō,
Ac.	bō'-nūm,	bo'-nām,	bo'-nūm,
V.	bō'-ně,	bo'-nā,	bo'-nūm,
Ab.	bō'-nō.	bo'-nā.	bo'-nō.

Plural.

N.	bō'-nī,	bo'-næ,	bo'-nā,
G.	bo-nō'-rūm,	bo-nā'-rūm,	bo-nō'-rūm,
D.	bō'-nīs,	bo'-nīs,	bo'-nīs,
Ac.	bō'-nōs,	bo'-nās,	bo'-nā,
V.	bō'-nī,	bo'-næ,	bo'-nā,
Ab.	bō'-nīs.	bo'-nīs.	bo'-nīs.

In like manner decline

Al'-tus, <i>high</i> .	Fi'-dus, <i>faithful</i> .	Lon'-gus, <i>long</i> .
A-vā'-rus, <i>covetous</i> .	Im'-prō-bus, <i>wicked</i> .	Plē'-nus, <i>full</i> .
Be-nig'-nus, <i>kind</i> .	In-i'-quus, <i>unjust</i> .	Tac'-i-tus, <i>silent</i> .

REM. 2. Like *bōnūs* are also declined all participles in *us*; as,
A-mā'-tus. A-ma-tū'-rus. A-man'-dus.

REM. 3. The masculine of the vocative singular of adjectives in *us* is sometimes like the nominative; as, *O vir fortis atque amicus*. Hor. *Meus* has both *mi* and *meus*.

REM. 4. The genitive plural of distributive numerals ends commonly in *ām* instead of *ōrum*; as, *crassitādo binām digitōrum*. Plin.

3. Těner, *tender.**Singular.*

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	te'-něr,	ten'-ě-ră,	ten'-ě-rům,
<i>G.</i>	ten'-ě-rī,	ten'-ě-ræ,	ten'-ě-rī,
<i>D.</i>	ten'-ě-rō,	ten'-ě-ræ,	ten'-ě-rō,
<i>Ac.</i>	ten'-ě-rům,	ten'-ě-rām,	ten'-ě-rům,
<i>V.</i>	te'-něr,	ten'-ě-ră,	ten'-ě-rům,
<i>Ab.</i>	ten'-ě-rō.	ten'-ě-ră.	ten'-ě-rō.

Plural.

<i>N.</i>	ten'-ě-rī,	ten'-ě-ræ,	ten'-ě-ră,
<i>G.</i>	ten-e-rō'-rům,	ten-e-rā'-rům,	ten-e-rō'-rům,
<i>D.</i>	ten'-ě-rīs,	ten'-ě-rīs,	ten'-ě-rīs,
<i>Ac.</i>	ten'-ě-rōs,	ten'-ě-rās,	ten'-ě-ră,
<i>V.</i>	ten'-ě-rī,	ten'-ě-ræ,	ten'-ě-ră,
<i>Ab.</i>	ten'-ě-rīs.	ten'-ě-rīs.	ten'-ě-rīs.

In like manner are declined

As'-per, <i>rough.</i>	Lă'-cer, <i>torn.</i>	Pros'-per, <i>prosperous.</i>
Ex'-ter, <i>foreign.</i>	Li'-ber, <i>free.</i>	Să'-tur, <i>full.</i>
Gib'-ber, <i>crook-backed.</i>	Mí'-ser, <i>wretched.</i>	

So also *alter*, except in the genitive and dative singular (see § 107), *semifer*, and the compounds of *gēro* and *fēro*; as, *laniger*, *opifer*.

NOTE. *Prosper* is less frequent than *prospērus*, and *exter* is scarcely used in the nominative singular masculine.

§ 106. The other adjectives in *er* drop *e* in declension; as,*Piger, slothful.**Singular.*

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	pí'-gěr,	pí'-gră,	pí'-grům,
<i>G.</i>	pí'-grī,	pí'-græ,	pí'-grī,
<i>D.</i>	pí'-grō,	pí'-græ,	pí'-grō,
<i>Ac.</i>	pí'-grům,	pí'-grām,	pí'-grům,
<i>V.</i>	pí'-gěr,	pí'-gră,	pí'-grům,
<i>Ab.</i>	pí'-grō.	pí'-gră.	pí'-grō.

Plural.

<i>N.</i>	pí'-grī,	pí'-græ,	pí'-gră,
<i>G.</i>	pí'-grō'-rům,	pí'-grā'-rům,	pí'-grō'-rům,
<i>D.</i>	pí'-grīs,	pí'-grīs,	pí'-grīs,
<i>Ac.</i>	pí'-grōs,	pí'-grās,	pí'-gră,
<i>V.</i>	pí'-grī,	pí'-græ,	pí'-gră,
<i>Ab.</i>	pí'-grīs.	pí'-grīs.	pí'-grīs.

In like manner decline

<i>Æ'-ger, sick.</i>	<i>Mă'-cer, lean.</i>	<i>Scă'-ber, rough.</i>
<i>A'-ter, black.</i>	<i>Ni'-ger, black.</i>	<i>Si-nis'-ter, left.</i>
<i>Cră'-ber, frequent.</i>	<i>Pul'-cher, fair.</i>	<i>Tă'-ter, foul.</i>
<i>Gla'-ber, smooth.</i>	<i>Ră'-ber, red.</i>	<i>Vă'-fer, crafty.</i>
<i>In'-tă'-ger, entire.</i>	<i>Să'-cer, sacred.</i>	

Dexter, right, has -tra, -trum, and less frequently -téra, -térum.

§ 107. Six adjectives in *us*, and three in *er*, have their genitive singular in *ius*, and their dative in *i*, in all the genders:—

<i>Alius, another.</i>	<i>Tótus, whole.</i>	<i>Alter, -téra, -térum, the other.</i>
<i>Nullus, no one.</i>	<i>Ullus, any.</i>	<i>Uter, -tra, -trum, which of the two.</i>
<i>Sólus, alone.</i>	<i>Unus, one.</i>	<i>Neuter, -tra, -trum, neither.</i>

To these may be added the other compounds of *uter*,—namely, *uterque*, each of two; *uterumque*, *uterlibet*, and *utervis*, which of the two you please; gen. *utriusque*, etc.—also, *alterater*, one of two; gen. *alterutrius*, and sometimes *alterius utrius*; dat. *alterutri*. So *alteruterque*, and *unusquisque*. See § 138, 4.

Nullus, sōlus, tōtus, ullus, unus are thus declined:—

<i>Singular.</i>		
<i>Masc.</i>	<i>Fém.</i>	<i>Neut.</i>
<i>N.</i> ū'-nūs,	ū'-nă,	ū'-nūm,
<i>G.</i> u-nă'-ūs,*	u-nă'-ūs,	u-nă'-ūs,
<i>D.</i> u'-nī,	u'-nī,	u'-nī,
<i>Ac.</i> u'-nūm,	u'-năm,	u'-nūm,
<i>V.</i> u'-ně,	u'-nă,	u'-nūm,
<i>Ab.</i> u'-nō.	u'-nă.	u'-nō.

The plural is regular, like that of *bōnus*.

REMARK 1. *Alius* has *aliud* in the nominative and accusative singular neuter, and in the genitive *alius*, contracted for *aliius*.

REMARK 2. Except in the genitive and dative singular, *alter* is declined like *tēner*, and *uter* and *neuter* like *piger*.

REMARK 3. Some of these adjectives, in early writers, and occasionally even in Cicero, Cæsar, and Nepos, form their genitive and dative regularly, like *bōnus*, *tēner*, or *piger*.

ADJECTIVES OF THE THIRD DECLENSION.

§ 108. Some adjectives of the third declension have three terminations in the nominative singular; some two; and others only one

I. Those of three terminations end in *er*, masc.; *is*, fem.; and *e*, neut.; and are thus declined:—

*Acer, sharp.**Singular.*

	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
<i>N.</i>	ă'-cĕr,	ă'-cris,	ă'-erĕ,
<i>G.</i>	ă'-cris,	ă'-cris,	ă'-cris,
<i>D.</i>	ă'-cri,	ă'-cri,	ă'-cri,
<i>Ac.</i>	ă'-crēm,	ă'-crēm,	ă'-crē,
<i>V.</i>	ă'-cĕr,	ă'-cris,	ă'-erĕ,
<i>Ab.</i>	ă'-cri.	ă'-cri.	ă'-cri.

* See § 15.

Plural.

<i>N.</i>	a'-crēs,	a'-crēs,	a'-cri-ă,
<i>G.</i>	a'-cri-ūm,	a'-cri-um,	a'-cri-ūm,
<i>D.</i>	ac'-ri-būs,	ac'-ri-būs,	ac'-ri-būs,
<i>Ac.</i>	a'-erēs,	a'-erēs,	a'-cri-ă,
<i>V.</i>	a'-crēs,	a'-crēs,	a'-cri-ă,
<i>Ab.</i>	ac'-ri-būs.	ac'-ri-būs.	ac'-ri-būs.

In like manner are declined the following;—

<i>A</i> v'-ăcer, <i>cheerful.</i>	<i>Pa-lus'-ter, marshy.</i>	<i>Sil-ves'-ter, woody.</i>
<i>Cam-pes'-ter, champaign.</i>	<i>Pe-des'-ter, on foot.</i>	<i>Ter-res'-ter, terrestrial.</i>
<i>Cel'-ě-ber, famous.</i>	<i>Pū'-ter, rotten.</i>	<i>Vol'-ň-cer, winged.</i>
<i>E-ques'-ter, equestrian.</i>	<i>Sa-lū'-ber, wholesome.</i>	

To these add names of months in *-ber*, used as adjectives; as, *Octōber*, etc. (cf. § 71), and *cēler*, swift, which has *celēris*, *celēre*; gen. *celēris*, etc.

REMARK 1. The termination *er* was anciently sometimes feminine; as, *volācer fuma*. Petr.: and, on the other hand, the masculine often ends in *is*; as, *collis silvestris*, Cæs.

REM. 2. *Volācer* has *um* in the genitive plural.

§ 109. II. Adjectives of two terminations end in *is* for the masculine and feminine, and *e* for the neuter, except comparatives, which end in *or* and *us*.

Those in *is*, *e*, are thus declined:—

*Mitis mild.**Singular.**Plural.*

<i>M. & F.</i>	<i>N.</i>	<i>M. & F.</i>	<i>N.</i>
<i>N.</i> mi'-tīs,	mi'-tē,	<i>N.</i> mi'-tēs,	mit'-i-ă,*
<i>G.</i> mi'-tīs,	mi'-tīs,	<i>G.</i> mit'-i-ūm,*	mit'-i-ūm,
<i>D.</i> mi'-tī,	mi'-ti,	<i>D.</i> mit'-i-būs,	mit'-i-būs,
<i>Ac.</i> mi'-tēm,	mi'-tē,	<i>Ac.</i> mi'-tēs,	mit'-i-ă,
<i>V.</i> mi'-tīs,	mi'-tē,	<i>V.</i> mi'-tēs,	mit'-i-ă,
<i>Ab.</i> mi'-tī.	mi'-ti.	<i>Ab.</i> mit'-i-būs.	mit'-i-būs.

In like manner decline

<i>Ag'-i-lis, active.</i>	<i>Dul'-cis, sweet.</i>	<i>In-col'-ň-mis, safe.</i>
<i>Brē'-vis, short.</i>	<i>For'-tis, brave.</i>	<i>Mi-rab'-i-lis, wonderful.</i>
<i>Cru-dē'-lis, cruel.</i>	<i>Gră'-vis, heavy.</i>	<i>Om'-nis, all.</i>

Tres, three, is declined like the plural of *mītis*.

NOTE. Several adjectives of this class have forms also in *us*, *a*, *um*. See § 116.

§ 110. (a.) All comparatives, except *plus*, more, are thus declined:—

* Pronounced *mish'-e-a*, etc. See § 12.

Mitior,* milder.

Singular.

	<i>M. & F.</i>	<i>N.</i>
<i>N.</i>	mit'-i-ōr,	mit'-i-ūs,
<i>G.</i>	mit-i-ō'-ris,	mit-i-ō'-rīs,
<i>D.</i>	mit-i-ō'-ri,	mit-i-ō'-rī,
<i>Ac.</i>	mit-i-ō'-rēm,	mit'-i-ūs,
<i>V.</i>	mit'-i-ōr,	mit'-i-ūs,
<i>Ab.</i>	mit-i-ō'-rē, or -ri.	mit-i-ō'-rē, or -ri.

Plural.

	<i>M. & F.</i>	<i>N.</i>
<i>N.</i>	mit-i-ō'-rēs,	mit-i-ō'-rā,
<i>G.</i>	mit-i-ō'-rūm,	mit-i-ō'-rūm,
<i>D.</i>	mit-i-or'-i-būs,	mit-i-or'-i-būs,
<i>Ac.</i>	mit-i-ō'-rēs,	mit-i-ō'-rā,
<i>V.</i>	mit-i-ō'-rēs,	mit-i-ō'-rā,
<i>Ab.</i>	mit-i-or'-i-būs.	mit-i-or'-i-būs.

In like manner decline

Al'-ti-or, higher.

Au-da'-ci-or, bolder.

Bre'-vi-or, shorter.

Cru-de'-li-or, more cruel.

Dul'-ci-or, sweeter.

Fe-lic'-i-or, happier.

Fe-ro'-ci-or, fiercer.

For'-ti-or, braver.

Gra'-vi-or, heavier.

Pru-deu'-ti-or, more pru-

dent.

U-be'-ri-or, more fertile.

Plūs, more, is thus declined:—

Singular.

	<i>N.</i>
<i>N.</i>	plus,
<i>G.</i>	plū'-ris,
<i>D.</i>	_____ ,
<i>Ac.</i>	plus,
<i>V.</i>	_____ ,
<i>Ab.</i>	(plū'-rē, obs.)

Plural.

	<i>M. & F.</i>	<i>N.</i>
<i>N.</i>	plū'-rēs,	plū'-rā, rarely plu'-ri-ă,
<i>G.</i>	plu'-ri-ūm,	plu'-ri-ūm,
<i>D.</i>	plu'-ri-būs,	plu'-ri-būs,
<i>Ac.</i>	plū'-rēs,	plū'-rā,
<i>V.</i>	_____ ,	_____ ,
<i>Ab.</i>	plu'-ri-būs.	plu'-ri-būs.

So, but in the plural number only, *complāres*, a great many.

§ 111. III. Other adjectives of the third declension have but one termination in the nominative singular for all genders. They all end in *l*, *r*, *s*, or *x*, and increase in the genitive.

They are thus declined:—

Fēlix, happy.

Singular.

	<i>M. & F.</i>	<i>N.</i>
<i>N.</i>	fe'-lix,	fe'-lix,
<i>G.</i>	fe-li'-cis,	fe-li'-cis,
<i>D.</i>	fe-li'-ci,	fe-li'-ci,
<i>Ac.</i>	fe-li'-cēm,	fe'-lix,
<i>V.</i>	fe'-lix,	fe'-lix,
<i>Ab.</i>	fe-li'-cē, or -ci.	fe-li'-cē, or -ci.

* Pronounced mish'-e-or, etc. See § 12.

Plural.

<i>M. & F.</i>	<i>N.</i>
<i>N.</i> fe-li'-cēs,	fe-lic'-i-ā,*
<i>G.</i> fe-lic'-i-ūm,*	fe-lic'-i-ūm,
<i>D.</i> fe-lic'-i-būs,	fe-lic'-i-būs,
<i>Ac.</i> fe-li'-cēs,	fe-lic'-i-ā,
<i>V.</i> fe-li'-cēs,	fe-lic'-i-ā,
<i>Ab.</i> fe-lic'-i-būs.	fe-lic'-i-būs.

*Præsens, present.**Singular.*

<i>M. & F.</i>	<i>N.</i>
<i>N.</i> præ'-sens,	præ'-sens,
<i>G.</i> præ-sen'-tīs,	præ-sen'-tīs,
<i>D.</i> præ-sen'-tī,	præ-sen'-tī,
<i>Ac.</i> præ-sen'-tēm,	præ'-sens,
<i>V.</i> præ'-sens,	præ'-sens,
<i>Ab.</i> præ-sen'-tē, or -tī.	præ-sen'-tē, or -tī.

Plural.

<i>N.</i> præ-sen'-tōs,	præ-sen'-ti-ā,†
<i>G.</i> præ-sen'-ti-ūm,	præ-sen'-ti-ūm,
<i>D.</i> præ-sen'-ti-būs,	præ-sen'-ti-būs,
<i>Ac.</i> præ-sen'-tōs,	præ-sen'-ti-ā,
<i>V.</i> præ-sen'-tōs,	præ-sen'-ti-ā,
<i>Ab.</i> præ-sen'-ti-būs.	præ-sen'-ti-būs.

In like manner decline

Au'-dax, -ācis, <i>bold.</i>	Par'-ti-ceps, -ipis, <i>par-</i>	Sol'-lers, -tis, <i>shrewed.</i>
Com'-pos, -ōtis, <i>master of.</i>	tic-pant.	Sos'-pes, -Itis, <i>safe.</i>
Fē'-rox, -ōcis, <i>fierce.</i>	Præ'-pes, -ētis, <i>swift.</i>	Sup'-plex, -icis, <i>sup-</i>
In'-gens, -tis, <i>huge.</i>	Prū'-dens, -tis, <i>prudent.</i>	pliant.

REMARK. All present participles are declined like *præsens*; as,

A'-mans. Mō'-nens. Rē'-gens. Ca'-pi-ens. Au'-di-ens.

NOTE. A few adjectives of one termination have redundant forms in *us*, *a*, *um*; see § 116.

RULES FOR THE OBLIQUE CASES OF ADJECTIVES OF THE THIRD DECLENSION.

GENITIVE SINGULAR.

§ 112. Most adjectives of the third declension form their genitive singular like nouns of the same termination.

The following may here be specified:—

1. Of those in *es* (cf. § 73) some have *-ētis*; as, *hēbes*, *perpes*, *præpes*, and *tēres*;—*inquieres* and *locūples* have *-itīs*;—some have *-itīs*; as, *dives*, *sospes*, and *superstes*;—some have *-idīs*; as, *dēses*, and *rēses*;—*bipes*, and *tripes* have *-pēdis*;—*pūbes* has *pubēris*, and *impūbes*, *impubēris* and *impūbis*.

* Pronounced *fe-lish'-e-um*, etc. See § 10, Exe., and § 7., 3, (b.)

† Pronounced *pre-zen'-she-a*, etc

2. *Compos* and *impos* have *-ōtis*, and *exos*, *exossis*.—*Exlex* has *ext̄gis*, *pernox* has *pernoctis* (§ 78), *præcox*, *præcōis*, and *redux*, *reducis*.—*Cælebs* has *cælibis*, (§ 77); *intercus*, *intercūtis*, and *vētus*, *retēris*. Those in *ceps* which are compounds of *cāput*, have *-cipitis*; as, *anceps*, *præceps* (§ 78, 1); but the compounds of *ceps* from *cāpio* have *-ipis*; as, *particeps*, *participis*.—Those in *cors*, compounds of *cor*, have *-cordis*; as, *concors*, *concordis* (§ 71, Exc. 2).—*Mēmor* and *immēmor* have *-ōris*.

ABLATIVE SINGULAR.

§ 113. 1. Adjectives which have *e* in the nominative singular neuter have only *i* in the ablative.

Exc. 1. The ablatives *bimestre*, *cælestē*, and *perenne* are found in Ovid, and *cognomine* in Virgil.

2. Comparatives and participles in *ns*, when used as participles, especially in the ablative absolute, have rather *e* than *i*; but participial adjectives in *ns* have rather *i* than *e*.

3. Adjectives of one termination have either *e* or *i* in the ablative.

Exc. 2. The following adjectives of one termination have only *e* in the ablative:—

Bicorpor, *bīpēs*, *cælebs*, *compos*, *dēses*, *discōlor*, *hospes*, *impos*, *impūbes*, *jūvēnis*, *locūples*, *pauper*, *princeps*, *pūber* or *pūbes*, *sēnex*, *sospes*, *superstes*, *tricorpor*, *tricuspis*, and *tripes*.

Exc. 3. The following adjectives of one termination have only *i* in the ablative:—

Anceps, *concors*, *discors*, *hēbes*, *immēmor*, *īners*, *ingens*, *Inops*, *mēmor*, *par*, *præceps*, *rēcens*, *rēpens*, *vīgil*, and most adjectives in *x*, especially those in *plex*.

REM. 1. *Inerte* occurs in Ovid, *recente* in Ovid and Catullus, and *præcipe* in Ennius.

REM. 2. *Præsens*, when used of things, makes the ablative in *i*; when used of persons, it has *e*.

NOMINATIVE, ACCUSATIVE, AND GENITIVE PLURAL.

§ 114. 1. The neuter of the nominative and accusative plural ends in *ia*, and the genitive plural of all genders in *ium*; but comparatives in *or*, with *vētus*, old, and *über*, fertile, have *a*, and *um*.

2. The accusative plural of masculine and feminine adjectives, whose genitive plural ends in *ium*, anciently ended in *is* or *ēis*, instead of *ēs*. Cf. § 85, Exc. 1.

Exc. 1. Those adjectives that have only *e* in the ablative singular, have *um* in the genitive plural.

Exc. 2. Compounds of *fācio*, *cāpio*, and of such nouns as make *um* in their genitive plural, with *cēler*, *compar*, *cēcur*, *dīres*, *mēmor*, *immēmor*, *præpes*, *supplex*, and *vīgil*, make their genitive plural in *um*.

Exc. 3. *Dis*, *locuples*, *sons*, and *insons* have either *um* or *ium*. The poets and the later prose writers sometimes form the genitive plural of other adjectives and of participles in *ns*, by syncope, in *um*, instead of *ium*; as, *cælestum*, Virg. Ovid, etc.

IRREGULAR ADJECTIVES.

§ 115. Some adjectives are defective, others redundant.

DEFECTIVE ADJECTIVES.

1. (a.) Many adjectives denoting personal qualities or attributes want the neuter gender, unless when occasionally joined to a neuter substantive used figuratively. Such are the following:—

Bicorpor, bipes, cælebs, compos, consors, degener, dives, impos, impubes, industrius, inops, insons, invititus, juvēnis, locuples, mēmor, pauper, particeps, princeps, pūber, or pūbes, rēdux, sēnex, sons, sospes, superstes, supplex, tricorpor, vigil.

(b.) *Victrix* and *ultrix* are feminine in the singular, seldom neuter; in the plural, they are feminine and neuter. Such verbals partake of the nature both of substantives and adjectives, and correspond to masculines in *tr.* See § 102, 6, (a.)

2. The following want the genitive plural, and are rarely used in the neuter gender:—

Concolor, dēses, hēbes, perpes, rēses, tēres, versicōlor.

3. The names of months, which are properly adjectives, have only the masculine and feminine genders.

4. Some adjectives are wholly indeclinable.

Such are *frugi*, temperate; *nēquam*, worthless; *sūt* or *sātis*, sufficient; the plurals *aliquot*, *tōt*, *quōt*, *tōtidem*, *quōtquot*; and the cardinal numbers from *quatuor* to *centum* inclusive, and also *mille*. Cf. § 118, 1, and 6, (b.)

5. The following adjectives are used only in certain cases: —

Bilīcem, *acc.*; *doubly-tissued*. Cetēra, cetērum, *the rest*, wants the nom. sing. masc. Decempliceim, *acc.*; *tenfold*. Exspes, *nom.*; *hopeless*. Inquies, *nom.*; -ētem, *acc.*; -ēte, *abl.*; *restless*. Mactus, and macte, *nom.*; macte, *acc.*; *honored*; -macti, *nom. plur.* Necessē, and necessum, *nom.*, *acc.*; *necessary*. Plus, *nom.*, *acc.*; plūris, *gen.*; *more*; —pl. plūres, -a, *nom. acc.*; -ium *gen.*; Ibus, *dat.*, *abl.* Cf. § 110. Postēra, postērum, *coming after*, wants the nom. sing. masc. Pōtis, *nom. sing.*, and *pl.*, all genders; *able*. Pōte, *nom. sing.*, for potest; *possible*. Septenplūcis, *gen.*; -ce, *abl.*; *seven-fold*. Sircmps, and sirempse, *nom.* and *acc.*; *alike*. Tantundem, *nom. acc.*; tantidēm, *gen.*; tantandem, *acc.*; *so much*. Trilīcem, *acc.*; *trebly-tissued*; trilices, *nom.* and *acc. pl.*

REDUNDANT ADJECTIVES.

§ 116. The following adjectives are redundant in termination and declension. Those marked *r* are more rarely used.

Aeclivis, *and -us*, *r*, *ascending*.

Auxiliāris, *and -ius*, *auxiliary*.

Bijūgis, *and -us*, *yoked two together*.

Declīvis, *and -us*, *r*, *descending*.

Exanīmis, *and -us*, *r*, *lifeless*.

Hilāris, *and -us*, *cheerful*.

Imbecillis, *r*, *and -us*, *weak*.

Impūbes, *and -is*, *r*, *-is* or *-ēris*, *not grown up*.

Inermis, *and -us*, *r*, *unarmed*.

Infrēnis, *and -us*, *unbridled*.

Inquies, *and -ētus*, *restless*.

Joculāris, *and -ius*, *r*, *laughable*.

Multijūgis, *r*, *and -us*, *yoked many together*.

Opūlens, *and -lentus*, *rich*.

Præcox, *-cōquis*, *and -cōquus*, *early ripe*.

Proclivis, *and -us*, *r*, *sloping*.

Quadrijūgis, *and -us*, *yoked four together*.

Semianīmis, *and -us*, *half alive*.

Semiernis, *and -us*, *half armed*. Sublimis, *and -us*, *r*, *high*.
 Semisonnis, *and -us*, *r*, *half asleep*. Unanimis, *r*, *and -us*, *unanimous*.
 Singulāris, *and -ius*, *single*. Viōlens, *r*, *and -lentus*, *violent*.

To these may be added some adjectives in *er* and *is*; as, *saluber* and *-bris*, *celiber* and *-bris*. Cf. § 108, R. 1.

NUMERAL ADJECTIVES.

§ 117. Numeral adjectives are divided into three principal classes—*Cardinal*, *Ordinal*, and *Distributive*.

I. Cardinal numbers are those which simply denote the number of things, in answer to the question *Quot?* ‘How many?’ They are,

1. Unus,	<i>one.</i>	I.
2. Duo,	<i>two.</i>	II.
3. Tres,	<i>three.</i>	III.
4. Quātuor,	<i>four.</i>	III. or IV.
5. Quīnque,	<i>five.</i>	V.
6. Sex,	<i>six.</i>	VI.
7. Septem,	<i>seven.</i>	VII.
8. Octo,	<i>eight</i>	VIII.
9. Nōvem,	<i>nine.</i>	VIII. or IX.
10. Dēcem,	<i>ten.</i>	X.
11. Undēcem,	<i>eleven.</i>	XI.
12. Duodēcem,	<i>twelve.</i>	XII.
13. Tredēcem,	<i>thirteen.</i>	XIII.
14. Quatnordēcem,	<i>fourteen.</i>	XIII. or XIV.
15. Quindēcem,	<i>fifteen.</i>	XV.
16. Sedēcem, or sexdēcem,	<i>sixteen.</i>	XVI.
17. Septendēcem,	<i>seventeen.</i>	XVII.
18. Octodēcem,	<i>eighteen.</i>	XVIII.
19. Novendēcem,	<i>nineteen.</i>	XVIII. or XIX.
20. Viginti,	<i>twenty.</i>	XX.
21. Viginti unus, or unus et viginti, {	<i>twenty-one.</i>	XXI.
22. Viginti duo, or duo et viginti, etc., {	<i>twenty-two.</i>	XXII.
30. Trīginta,	<i>thirty.</i>	XXX.
40. Quādrāginta,	<i>forty.</i>	XXX. or XL.
50. Quinquaginta,	<i> fifty.</i>	L.
60. Sexaginta,	<i>sixty.</i>	LX.
70. Septuaginta,	<i>seventy.</i>	LXX.
80. Octoginta, or octnaginta,	<i>eighty.</i>	LXXX.
90. Nōnāginta,	<i>ninety.</i>	LXXX. or XC.
100. Centum,	<i>a hundred.</i>	C.
101. Centum unus, or centum et unus, etc., {	<i>a hundred and one.</i>	CI.
200. Dūcenti, -æ, a,	<i>two hundred.</i>	CC.
300. Trēcenti, etc.,	<i>three hundred.</i>	CCC.
400. Quadringenti,	<i>four hundred.</i>	CCCC, or CD.
500. Quingenti,	<i>five hundred.</i>	ID, or D.
600. Sexcenti,	<i>six hundred.</i>	IJC, or DC.
700. Septingenti,	<i>seven hundred.</i>	IJCC, or DCC.
800. Octingenti,	<i>eight hundred.</i>	IJCCC, or DCCC.
900. Nongenti,	<i>nine hundred.</i>	IJCCCC, or DCCCC.
1000. Mille,	<i>a thousand.</i>	CIJ, or M.
2000. Duo millia, or bis mille, {	<i>two thousand.</i>	CIJCIJ, or MM.

5000. Quinque millia, or {	<i>five thousand,</i>	CCI.
quinqüies mille, }		
10000. Decem millia, or {	<i>ten thousand.</i>	CCCI.
decies mille, }		
50000. Quinquaginta millia, {	<i>fifty thousand.</i>	CCCI.
or quinquages mille, }		
100000. Centum millia, or {	<i>a hundred thousand.</i>	CCCICCI.
centies mille, }		

§ 118. 1. The first three cardinal numbers are declined; from four to a hundred inclusive they are indeclinable; those denoting hundreds are declined like the plural of *bonus*.

For the declension of *ūnus* and *tres*, see §§ 107 and 109.

Duo is thus declined:—

Plural.

M.	F.	N.
N. dū'-o,	du'-æ,	du'-o,
G. du-ō'-rum,	du-ā'-rum,	du-ō'-rum,
D. du-ō'-bus,	du-ā'-bus,	du-ō'-bus,
Ae. du'-os, or du'-o,	du'-as,	du'-o,
V. du'-o,	du'-æ,	du'-o,
Ab. du-ō'-bus.	du-ā'-bus.	du-ō'-bus.

REMARK 1. *Duōrum*, *duārum*, are often contracted into *duām*, especially in compounds; as, *duāmir*, and when joined with *millium*.—*Ambo*, both, which partakes of the nature of a numeral and of a prounoun, is declined like *duo*.

2. The cardinal numbers, except *ūnus* and *mille*, are used in the plural only.

REM. 2. The plural of *unus* is used with nouns which have no singular, or whose singular has a different sense from the plural; as, *una nuptia*, one marriage; *una castra*, one camp. It is used also with nouns denoting several things considered as one whole; as, *una vestimenta*, one suit of clothes. So, also, when it takes the signification of "alone" or "the same"; as, *uni Ubii*, the Ubians alone; *unis moribus vivere*,—with the same manners.

3. (a.) Thirteen, sixteen, seventeen, eighteen, and nineteen, are often expressed by two numbers, the greater of which usually precedes, united by *et*; thus, *dēcem et tres*, *dēcem et nōvem*, or, omitting *et*, *dēcem nōvem*. *Octodēcim* has no good authority. See *infra*, 4.

(b.) From twenty to a hundred, the smaller number with *et* is put first, or the greater without *et*; as, *unus et viginti*, or *viginti unus*. Above one hundred, the greater precedes, with or without *et*; as, *centum et unus*, or *centum unus*, *trecenti sexaginta sex*, or *trecenti et sexaginta sex*. *Et* is never twice used, but the poets sometimes take *ac*, *atque*, or *que*, instead of *et*.

4. For eighteen, twenty-eight, etc., and for nineteen, twenty-nine, etc. (excepting sixty-eight, sixty-nine, and ninety-eight), a subtractive expression is more frequent than the additive form; as, *duodeviginti*, two from twenty; *undeviginti*, one from twenty; *duodetriginta*, *undetriginta*, etc. Neither *un* (*unus*) nor *duo* can be declined in these combinations. The additive forms for thirty-eight, etc. to ninety-eight, and for forty-nine, etc. to ninety-nine, except those for sixty-nine, seem not to occur.

5. (a.) Thousands are generally expressed by prefixing the smaller cardinal numbers to *millia*; as, *dēcem millia*, ten thousand; *ducenta millia*, two hundred thousand. As there is in Latin no unit above *mille*, a thousand, the higher units of modern numeration are expressed by prefixing the numeral adverbs to the

combination *centēna millia*; as, *decies centēna millia*, a million; *centies centēna millia*, ten millions. In such combinations *centēna millia* is sometimes omitted; as, *decies, scil. centēna millia*.

(b.) The poets sometimes make use of numeral adverbs in expressing smaller numbers; as, *bis sex* for *duodēcim*; *bis centum* for *ducenti*, etc.

6. *Mille* is used either as a substantive or as an adjective.

(a.) When taken substantively, it is indeclinable in the singular number, and, in the plural, has *millia*, *millium*, *millibus*, etc.; as, *mille hominum*, a thousand men; *duo millia hominum*, two thousand men, etc. When *mille* is a substantive, the things numbered are put in the genitive, as in the preceding examples, unless a declined numeral comes between; as, *habuit tria millia trecentos milites*.

(b.) As an adjective, *mille* is plural only, and indeclinable: as, *mille homines*, a thousand men; *cum bis mille hominibus*, with two thousand men.

7. Capitals were used by the Romans to mark numbers. The letters employed for this purpose were C. I. L. V. X., which are, therefore, called *Numerical Letters*. I. denotes *one*; V. *five*; X. *ten*; L. *fifty*; and C. *a hundred*. By the various combinations of these five letters, all the different numbers are expressed.

(a.) The repetition of a numeral letter repeats its value. Thus, II. signifies *two*; III. *three*; XX. *twenty*; XXX. *thirty*; CC. *two hundred*, etc. But V. and L. are never repeated.

(b.) When a letter of a less value is placed before a letter of a greater value, the less takes away its value from the greater; but being placed after, it adds its value to the greater; thus,

IV.	Four.	V.	Five.	VI.	Six.
IX.	Nine.	X.	Ten.	XI.	Eleven.
XL.	Forty.	L.	Fifty.	LX.	Sixty.
XC.	Ninety.	C.	A hundred.	CX.	A hundred and ten.

(c.) A *thousand* was marked thus, CIO, which, in later times, was contracted into M. *Five hundred* is marked thus, ID, or, by contraction, D.

(d.) The annexing of the *apostrophus* or inverted C (O) to ID makes its value ten times greater; thus, ICO marks *five thousand*; and CCCI, *fifty thousand*.

(e.) The prefixing of C, together with the annexing of O, to the number CIO, makes its value ten times greater; thus, CCICO denotes *ten thousand*; and CCCICOO, *a hundred thousand*. The Romans, according to Pliny, proceeded no further in this method of notation. If they had occasion to express a larger number, they did it by repetition; thus, CCCICOO, CCCICOO, signified *two hundred thousand*, etc.

(f.) We sometimes find *thousands* expressed by a straight line drawn over the top of the numeral letters. Thus, III. denotes *three thousand*; X., *ten thousand*.

§ 119. II. *Ordinal* numbers are such as denote order or rank, and answer to the question, *Quōtūs?* Which of the numbers? They all end in us, and are declined like *bōnus*; as, *pīmus*, first; *secundus*, second.

III. *Distributive* numbers are those which indicate an equal division among several persons or things, and answer to the question, *Quotēni?* How many apiece? as, *singūlī*, one by one, or, one to each; *bīni*, two by two, or two to each, etc. They are always used in the plural, and are declined like the plural of *bōnus*, except that they usually have ēm instead of orūm in the genitive plural. Cf. § 105, R. 4.

The following table contains the ordinal and distributive numbers, and the corresponding numeral adverbs, which answer to the question, *Quoties?* How many times? —

<i>Ordinal.</i>	<i>Distributice.</i>	<i>Numeral Adverbs.</i>
1. <i>Primus, first.</i>	<i>Singūli, one by one.</i>	<i>Sēmel, once.</i>
2. <i>Sēcundus, second.</i>	<i>Bini, two by two.</i>	<i>Bis, twice.</i>
3. <i>Tertius, third.</i>	<i>Terni, or trīni.</i>	<i>Ter, thrice.</i>
4. <i>Quartus, fourth.</i>	<i>Quaterni.</i>	<i>Quāter, four times.</i>
5. <i>Quintus, fifth.</i>	<i>Quīni.</i>	<i>Quinquies.</i>
6. <i>Sextus, sixth.</i>	<i>Sēni.</i>	<i>Sexies.</i>
7. <i>Septimus, seventh.</i>	<i>Septēni.</i>	<i>Septies.</i>
8. <i>Octāvus, eighth.</i>	<i>Octōni.</i>	<i>Octies.</i>
9. <i>Nōnus, ninth.</i>	<i>Novēni.</i>	<i>Novies.</i>
10. <i>Dēcimus, tenth, etc.</i>	<i>Dēni.</i>	<i>Dēcies.</i>
11. <i>Undecimus.</i>	<i>Undēni.</i>	<i>Undecies.</i>
12. <i>Duodecimus.</i>	<i>Duodēni.</i>	<i>Duodecies.</i>
13. <i>Tertius decimus.</i>	<i>Termi dēni.</i>	<i>Terdecies.</i>
14. <i>Quartus decimus.</i>	<i>Quaterni dēni.</i>	<i>Quatuordecies.</i>
15. <i>Quintus decimus.</i>	<i>Quīni dēni.</i>	<i>Quindecies.</i>
16. <i>Sextus decimus.</i>	<i>Sēni dēni.</i>	<i>Sedecies.</i>
17. <i>Septimus decimus.</i>	<i>Septēni dēni.</i>	<i>Decies et septies.</i>
18. <i>Octāvus decimus.</i>	<i>Octōni dēni.</i>	<i>Duodevicies.</i>
19. <i>Nōnus decimus.</i>	<i>Novēni dēni.</i>	<i>Undevicies.</i>
20. { <i>Vicēsimus, or</i> <i>vigesimus.</i> }	<i>Vicēni.</i>	<i>Vicies.</i>
21. <i>Vicesimus primus.</i>	<i>Vicēni singūli.</i>	<i>Semel et vicies.</i>
22. <i>Vicesimus secundus.</i>	<i>Vicēni bini, etc.</i>	<i>Bis et vicies, etc.</i>
30. { <i>Tricesimus, or</i> <i>trigesimus.</i> }	<i>Trīcēni.</i>	<i>Tricies.</i>
40. <i>Quādrāgesimus.</i>	<i>Quadragēni.</i>	<i>Quadragies.</i>
50. <i>Quinquagesimus.</i>	<i>Quinquagēni.</i>	<i>Quinquagies.</i>
60. <i>Sexagesimus.</i>	<i>Sexagēni.</i>	<i>Sexagies.</i>
70. <i>Septuagesimus.</i>	<i>Septuagēni.</i>	<i>Septuagies.</i>
80. <i>Octogēsus.</i>	<i>Octogēni.</i>	<i>Octogies.</i>
90. <i>Nonagesimus.</i>	<i>Nonagēni.</i>	<i>Nonagies.</i>
100. <i>Centesimus.</i>	<i>Centēni.</i>	<i>Centies.</i>
200. <i>Dūcentesimus.</i>	<i>Duecēni.</i>	<i>Ducenties.</i>
300. <i>Trēcentesimus.</i>	<i>Trecēni, or trecentēni.</i>	{ <i>Trecēties, or</i> <i>tricenties.</i> }
400. <i>Quadringentesimus.</i>	{ <i>Quadringēni, or</i> <i>quadringentēni.</i> }	<i>Quadringenties.</i>
500. <i>Quingentesimus.</i>	<i>Quingēni.</i>	<i>Quingenties.</i>
600. <i>Sexcentesimus.</i>	<i>Sexcēni, or sexcentēni.</i>	<i>Sexcenties.</i>
700. <i>Septingentesimus.</i>	<i>Septingēni.</i>	<i>Septingenties.</i>
800. <i>Octingentesimus.</i>	<i>Octingēni.</i>	<i>Octingenties.</i>
900. <i>Nongentesimus.</i>	<i>Nongēni.</i>	<i>Noningenties.</i>
1000. <i>Millesimus.</i>	{ <i>Millēni, or</i> <i>singūla millia.</i> }	<i>Millies.</i>
2000. <i>Bis millesimus.</i>	{ <i>Bis millēni, or</i> <i>bīna millia.</i> }	<i>Bis millies.</i>

§ 120. 1. In the ordinals, instead of *primus, prior* is used, if only two are spoken of. *Alter* is often used for *secundus*.

2. (a.) From thirteenth to nineteenth, the smaller number is usually put first, without *et*; as, *tertius decimus*, but sometimes the greater with or without *et*; as, *decimus et tertius, or decimus tertius*.

(b.) Twenty-first, thirty-first, etc., are often expressed by *unus et vicesimus, unus et tricesimus*, etc., one and twentieth, etc.; and twenty-second, etc., by *duo, or alter et vicesimus*, etc., in which *duo* is not changed. In the other compound numbers, the larger precedes without *et*, or the smaller with *et*; as, *vicesimus quartus, or quartus et vicesimus*.

(c.) For eighteenth, etc., to fifty-eighth, and for nineteenth, etc. to fifty-ninth, the subtractive forms, *duodecimetus*, etc., and *undecimetus*, etc., are often used.

3. In the distributives, eighteen, thirty-eight, forty-eight, and nineteen and twenty-nine, are often expressed by the subtractives *duodecimēti*, etc., *undevicēti*, etc.

4. (a.) Distributives are sometimes used by the poets for cardinal numbers; as, *bina spicula*, two darts. Virg. So likewise in prose, with nouns that want the singular; as, *bina nuptia*, two weddings.

(b.) The singular of some distributives is used in the sense of multiplicatives; as, *binus*, twofold. So *ternus*, *quinus*, *septenus*.

5. In the numeral adverbs, for the intermediate numbers 21, 22, etc., the larger number also may be put first, either with or without *et*; and for twenty-eight times and thirty-nine times, *duodetricies* and *undequadragies* are found.

§ 121. To the preceding classes may be added the following:—

1. *Multiplicatives*, which denote how many fold, in answer to the question, *quotūplex?* They all end in *plex*, and are declined like *fēlix*; as,

Simplex, *single*.

Quincūplex, *fivefold*.

Dūplex, *twofold*, or *double*.

Septemplex, *sevenfold*.

Triplex, *threefold*.

Decemplices, *tenfold*.

Quadrūplex, *fourfold*.

Centūplex, *a hundred fold*.

2. *Proportionals*, which denote how many times one thing is greater than another; as, *dūplus*, *a*, *um*, twice as great; so *triplus*, *quadrūplus*, *octūplus*, *deciplūs*. They are generally found only in the neuter.

3. *Temporals*, which denote time; as, *bius*, *a*, *um*, two years old; so *trimus*, *quadrimus*, etc. Also, *biennis*, lasting two years, bieunial; so *quadriennis*, *quinquennis*, etc. So also, *bimestris*, of two months' continuance; *trimestris*, etc., *biduus*, etc. To these may be added certain nouns, compounds of *annus* and *dies* with the cardinal numbers; as, *biennium*, *tricennium*, etc., a period of two, etc. years; *biduum*, *triduum*, etc., a period of two, etc. days.

4. Adjectives in *arius*, derived from the distributives, and denoting of how many equal parts or units a thing consists; as, *binarius*, of two parts; *ternarius*, etc.

5. *Interrogatives*; as, *quot*, how many? *quotus*, of what number? *quotēni*, how many each? *quoties*, how many times? Their correlatives are *tot*, *totidem*, so many; *aliquot*, some; which, with *quot*, are indeclinable; and the adverbs, *toties*, so often; *aliquoties*, several times.

6. *Fractional expressions*, which denote the parts of a thing. These are expressed in Latin by *pars* with *dimidia*, *tertia*, *quarta*, etc. Thus, $\frac{1}{2}$, *dimidia pars*; $\frac{1}{3}$, *tertia pars*, etc. When the number of parts into which a thing is divided exceeds by one only the parts mentioned, as in $\frac{1}{2}$, $\frac{1}{3}$, etc. the fraction is expressed simply by *duae*, *tres*, etc. *partes*, denoting two out of three, three out of four, etc.

COMPARISON OF ADJECTIVES.

§ 122. 1. Adjectives may be divided into two classes—those which denote a *variable*, and those which denote an *invariable*, quality or limitation.

Thus, *bōnus*, good, *altus*, high, and *opācus*, dark, denote variable attributes; but *cēneus*, brazen, *triplex*, threefold, and *diurnus*, daily, do not admit of different degrees in their signification.

2. The *comparison* of an adjective is the expression of its quality in different degrees.

3. There are three degrees of comparison—the *positive*, the *comparative*, and the *superlative*.

4. The positive simply denotes a quality, without reference to other degrees of the same quality; as, *altus*, high; *mītis*, mild.

5. The comparative denotes that a quality belongs to one of two objects, or sets of objects, in a greater degree than to the other; as, *altior*, higher; *mitior*, milder.

6. The superlative denotes that a quality belongs to one of several objects, or sets of objects, in a greater degree than to any of the rest; as, *altissimus*, highest; *mitissimus*, mildest.

REM 1. Sometimes also the comparative denotes that a quality, at different times or in other circumstances, belongs in different degrees to the *same object*; as, *est sapientior quam fuit*, he is wiser than he was.

REM 2. The comparative sometimes expresses the proportion between two qualities of the same object; as, *est doctior quam sapientior*, he is more learned than wise; that is, his learning is greater than his wisdom.

REM 3. The comparative is also used elliptically instead of our ‘too’ or ‘rather’; as, *civit liberius*, he lives too freely, or, rather freely. Cf. § 256, R. 9.

REM 4. The superlative, like the positive with *per*, (cf. § 127, 2), often indicates a high degree of a quality without direct comparison with the *same quality* in other objects; as, *amicus carissimus*, a very dear friend.

§ 123. 1. Degrees of a quality *inferior* to the positive may be denoted by the adverbs *minus*, less; *minime*, least, prefixed to the positive; as, *jucundus*, pleasant; *minus jucundus*, less pleasant; *minime jucundus*, least pleasant.

2. A small degree of a quality is indicated by *sub* prefixed to the positive; as, *amārus*, bitter; *subamārus*, bitterish, or, somewhat bitter.

3. An *equal* degree of a quality may be denoted by *tam* followed by *quam*, *æque* followed by *ac*, *sic* followed by *ut*, etc.; as, *hēbes*, *æque ac pēcus*, as stupid as a brute.

§ 124. 1. The comparative and superlative in Latin, as in English, are denoted either by peculiar terminations, or by certain adverbs prefixed to the positive. Cf. § 127, 1.

Masc.	Fem.	Neut.
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2. The terminational comparative ends in *ior*, *iōr*, *ius*; the terminational superlative in *issimus*, *issīma*, *issīmum*.

3. These terminations are added to the root of the positive; as, *altus*, *altior*, *altissimus*; high, higher, highest. *mītis*, *mitior*, *mitissimus*; mild, milder, mildest.

felix, (gen. *felicis*.) *felicior*, *felicissimus*; happy, happier, happiest.

In like manner compare

<i>Arc'-tus</i> , strait.	<i>Cru-dē'-lis</i> , cruel.	<i>Cā'-pax</i> , spacious.
<i>Cā'-rus</i> , dear.	<i>Fer'-ti-lis</i> , fertile.	<i>Cle'-mens</i> , (gen. -tis) merciful.
<i>Doc'-tus</i> , learned.	<i>Lē'-vis</i> , light.	<i>In'-ers</i> , (gen. -tis), sluggish.

IRREGULAR COMPARISON.

§ 125. 1. Adjectives in *er* form their superlative by adding *rīmus* to that termination; as, *ācer*, active; gen. *acris*; comparative, *acrior*; superlative, *acerrimus*.

In like manner, *pauper*, *pauperrimus*. *Vetus* has a similar superlative, *veterinus*, from the old collateral form *veter*.

2. Six adjectives in *lis* form their superlative by adding *limus* to the root:—

<i>Facilis,</i>	<i>facilior,</i>	<i>facillimus,</i>	<i>easy.</i>
<i>Dificilis,</i>	<i>dificilior,</i>	<i>dificillimus,</i>	<i>difficult.</i>
<i>Gracilis,</i>	<i>gracilior,</i>	<i>gracillimus,</i>	<i>slender.</i>
<i>Humilis.</i>	<i>humilior,</i>	<i>humillimus,</i>	<i>low.</i>
<i>Similis,</i>	<i>similior,</i>	<i>simillimus,</i>	<i>like.</i>
<i>Dissimilis,</i>	<i>dissimilior,</i>	<i>dissimillimus,</i>	<i>unlike.</i>

Imbecillus or *imbecillis*, weak, has two forms, *imbecillissimus* and *imbecillimus*.

3. (a.) Five adjectives in *ficus* (from *ficio*) derive their comparatives and superlatives from supposed forms in *ens*:—

<i>Beneficus,</i>	<i>beneficentior,</i>	<i>beneficentissimus,</i>	<i>beneficent.</i>
<i>Honorificus,</i>	<i>honorificentior,</i>	<i>honorificantissimus,</i>	<i>honorable.</i>
<i>Magnificus,</i>	<i>magnificentior,</i>	<i>magnificantissimus,</i>	<i>splendid.</i>
<i>Munificus,</i>	<i>munificentior,</i>	<i>munificantissimus,</i>	<i>liberal.</i>
<i>Maleficus,</i>	<i>maleficentior,</i>	<i>maleficentissimus,</i>	<i>hurtful.</i>

(b.) Adjectives in *dicens* and *vōlens* form their comparatives and superlatives regularly; but instead of those positives, forms in *dicus* and *vōlus* are more common; as,

Maledicens or *dicus*, *maledicentior*, *maledicentissimus*, *slanderingous*.

Benevōlens, or *vōlus*, *benevolentior*, *benevolentissimus*, *benevolent*.

4. These five have regular comparatives, but irregular superlatives:—

<i>Dexter,</i>	<i>dexterior,</i>	<i>dext̄imus,</i>	<i>right.</i>
<i>Extēra, (fem.)</i>	<i>exterior,</i>	<i>extrēmus, or extimus,</i>	<i>outward.</i>
<i>Postēra, (fem.)</i>	<i>posterior,</i>	<i>postrēmus, or postūmus,</i>	<i>hind.</i>
<i>Inferus,</i>	<i>inferior,</i>	<i>infimus, or imus,</i>	<i>below.</i>
<i>Supērus,</i>	<i>superior,</i>	<i>snprēmus, or summus,</i>	<i>above.</i>

REMARK 1. The nominative singular of *postēra* does not occur in the masculine, and that of *extēra* wants good authority.

5. The following are very irregular in comparison:—

<i>Bōnus,</i>	<i>melior,</i>	<i>optimus,</i>	<i>good,</i>	<i>better,</i>	<i>best.</i>
<i>Mālus,</i>	<i>pējor,</i>	<i>pessimus,</i>	<i>bad,</i>	<i>worse,</i>	<i>worst.</i>
<i>Magnus,</i>	<i>mājor,</i>	<i>maximus,</i>	<i>great,</i>	<i>greater,</i>	<i>greatest.</i>
<i>Parvus,</i>	<i>minor,</i>	<i>minimus,</i>	<i>little,</i>	<i>less,</i>	<i>least.</i>
<i>Multus,</i>	<i>—</i>	<i>plurīmus,</i>	<i>much,</i>	<i>more,</i>	<i>most.</i>
<i>Multa,</i>	<i>—</i>	<i>plurīma,</i>			
<i>Multum,</i>	<i>plus,*</i>	<i>plurīnum,</i>	<i>much,</i>	<i>more,</i>	<i>most.</i>
<i>Nēquam,</i>	<i>nequior,</i>	<i>nequissimus,</i>			
<i>Frūgi,</i>	<i>frugilior,</i>	<i>frugalissimus,</i>	<i>frugal,</i>		

REM. 2. All these, except *magnus*, whose regular forms are contracted, either form their comparatives and superlatives from obsolete adjectives, or take them from other words of similar signification.

DEFECTIVE COMPARISON.

§ 126. 1. Seven adjectives want the positive:—

<i>Citerior, citimus, nearer.</i>	<i>Prior, primus, former.</i>
<i>Deterior, deterrimus, worse.</i>	<i>Propior, proximus, nearer.</i>
<i>Interior, intimus, inner.</i>	<i>Ulterior, ultimus, farther.</i>
<i>Ociōr, ocissimus, swifter.</i>	

* See § 110.

2. Eight want the terminational comparative:—

Consultus, consultissimus, *skilful.*
 Inclutus, inclutissimus, *renowned.*
 Invictus, invictissimus, *invincible.*
 Invitus, invitissimus, *unwilling.*
 Meritus, meritissimus, (very rare,
 deserving.

Par, parissimus, (very rare), *equal.*
 Persuāsus, persuasissimum (neuter),
persuaded.
 Sacer, sacerfimus, *sacred.*

3. Eight have very rarely the terminational comparative:—

Aprīcus, apricissimus, *sunny.*
 Bellus, bellissimus, *fine.*
 Cōmis, comissimus, *courteous.*
 Diversus, diversissimus, *different.*

Falsus, falsissimus, *false.*
 Fidus, fidissimus, *faithful.*
 Nōvus, novissimus, *new.*
 Vetus, veterrimus, *old.*

4. The following want the terminational superlative:—

Adolescens, adolescentior, *young.*
 Agrestis, agrestior, *rustic.*
 Alācer, alacrior, *active.*
 Ater, atrior, *black.*
 Cæcus, cæcior, *blind.*
 Dēses, desidior, *inactive.*
 Diuturnus, diuturnior, *lasting.*
 Infinitus, infinitior, *unlimited.*
 Ingens, ingentior, *great.*
 Jejūnus, jejunior, *fasting.*
 Juvēnis, junior, *young.*
 Licens, licentior, *unrestrained.*
 Longinquus, longinquier, *distant.*
 Optimus, optimior, *rūh.*

Proclivis, proclivior, *sloping.*
 Prōnus, proniōr, *bending down.*
 Protervus, protervior, *violent.*
 — sequior, *worse.*
 Propinquus, propinquior, *near.*
 Salutāris, salutarior, *salutary.*
 Satis, sufficiēt; satius, *preferable.*
 Satur, saturior, *full.*
 Sēnēx, senior, *old.*
 Silvestris, silvestriōr, *woody.*
 Sinister, sinistriōr, *left.*
 Supinus, supinior, *lying on the back.*
 Surdus, surdior, *deaf.*
 Tēres, teretior, *round.*

REMARK 1. The superlative of *juvēnis* and *adolescens* is supplied by *minimus nātu*, youngest; and that of *sēnēx* by *maximus nātu*, oldest. The comparatives *minor nātu* and *mājor nātu* sometimes also occur.

REM. 2. Most adjectives also in *ilis*, *ilis*, *ālis*, and *bilis*, have no terminational superlative.

5. Many variable adjectives have no terminational comparative or superlative. Such are,

(a.) Adjectives in *bundus*, *īmus*, *īnus* (except *dirīmus*), *ōrus*, most in *īrus*, and in *us* pure (except -*quus*). Yet *arduus*, *assiduus*, *egregius*, *exiguus*, *industrius*, *perpetuus*, *pūs*, *strenuus*, and *vacuus*, have sometimes a terminational comparison. So, dropping *i*, *noxior*, *innoxior*, *sobrior*.

(b.) The following—*almus*, *calvus*, *cānus*, *cīcur*, *claudus*, *degēner*, *delirus*, *dispar*, *egēnus*, *impar*, *impiger*, *incidus*, *lācer*, *mēnor*, *mīrus*, *nādus*, *prācox*, *prādūtus*, *rūdīs*, *salvus*, *sospes*, *superstes*, *vulgāris*, and some others.

§ 127. 1. The comparative and superlative may also be formed by prefixing to the positive the adverbs *māgis*, more, and *maxīme*, most; as, *idoneus*, fit; *magis idoneus*, *maxīme idoneus*.

2. Various degrees of a quality above the positive are expressed by *admōdum*, *aliquanto*, *apprime*, *bēne*, *imprimis*, *multum*, *oppido*, *per quam*, and *valde*, and also by *per* compounded with the positive; as, *difficīlis*, difficult; *perdifficīlis*, very difficult. To a few adjectives *præ* is in like manner prefixed; as, *prædūrus*, very hard.

3. The force of the comparative is increased by prefixing *etiam*, even, still, or yet; and that of both comparative and superlative, by

prefixing *longe* or *multo*, much, far; as, *longe nobilissimus*; *longe melior*, *uer multo facilius*; *multo maxima pars*.

4. *Vel*, ‘even’, and *quam*, with or without *possum*, ‘as much as possible’, before the superlative, render it more emphatic; as, *Cicero vel optimus oratōrum Romanōrum*. *Quam maximum potest militum numerum colligit*; *quam doctissimus*, extremely learned; *quam celerrime*, as speedily as possible.

NOTE 1. Instead of *quam* with *possum*, *quantus* is sometimes used, in the same case as the superlative; as, *Quantis maximis potuit itineribus contendit*.

NOTE 2. *Uetus*, with or without *omnium*, is sometimes added to superlatives to increase their force; as, *Iloc ego fūo omnium plurimum utor*. Cic. *Urbem unam mihi amicissimam declināri*, Id. It is used in like manner with *excello*.

5. All adjectives whose signification admits of different degrees, if they have no terminational comparison, may be compared by means of adverbs.

6. Instead of the comparative and superlative degrees, the positive with the prepositions *prae*, *ante*, *præter*, or *supra*, is sometimes used; as, *præ nobis bēatus*, happier than we. Cic. *Ante alias pulchritudine insignis*, most beautiful. Liv. Sometimes the preposition is used in connection with the superlative; as, *Ante alios pulcherrimus omnes*. Virg.

7. Among adjectives which denote an invariable quality or limitation, and which, therefore, cannot be compared, are those denoting matter, time, number, possession, country, part, interrogation; also compounds of *jūgum*, *sommus*, *gēro*, and *fēro*, and many others.

DERIVATION OF ADJECTIVES.

§ 128. Derivative adjectives are formed chiefly from nouns, from other adjectives, and from verbs.

I. Those derived from nouns and adjectives are called *denominatives*. The following are the principal classes:—

1. (a.) The termination *ēns*, added to the root, denotes the material of which a thing is made, and sometimes similarity; as, *aureus*, golden; *argenteus*, of silver; *ligneus*, wooden; *vitreus*, of glass; *virgineus*, maidenly; from *aurum*, *argentum*, etc. See § 9, Rem. 3.

(b.) Some adjectives of this kind have a double form in *neus* and *nus*; as, *eburneus* and *eburnus*, of ivory.

(c.) The termination *īnus* has the same meaning; as, *adamantinus*, of adamant; *cedrinus*, of cedar; from *adāmas* and *cedrus*. So, also, *ēnus*; as, *terrēnus*, of earth, from *terra*.

(d.) The termination *ēus* or *ius* (Greek *euς*), and also *īeus*, belong to adjectives formed from Greek names of men, and denote ‘of’ or ‘pertaining to’; as, *Achillēus*, *Sophocleus*, *Aristotelius*, *Platonitus*; *Pythagorēus* and *Pythagortēus*; *Homerius* and *Homericus*. Names in *ias* make adjectives in *iēus*; as, *Archias*, *Archīacus*. Sometimes, though rarely in the purest Latin authors, adjectives in *ēus* or *ius* are formed from Latin names; as, *Marcellia* or *-ea*, a festival in honor of the Marcellii.

2. (a.) The terminations *ālis*, *āris*, *ārius*, *ilis*, *atilis*, *īcius*, *īcus*, *ius*, *ēās*, and *īnus*, denote ‘belonging’ ‘pertaining,’ or ‘relating to’; as, *capitālis*, relating to the life; from *caput*.

So *comitialis*, *regalis*; *Apollinaris*, *consularis*, *popularis*; *argentarius*; *civilis*, *hostilis*, *juvenile*; *aqualis*, *fluviatilis*; *tribunius*, *patrius*; *bellicus*, *circus*, *Germanicus*; *accusatorius*, *imperatorius*, *regius*; *Hectorius*; *caninus*, *equinus*, *ferinus*, *masculinus*; from *comitia*, *rex*, *Apollo*, *consul*, *populus*, *argentum*, *civis*, etc.

(b.) The termination *ilis* sometimes expresses character; as, *hostilis*, hostile; *puerilis*, boyish; from *hostis* and *puer*.

(c.) The termination *inus* belongs especially to derivatives from names of animals, and other living beings.

3. The termination *arius*, as a substantive, scil. *faber*, etc., generally denotes profession or occupation; as, *argentarius*, a silversmith; from *argentum*;—*coriarius*, *statuarius*; from *corium* and *statua*. When added to numeral adjectives, it denotes how many equal parts a thing contains. See § 121, 4.

4. The terminations *ōsus* and *lentus* denote abundance, fulness; as, *animōsus*, full of courage; *fraudulentus*, given to fraud; from *animus* and *fraus*. So *lapisōsus*, *vinōsus*, *portuōsus*, *turbulentus*, *sanguinolentus*, *violentus*. Before *lentus*, a connecting vowel is inserted, which is commonly *ū*, but sometimes *ō*.

NOTE.—Adjectives of this class are called *amplificatives*. See § 104, 12.

5. From adjectives are formed *diminutives* in *illus*, *cūlus*, etc., in the same manner as from nouns; as, *dulcillus*, sweetish; from *dulcis*. So *lentillus*, *mīsellus*, *parvulus*, etc. See § 100, 3, and § 104, 11. Diminutives are sometimes formed from comparatives; as, *majuscūlus*, *duriuscūlus*, somewhat great, somewhat hard, etc. Double diminutives are formed from *paucus*, viz *pauillus* and *pauzillillus*; and from *bōnus*, (*bēnus*) are formed *bellus* and *bellūlus*.

6. (a.) From the names of places, and especially of towns, are derived *patrīal* adjectives in *ensis*, *inus*, *as*, and *ānus*, denoting of or belonging to such places.

(b.) Thus from *Cannae* is formed *Cannensis*; from *Sulmo*, *Sulmonensis*. In like manner, from *castra* and *circus* come *castrensis*, *circensis*. But *Athēnēs* makes *Atheniensis*; and some Greek towns in *ia* and *ea* drop *i* and *e* in their adjectives; as, *Antiochensis*, *Nicomedensis*.

(c.) Those in *inus* are formed from names of places ending in *ia* and *ium*; as, *Aricia*, *Aricinus*; *Claudium*, *Claudius*; *Capitolium*, *Capitolinus*; *Latium*, *Latinus*. Some names of towns, of Greek origin, with other terminations, also form adjectives in *inus*; as, *Tarentum*, *Tarentinus*.

(d.) Most of those in *as* are formed from nouns in *um*; some from nouns in *a*; as, *Arpinum*, *Arpinas*; *Cuprīna*, *Cuprīnas*.

(e.) Those in *ānus* are formed from names of towns of the first declension, or from certain common nouns; as, *Alba*, *Albānus*; *Rōma*, *Romānus*; *Cūmæ*, *Cumānus*; *Thēbæ*, *Thēbānus*; also from some of the second declension; as, *Tusculūm*, *Tusculānus*; *Fundi*, *Fundānus*:—*fons*, *fontānus*; *mons*, *montānus*; *urbs*, *urbānus*; *oppidum*, *oppidānus*.

(f.) Adjectives with the terminations *ānus*, *iānus*, and *īnus* are formed from names of men; as, *Sulla*, *Sullānus*; *Tullius*, *Tulliānus*; *Jugurtha*, *Jugurthinus*.

(g.) Greek names of towns in *pōlis* form patrīal adjectives in *politānus*; as, *Neapolīs*, *Neapolitānus*.

(h.) Greek names of towns generally form patrīals in *īns*; as, *Rhodus*, *Rhōdīus*; *Lacedēmon*, *Lacedēmonīus*;—but those in *a* form them in *aeus*; as, *Larissa*, *Larisseus*; *Smyrna*, *Smyrnēus*.

(i.) From many patrīals; as, *Brītannus*, *Gallus*, *Afer*, *Persa*, *Arabs*, etc., adjectives are formed in *īcus* and *īus*; as, *Britaunicus*, *Gallicus*, *Africus*, *Persicus*, *Arabicus*; so *Syrus*, *Syrius*; *Thrax*, *Thracius*.

7. A large class of derivative adjectives, though formed from nouns, have the terminations of perfect participles. They generally signify *wearing* or *furnished with*; as,

alātus, winged; *barbātus*, bearded; *galeātus*, helmeted; *aurītus*, long-eared; *turrītus*, turreted; *cornātus*, horned; from *ala*, *barba*, *galea*, *auris*, etc.

8. The termination *aneus*, annexed to the root of an adjective or participle in *us*, expresses a resemblance to the quality denoted by the primitive; as, *supervacaneus*, of a superfluous nature.

§ 129. II. Adjectives derived from verbs are called *verbal* adjectives. Such are the following classes:—

1. The termination *bundus*, added to the first root of the verb, with a connecting vowel, which is commonly that of the verb, (see § 150, 5,) has the general meaning of the present participle; as, *errabundus*, *moribundus*, from *erro*, *moriō*, equivalent to *errans*, *moriens*.

(a.) In many the meaning is somewhat strengthened; as, *gratulabundus*, full of congratulations; *lacrimabundus*, weeping profusely.

(b.) Most verbals in *bundus* are from verbs of the first conjugation, a few from those of the third, and but one from the second and fourth respectively, viz. *pudibundus* and *lascivibundus*.

(c.) Some verbal adjectives in *cundus* have a similar sense; as, *rubicundus*, *verēcundus*, from *rubeo* and *vvereor*.

2. The termination *īdus*, added to the root, especially of neuter verbs, denotes the quality or state expressed by the verb; as,

aligidus, cold; *calidus*, warm; *mādidus*, moist; *rapidus*, rapid; from *algeo*, *caleo*, *mādeo*, *rapio*.

3. The termination *uus*, also, denotes the quality expressed by the verb; and adjectives in *uus* derived from active verbs take a passive meaning; as,

congruus, agreeing, from *congruo*; so, *assiduus*, *nocius*, *innocuus*:—*irriguus*, well watered; *conspicuus*, visible; from *irrido*, *conspicio*.

4. (a.) The terminations *ilis* and *bilis*, added to the root of a verb, with its connecting vowel, denote passively, capability, or desert; as, *amabilis*, worthy to be loved; *credibilis*, deserving credit; *placabilis*, easy to be appeased; *agilis*, active; *ductilis*, ductile; from *amo*, *crēdo*, *plāco*; *āgo*, *dūco*. They are rarely active; as, *horribilis*, *terribilis*, *fertilis*; *aēr per cuncta* *meabilis*. Plin.

(b.) In adjectives of these forms, derived from verbs of the third conjugation, the connecting vowel is *i*; sometimes, also, in those from verbs of the second conjugation, in these and other forms, *i* is used instead of *e*; as, *horribilis*, *terribilis*, from *horreo* and *terreo*.

(c.) These terminations, with the connecting vowel, are sometimes added to the third root; as, *flexilis*, *flexibilis*; *coctilis*, *coctibilis*, from *fecto* (*flex-*), etc.

5. The termination *icius* or *itius*, added to the third root of the verb, has a passive sense; as, *fictitius*, feigned; *conductitius*, to be hired; from *ingo* (*fict-*), etc.

6. The termination *ax*, added to the root of a verb, denotes an inclination, often one that is faulty; as,

audax, audacious; *lōquax*, talkative; *rāpax* rapacious; from *audeo*, *lōquor*, *rāpio*.

7. The termination *īvus*, annexed to the third root of a verb, denotes fitness or ability to produce the action expressed by the verb; as, *disjunctīvus*, disjunctive, from *disjungo*.

8. Verbals in *tor* and *trix*, (see § 102, 6, (a.), are often used as adjectives, especially in poetry; as, *victor exercitus*, *victrices literae*. In the plural they become adjectives of three terminations; as, *victōres*, *victrīces*, *victriūia*. So also *hospes*, especially by the later poets, is used as an adjective, having *hospita* in the feminine singular and also in the neuter plural.

§ 130. III. Adjectives derived from participles, and retaining their form, are called *participial adjectives*; as, *āmans*, fond of; *doc-tus*, learned.

IV. Some adjectives are derived from adverbs; as, *crasīnus*, of to-morrow; *hodiernus*, of this day; from *cras* and *hodie*.

V. Some adjectives are derived from prepositions; as, *contrarius*, contrary, from *contra*; *postērus*, subsequent, from *post*.

COMPOSITION OF ADJECTIVES.

§ 131. Compound adjectives are formed variously:—

1. Of two nouns; as, *caprīpes*, goat-footed—of *cāper* and *pes*; *ignicōmus*, having fiery hair—of *ignis* and *cōma*.

NOTE.—See, respecting the connecting short *i*, in case the first part of the compound is a noun or an adjective, § 103, Rem. 1.

2. Of a noun and an adjective; as, *noctirāgus*, wandering in the night—of *nox* and *rāgus*. So *lucifūgax*, shunning the light—of *lux* and *fugax*.

3. Of a noun and a verb; as, *cornīger*, bearing horns—of *cornu* and *gēro*; *letīfer*, bringing death—of *lētum* and *fēro*. So *carnivōrus*, *causidīcus*, *ignivō-mus*, *lucifūgus*, *partīcēps*.

4. Of an adjective and a noun; as, *aquēvus*, of the same age—of *aquus* and *āvum*; *celerīpes*, swift-footed—of *cēler* and *pes*. So *centimānus*, *decennīs*, *magnānīmus*, *mīscīcōrs*, *unānīmīs*.

5. Of two adjectives; as, *centumgēmīnus*, a hundred-fold; *multicāvus*, having many cavities; *quintūsdecimūs*, the fifteenth.

6. Of an adjective and a verb; as, *brevilōquens*, speaking briefly—of *brēvis* and *lōquor*; *magnificūs*, magnificent—of *magnus* and *fācio*.

7. Of an adjective and a termination; as, *qualiscumque*, *quotcumque*, *uterque*.

8. Of an adverb and a noun; as, *bicorpor*, two-bodied—of *bis* and *corpus*.

9. Of an adverb and an adjective; as, *maledicāx*, slanderous—of *māle* and *dicāx*. So *antemeridiānus*, before mid-day.

10. Of an adverb and a verb; as, *benefīcus*, beneficent—of *bēne* and *fācio*; *malevōlus*, malevolent—of *māle* and *vōlo*.

11. Of a preposition and a noun; as, *āmens*, mad—of *ā* and *mens*. So *consōr*, *decōlor*, *deformīs*, *implūmis*, *inermīs*.

12. Of a preposition and an adjective; as, *concārūs*, concave; *infidūs*, unfaithful. So *imprōvidūs*, *percārūs*, *prædīvēs*, *subalbīdūs*.

13. Of a preposition and a verb; as, *continūus*, uninterrupted—of *con* and *teneo*; *insciēns*, ignorant—of *in* and *scio*. So *precīpius*, *promiscēus*, *substīllus*, *superstēs*.

REMARK. When the former part is a preposition, its final consonant is sometimes changed, to adapt it to the consonant which follows it; as, *imprūdens*—of *in* and *prū-dēns*. See § 196; and cf. § 103, R. 2.

PRONOUNS.

§ 132. 1. A pronoun is a word which supplies the place of a noun.

2. There are eighteen simple pronouns:—

<i>Ego, I.</i>	<i>Hic, this, the latter.</i>	<i>Suus, his, hers, its, etc.</i>
<i>Tu, thou.</i>	<i>Is, that or he.</i>	<i>Cujus? whose?</i>
<i>Sui, of himself, etc.</i>	<i>Quis? who?</i>	<i>Noster, our.</i>
<i>Ille, that, the former.</i>	<i>Qui, who.</i>	<i>Vester, your.</i>
<i>Ipse, himself.</i>	<i>Meus, my.</i>	<i>Nostras, of our country.</i>
<i>Iste, that, that of yours.</i>	<i>Tuus, thy.</i>	<i>Cujas? of what country?</i>

3. *Ego, tu, and sui*, and commonly also *quis* and its compounds, are substantives: the other pronouns, both simple and compound, are adjectives, but are often by ellipsis used as substantives.

4. *Ego, tu, and sui* are commonly called *personal pronouns*. They are a species of appellatives (§ 26, 3,) of general application. *Ego* is used by a speaker to designate himself; *tu*, to designate the person whom he addresses. Hence *ego* is of the first person, *tu* of the second. (§ 35, 2.) *Sui* is of the third person, and has always a reflexive signification, referring to the subject of the sentence. The oblique cases of *ego* and *tu* are also used reflexively, when the subject of the proposition is of the first or second person.

5. The remaining pronouns, except *quis* and its compounds, are adjectives, as they serve to limit the meaning of substantives; and they are pronouns, because, like substantive pronouns, they may designate any object in certain situations or circumstances.

6. *Meus, tuus, suus, noster, rester, and cujus*, have the same extent of signification as the pronouns from which they are derived, and are equivalent to the genitive cases of their primitives.

7. Pronouns, like substantives and adjectives, are declined; but most of them want the vocative. *Sui*, from the nature of its signification, wants also the nominative in both numbers.

8. The substantive pronouns take the gender of the objects which they denote. The adjective pronouns, like adjectives, have three genders.

SUBSTANTIVE PRONOUNS.

§ 133. The substantive pronouns are thus declined:—

Singular.

<i>N. ē-gō, I.</i>	<i>tū, thou.</i>	
<i>G. me'-ī, of me.</i>	<i>tu'-ī, of thee.</i>	{ <i>su'-ī, of himself, her-self, itself.</i>
<i>D. mī-hī, to me.</i>	<i>tib'-ī,* to thee.</i>	<i>sib'-ī,* to himself, etc.</i>
<i>Ac. mē, me.</i>	<i>tē, thee.</i>	<i>sē, himself, etc.</i>
<i>V. _____</i>	<i>tū, O thou.</i>	
<i>Ab. mē, with me.</i>	<i>tē, with thee.</i>	<i>sē, with himself, etc.</i>

* See § 19, 1, Exe.

Plural.

N. nōs, we.	vōs, ye or you.	
G. { nos'-trūni or nos'-trī, } of us.	ves'-trum or { ves'-tri, } of you.	su'-i, of themselves.
D. nō'-bis, to us.	vō'-bis, to you.	sib'-i, to themselves.
Ac. nōs, us.	vōs, you.	sē, themselves.
V. ——————	vōs, O ye or you.	
Ab. nō'-bis, with us.	vō'-bis, with you.	sē, with themselves.

REMARK 1. *Mē* and *mī* are ancient forms for *mīhi*. So *mīn'* for *mīhīne*, Pers. 1, 2.

REM. 2. The syllable *met* is sometimes annexed to the substantive pronouns, in an intensive sense, either with or without *ipse*; as, *egōmet*, I myself; *mīmet ipsi*, for myself. It is not annexed, however, to the genitives plural, nor to *tu* in the nominative or vocative. In these cases of *tu*, *tūlē* or *tūlēmet* is used. In the accusative and ablative the reduplicated forms *mēmē* and *tētē* in the singular, and *sēsē* in both numbers, are employed intensively. *Mēpte*, intensive, *med* and *ted*, for *me* and *te*, and *mis* and *tis* for *mei* and *tui*, occur in the comic writers.

3. *Nostrum* and *restrum* are contracted from *nostrōrum*, *nostrārum*, and *res-trōrum*, *restrārum*. Respecting the difference in the use of *nostrum* and *nostri*, *vestrum* and *vestri*, see § 212, R. 2, N. 2.

4. The preposition *cum* is affixed to the ablative of these pronouns in both numbers; as, *mēcum*, *nobiscum*, etc. Cf. § 136, R. 1.

ADJECTIVE PRONOUNS.

§ 134. Adjective pronouns may be divided into the following classes:—*demonstrative*, *intensive*, *relative*, *interrogative*, *indefinite*, *possessive*, and *patrial*.

NOTE. Some pronouns belong to two of these classes.

DEMONSTRATIVE PRONOUNS.

Demonstrative pronouns are such as specify what object is meant.

They are *ille*, *iste*, *hic*, and *is*, and their compounds, and are thus declined:—

Singular.			Plural.		
M.	F.	N.	M.	F.	N.
N. il'-lē,	il'-lă,	il'-lūd,	il'-li,	il'-læ,	il'-lă,
G. il-lī'-us,*	il-lī'-us,	il-lī'-us,	il-lō'-rum,	il-lā'-rum,	il-lō'-rum,
D. il'-li,	il'-li,	il'-li,	il'-lis,	il'-lis,	il'-lis,
Ac. il'-lum,	il'-lam,	il'-lūd,	il'-lös,	il'-läs,	il'-lă,
V. il'-lē,	il'-lă,	il'-lūd,	il'-li,	il'-læ,	il'-lă,
Ab. il'-lō.	il'-lă.	il'-lō.	il'-lis.	il'-lis.	il'-lis.

* See § 15, 1.

Iste is declined like *ille*.

Singular.

M.	F.	N.
<i>N.</i> hic,	hæc,	hōc,
<i>G.</i> hū'-jūs,	hū'-jūs,	hū'-jūs,
<i>D.</i> huic*,	huic,	huic,
<i>Ac.</i> hunc,	hanc,	hōc,
<i>V.</i> hīc,	hæc,	hōc,
<i>Ab.</i> hōc.	hæc.	hōc.

Plural.

M.	F.	N.
hī,	hæ,	hæc,
hō'-rum,	hā'-rum,	hō'-rum,
hīs,	hīs,	hīs,
hōs,	hās,	hæe,
hī,	hæ,	hæc,
hīs.	hīs.	hīs.

Singular.

M.	F.	N.
<i>N.</i> is,	e'-ā,	īd,
<i>G.</i> ē'-jūs,	ē'-jūs,	ē'-jūs,
<i>D.</i> e'-ī,	e'-ī,	e'-ī,
<i>Ac.</i> e'-um,	e'-am,	īd,
<i>V.</i> —	—	—
<i>Ab.</i> e'-ō.	e'-ā.	e'-ō.

Plural.

M.	F.	N.
ī'-ī,	e'-āe,	e'-ā,
e'-ō'-rum,	e-ā'-rum,	e-ō'-rum,
ī'-is or e'-is,	ī'-is or e'-is,	ī'-is or e'-is,
e'-ōs,	e'-ās,	e'-ā,
ī'-is or e'-is.	ī'-is or e'-is.	ī'-is or e'-is.

REMARK 1. Instead of *ille*, *ollus* was anciently used; whence *ollī* masc. plur. in Virgil. *Illæ* fem., for *illius* and *illī*, is found in Lucretius and Cato, as also in Cato, *hoe* for *huic* fem.; *hice* for *hi*, and *hœc* for *he* in Plautus and Terence. *Im* for *eum*, is found in the Twelve Tables; *eii* for *ei*, and *iibus* and *ibus* for *iis*, in Plautus; *ea*, fem., for *ei*, and *eābus* for *iis*, in Cato.

REM. 2. From *ecce*, lo! with *ille*, *iste*, and *is*, are formed, in colloquial language, nom., *ecca*; *eccilla*, *eccillud*; acc. sing., *eccum*, *eccam*; *eccillum* (by syncope *ellum*), *eccillam*; *eccistam*; acc. plur., *eccos*, *ecca*.

REM. 3. *Istic* and *illic* are compounded of *iste hic*, and *ille hic*; or, as some say, of *iste ce*, and *ille ce*. The former sometimes retains the aspirate, as *isthic*. They are more emphatic than *ille* and *iste*.

Istic is thus declined:—

Singular.

M.	F.	N.
<i>N.</i> is'-tīc,	is'-tāc,	is'-tōc, or is'-tūc,
<i>Ac.</i> is'-tunc,	is'-tanc,	is'-tōc, or is'-tūc,
<i>Ab.</i> is'-tōc.	is'-tāc.	is'-tōc.

Plural.

M.	F.	N.
—	is'-tāc,	—

Illic is declined in the same manner.

REM. 4. *Ce*, intensive, is sometimes added to the several cases of *hic*, and rarely to some cases of the other demonstrative pronouns; as, *hujuscē*, *huncce*, *hancce*, *hocce*, *hice*, *hace* or *hæc*, *horunc*, *harunc*, *harunce*, or *harunc*, *hosce*, *hosce*, *hise*; *illiusce*, *illāce*, *illoscē*, *illasce*, *illisce*; *istāce*, *istisce*; *cūscē*, *isce*. When *ne*, interrogative, is also annexed, *ce* becomes *ci*; as, *haccine*, *hoscine*, *hiscine*; *istuccine*, *istaccine*, *istoscine*; *illuccine*, *illaccine*.

REM. 5. *Mōdi*, the genitive of *mōdus*, annexed to the genitive singular of demonstrative and relative pronouns, imparts to them the signification of adjectives of quality; as, *hujusmōdi* or *hujuscemōdi*, like *talis*, of this sort, such; *illiusmōdi* and *istiusmōdi*, of that sort; *cūjusmōdi*, of what sort, like *qualis*; *cū-*

* See § 9, 5.

juscemōdi, *cujusquemōdi*, *cujusmodicumque*, of what kind soever; *cujusdammōdi*, of some kind. So also *istimōdi*, *cuimōdi* and *cuicuimōdi*, instead of *istiusmōdi*, *cujusmōdi*, etc.

REM. 6. The suffix *dem* is annexed to *is*, forming *idem*, "the same," which is thus declined:—

Singular.

<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>N.</i> i'-dem,	e'-ā'-dem,	i'-dem,
<i>G.</i> e-jus'-dem,	e-jus'-dem,	e-jus'-dem,
<i>D.</i> e-i'-dem,	e-i'-dem,	e-i'-dem,
<i>Ac.</i> e-un'-dein,	e-an'-dem,	i'-dem,
<i>V.</i> —		
<i>Ab.</i> e-ō'-dem.	e-ā'-dem.	e-ō'-dem.

Plural.

<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>N.</i> i-i'-dem,	e-a'-dem,	e-ā'-dem,
<i>G.</i> e-o-run'-dem,	e-a-run'-dem,	e-o-run'-dem,
<i>D.</i> e-is'-dem, or i-is'-dem,	e-is'-dem, or i-is'-dem,	e-is'-dem, or i-is'-dem,
<i>Ac.</i> e-os'-dem,	e-as'-dem,	e-ā'-dem,
<i>V.</i> —		
<i>Ab.</i> e-is'-dem, or i-is'-dem.	e-is'-dem, or i-is'-dem.	e-is'-dem, or i-is'-dem.

NOTE 1. In compound pronouns, *m* before *d* is changed into *n*; as, *eundem*, *erundem*, etc.

NOTE 2. In Sallust *isdem*, and in Palladius *hisdem* occur for *iisdem*; and Ennius in Cicero has *eademmet* for *eūdem*.

INTENSIVE PRONOUNS.

§ 135. Intensive pronouns are such as serve to render an object emphatic.

To this class belong *ipse*, and the intensive compounds already mentioned. See §§ 133, R. 2, and 134, R. 4.

Ipse is compounded of *is* and the suffix *pse*, and is thus declined:—

Singular.

<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>N.</i> ip'-sē,	ip'-sā,	ip'-sum,
<i>G.</i> ip-sī'-us,	ip-sī'-us,	ip-sī'-us,
<i>D.</i> ip'-sī,	ip'-sī,	ip'-sī,
<i>Ac.</i> ip'-sum,	ip'-sam,	ip'-sum,
<i>V.</i> ip'-sē,	ip'-sā,	ip'-sum,
<i>Ab.</i> ip'-sō.	ip'-sā.	ip'-sō.

Plural.

<i>M.</i>	<i>F.</i>	<i>N.</i>
ip'-sī,	ip'-sāe,	ip'-sā,
ip-sō'-rum,	ip-sā'-rum,	ip-sō'-rum,
ip'-sis,	ip'-sis,	ip'-sis,
ip'-sōs,	ip'-sās,	ip'-sā,
ip'-sī,	ip'-sāe,	ip'-sā,
ip'-sis.	ip'-sis.	ip'-sis.

REMARK 1. *Ipse* is commonly subjoined to nouns or pronouns; as, *Jupiter ipse*, *tu ipse*, Jupiter himself, etc.; and hence is sometimes called the *adjective* pronoun.

REM. 2. A nominative *ipsus*, occurs in early writers, and a superlative *ipsissimus*, his very self, is found in Plautus.

REM. 3. In old writers the *is* of *ipse* is declined, while *pse* remains undeclined; as, *eipse*, (nom. and abl.), *eampse*, and *eopse*, instead of *ipsa*, *ipsam*, and *ipso*. So also *reapse*, i. e. *re eipse*, "in fact."

RELATIVE PRONOUNS.

§ 136. Relative pronouns are such as relate to a preceding noun or pronoun.

1. They are *qui*, who, and the compounds *quicunque* and *quisquis*, whoever. The latter are called *general relatives*.

2. In a general sense, the demonstrative pronouns are often relatives; but the name is commonly appropriated to those above specified. They serve to introduce a proposition, limiting or explaining a preceding noun or pronoun, to which they relate, and which is called the *antecedent*.

Qui is thus declined:—

<i>Singular.</i>			<i>Plural.</i>		
<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>N.</i> <i>qui</i> ,	<i>quæ</i> ,	<i>quōd</i> ,	<i>qui</i> ,	<i>quæ</i> ,	<i>quæ</i> ,
<i>G.</i> <i>cū'-jūs</i> ,	<i>cū'-jūs</i> ,	<i>cū'-jūs</i> ,	<i>quō'-rum</i> ,	<i>quā'-rum</i> ,	<i>quō'-rum</i> ,
<i>D.</i> <i>cui</i> ,*	<i>cui</i> ,	<i>cui</i> ,	<i>qui'-būs</i> ,	<i>qui'-būs</i> ,	<i>qui'-būs</i> ,
<i>Ac.</i> <i>quem</i> ,	<i>quam</i> ,	<i>quōd</i> ,	<i>quōs</i> ,	<i>quās</i> ,	<i>quæ</i> ,
<i>V.</i> —	—	—	<i>qui'-būs</i> .	<i>qui'-būs</i> .	<i>qui'-būs</i> .
<i>Ab.</i> <i>quō</i> .	<i>quā</i> .	<i>quō</i> .			

REMARK 1. *Qui* is sometimes used for the ablative singular, in all genders, and rarely also for the ablative plural. To the ablatives *quo*, *qua*, *qui*, and *qui-bus*, *cum* is commonly annexed, cf. § 133, 4. Cicero uses *quiccum* for *quocum*, when an indefinite person is meant.

REM. 2. *Quies* (monosyllabic, § 9, R. 1), and *quis* are sometimes used in the dative and ablative plural for *quibus*. *Cūjus* and *cui* were anciently written *quojus* and *quoi*: and, instead of the genitive *cūjus*, a relative adjective *cūjus*, *a*, *um*, very rarely occurs.

3. *Quicunque*, (or *quicunque*), is declined like *qui*.

REM. 3. *Qui* is sometimes separated from *cumque* by the interposition of one or more words; as, *qua me cumque vocant terre*. Virg. A similar separation sometimes occurs in the other compounds of *cumque*.

4. *Quisquis* is thus declined:—

<i>Singular.</i>			<i>Plural.</i>		
<i>M.</i>	<i>F.</i>	<i>N.</i>	<i>M.</i>		
<i>N.</i> <i>quis'-quis</i> ,	<i>quis'-quis</i> ,†	<i>quid'-quid</i> ,	<i>qui'-qui</i> ,		
<i>Ac.</i> <i>quem'-quem</i> ,	—	<i>quid'-quid</i> ,	<i>qui-bus'-qui-bus</i> ,		
<i>Ab.</i> <i>quō'-quō</i> .	<i>quā'-quā</i> .	<i>quō'-quō</i> .			

REM. 4. *Quicquid* is sometimes used for *quidquid*. *Quīqui* for *quisquis* occurs in Plautus; and *quidquid* is used adjectively in Cato R. R. 48.

* See § 9, 5; and cf. § 306, (1.)

† Cf. § 137, R. (1.)

INTERROGATIVE PRONOUNS.

§ 137. Interrogative pronouns are such as serve to inquire which of a number of objects is intended.

They are

Quis?	{ who? what?	Ecquis?	{ is any one?	Cūjus?	{ whose? of what country?
Quisnam?		Ecquisnam?		Cūjas?	
Qui?		Numquis?			
Quinam?		Numquisnam,			

1. *Quis* is commonly used substantively; *qui*, adjectively. The interrogative *qui* is declined like *qui* the relative.

Quis is thus declined:—

Singular.			Plural.		
M.	F.	N.	M.	F.	N.
N. quis,	quæ,	quid,	qui,	quæ,	quæ,
G. cū'-jūs,	cū'-jūs,	cū'-jūs,	quō'-rum,	quā'-rum,	quō'-rum,
D. cui,	cui,	cui,	qui'-būs,	qui'-būs,	qui'-būs,
Ac. quem,	quam,	quid,	quōs,	quās,	quæ,
V. —	—	—	—	—	—
Ab. quō.	quā.	quō.	qui'-būs.	qui'-būs.	qui'-būs.

REMARK (1.) *Quis* is sometimes used by comic writers in the feminine, and even in the neuter. *Quisnam*, *quisque* and *quisquam* also occur as feminine.

REM. (2.) *Qui* is used for the ablative of *quis* in all genders, as it is for that of the relative *qui*. Cf. § 136, R. 1.

REM. (3.) *Quis* and *qui* have sometimes the signification of the indefinite pronoun *aliquis* (some one, any one), especially after the conjunctions *ec* (for *en*), *si*, *ne*, *neu*, *nisi*, *num*; and after relatives, as *quo*, *quanto*, etc. Sometimes *quis* and *qui* are used in the sense of *qualsis?* what sort?

2. The compounds *quisnam* and *quinam* have respectively the signification and declension of the interrogatives *quis* and *qui*. In the poets *nam* sometimes stands before *quis*. Virg. G. 4, 445.

3. *Ecquis* and *nunquis* are declined and used like *quis*; but are sometimes adjectives. Virg. Ecl. 10, 28: Cie. Att. 13, 8.

REM. (4.) *Ecqua* is sometimes found in the nominative singular feminine; and the neuter plural of *numquis* is *numqua*.

REM. (5.) *Ecqui* and *numqui* also occur, declined like the interrogative *qui*, and, like that, used adjectively.

4. *Ecquisnam* and *numquisnam* are declined like *ecquis*; but are found only in the singular;—the former in the nominative in all genders, and in the ablative masculine; the latter in the nominative masculine and accusative neuter. In the nominative feminine and in the ablative, the former is used adjectively.

5. The interrogative *cujus* is also defective:—

	<i>Singular.</i>			<i>Plural.</i>
<i>M.</i>	<i>F.</i>	<i>N.</i>		<i>F.</i>
<i>N.</i> cū'-jūs,	cū'-jā,	cū'-jum,		<i>N.</i> cū'-jæ,
<i>Ac.</i> cū'-jum,	cū'-jam,	—		<i>Ac.</i> cū'-jās.
<i>Ab.</i> —	cū'-jā.	—		

6. *Cūjās* is declined like an adjective of one termination; *cūjas*, *cujāt̄s*. See § 139, 4.

NOTE. The interrogative pronouns are used not only in direct questions but in such dependent clauses also, as contain only an indirect question; as, e. g. in the direct question, *quis est?* who is he? in the indirect, *nescio quis sit*, I know not who he is. *Qui*, in this sense, is found for *quis*; as, *qui sit ap̄erit*, he discloses who he is. Cf. § 265, N.

INDEFINITE PRONOUNS.

§ 138. Indefinite pronouns are such as denote an object in a general manner, without indicating a particular individual. They are

<i>Aliquis</i> , <i>some one</i> .	<i>Quisquam</i> , <i>any one</i> .	<i>Quidam</i> , <i>a certain one</i> .
<i>Siquis</i> , <i>if any</i> .	<i>Quispiam</i> , <i>some one</i> .	<i>Quilibet</i> , } <i>any one you</i>
<i>Nēquis</i> , <i>lest any</i> .	<i>Unusquisque</i> , <i>each</i> .	<i>Quīvis</i> , } <i>please</i> .
<i>Quisque</i> , <i>every one</i> .	<i>Aliquipiam</i> , <i>any, some</i> .	<i>Quis and qui</i> , § 137, R. (3.)

NOTE. *Siquis* and *nēquis* are commonly written separately, *si quis* and *ne quis*: so also *unus quisque*.

1. *Aliquis* is thus declined:—

	<i>Singular.</i>		
	<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>N.</i>	al'-i-quis,	al'-i-qua,	al'-i-quod, or -quid,
<i>G.</i>	al-i-cū'-jus,	al-i-cū'-jus,	al-i-cū'-jus,
<i>D.</i>	al'-i-cui,	al'-i-cui,	al'-i-cui,
<i>Ac.</i>	al'-i-queñ,	al'-i-quam,	al'-i-quod, or -quid,
<i>V.</i>	—	—	—
<i>Ab.</i>	al'-i-quo.	al'-i-quā.	al'-i-quo.

	<i>Plural.</i>		
	<i>M.</i>	<i>F.</i>	<i>N.</i>
<i>N.</i>	al'-i-qui,	al'-i-quæ,	al'-i-qua,
<i>G.</i>	al-i-quō'-rum,	al-i-quā'-rum,	al-i-quō'-rum,
<i>D.</i>	a-liq'-ui-bus,*	a-liq'-ui-bus,	a-liq'-ui-bus,
<i>Ac.</i>	al'-i-quos,	al'-i-quas,	al'-i-qna,
<i>V.</i>	—	—	—
<i>Ab.</i>	a-liq'-ui-bus.	a-liq'-ui-bus.	a-liq'-ui-bus.

* Pronounced *a-lik'-wē-bus*. See §§ 9, 4, and 21, 3.

2. *Siquis* and *nēquis* are declined in the same manner; but they sometimes have *quæ* in the fem. singular and neut. plural.

(a.) *Aliquis*, in the nominative singular masculine, is used both as a substantive and as an adjective;—*aliqui*, as an adjective, but is nearly obsolete. *Aliquæ* in the fem. sing. occurs as an adjective in Lucretius, 4, 2, 64. *Siqui*, and *nēqui*, which are properly adjectives, are used also substantively for *siquis* and *nēquis*, and in the nominative singular masculine these two forms are equivalent. The ablatives *aliquā* and *siqui* also occur.

(b.) *Aliquid*, *siquid*, and *nēquid*, like *quid*, are used substantively; *aliquid*, etc., like *quod*, are used adjectively.

3. *Quisque*, *quisquam*, and *quispiam*, are declined like *quis*.

(a.) In the neuter singular, however, *quisque* has *quodque*, *quidque*, or *quicque*; *quisquam* has *quidquam* or *quicquam*; and *quispiam* has *quodpiam*, *quidpiam*, or *quippiam*. The forms *quidque* or *quicque*, *quidpiam* or *quippiam* are used substantively.

(b.) *Quisquam* wants the feminine (except *quamquam*, Plaut. Mil. 4, 2, 68), and also the plural, and, with a few exceptions in Plautus, it is always used substantively, its place as an adjective being supplied by *ullus*. *Quispiam* is scarcely used in the plural, except in the nominative feminine, *quepiam*.

4. *Unusquisque* is compounded of *unus* and *quisque*, which are often written separately, and both words are declined.

Thus *unusquisque*, *uniscujusque*, *unicuique*, *unumquemque*, etc. The neuter is *unumquodque*, or *unumquidque*. It has no plural. *Unumquidquid* for *unumquidque* occurs in Plautus and Lucretius.

5. *Quidam*, *quilibet*, and *quiñis*, are declined like *qui*, except that they have both *quod* and *quid* in the neuter, the former used adjectively, the latter substantively.

NOTE. *Quidam* has usually *n* before *d* in the accusative singular and genitive plural; as, *quendam*, *quorundam*, etc. Cf. § 134, NOTE 1.

POSSESSIVE PRONOUNS.

§ 139. 1. The possessive are derived from the genitives of the substantive pronouns, and of *quis*, and designate something belonging to their primitives.

They are *meus*, *tuus*, *suus*, *noster*, *vester*, and *cūjus*. *Meus*, *tuus*, and *suus*, are declined like *bōnus*; but *meus* has in the vocative singular masculine *mi*, and very rarely *meus*. Cf. § 105, R. 3. In late writers *mi* occurs also in the feminine and neuter.

2. *Cūjus* also is declined like *bōnus*; but is defective. See § 137, 5. It occurs only in early Latin and in legal phraseology.

3. *Noster* and *vester* are declined like *pīger*. See § 106.

REMARK 1. The terminations *pte* and *met* intensive are sometimes annexed to possessive pronouns, especially to the ablative singular; as, *suopte pondēre*, by its own weight; *suapte manu*, by his own hand. So *nostrapte culpā*; *sumpte amicum*; *meāmet culpā*. The suffix *met* is usually followed by *ipse*; as, *Hannibal suāmet ipse fraude captus abiit*. Liv.; but Sallust has *meamet facta dicere*.

REM. 2. *Suus*, like its primitive *sui*, has always a reflexive signification, referring to the subject of the sentence. *Meus*, *tuus*, *noster*, and *vester*, are also used reflexively, when the subject of the proposition is of the first or second person. See § 132, 4.

PATRIAL PRONOUNS.

4. (a.) These are *nostras* and *cūjas*. See §§ 100, 2, and 128, 6. They are declined like adjectives of one termination; as, *nostras*, *nostrātis*, but both are defective.

(b.) *Nostras* is found in the nominative and genitive singular, in the nominative plural, (masc. and fem., *nostrātes*, neut. *nostratia*), and in the ablative, (*nostrātibus*). *Cūjas* or *quōjas* occurs in the nominative, genitive and accusative (*cujātem* masc.) singular, and in the nominative plural, masc. (*cujātes*). Cf. § 137, 6.—*Nostrātis* and *cujātis* (or *quojātis*) also occur in the nominative.

PRONOMINAL ADJECTIVES.

5. To the adjective pronouns may be added certain adjectives of so general a meaning, that they partake, in some degree, of the character of pronouns. Of this kind are:—

(1.) (a.) *Alius*, *ullus*, *nullus*, and *nonnullus*, which answer to the question, who?

(b.) *Alter*, *neuter*, *alterūter*, *utervis*, and *uterlibet*, which answer to the question, *uter?* which of two?

(2.) Adjectives denoting quality, size, or number, in a general way. These stand in relation to one another, and are hence called *correlatives*.

REMARK. The *relatives* and *interrogatives* of this class begin with *qu*, and are alike in form. The *indefinites* are formed from the relatives by prefixing *ali*. The *demonstratives* begin with *t*, and are sometimes strengthened by *dem*. A *general relative*, having a meaning more general than the relative, is formed by doubling the simple relative, or by affixing to it the termination *cumque*. A *general indefinite* is formed by annexing *libet* or *vis* to the relative.

(3.) Their mutual relation is denoted by the following table, with which may be compared the *adverbial correlatives*, § 191, R. 1.

Interrog.	Demonstr.	Relat.	Relat. general.	Indefin.	Indef general.
<i>qualsī?</i>	<i>tālis</i> ,	<i>qualsī</i> ,	{ <i>qualsī-qualsī</i> , <i>qualsīcumque</i> ,	—	<i>qualsīlibet</i> ,
<i>quantus?</i>	{ <i>tantus</i> , <i>tantundem</i> ,	{ <i>quantus</i> , <i>quantus</i> ,	{ <i>quantus-quantus</i> , <i>quantuscumque</i> ,	<i>aliquantus</i> , <i>quantuslibet</i> ,	
<i>quōt?</i>	<i>tōt</i> , <i>totidem</i> ,	<i>quōt</i> ,	{ <i>quot-quot</i> , <i>quotcumque</i> ,	{ <i>aliquot</i> , <i>quotlibet</i> ,	
<i>quōtus?</i>	<i>tōtus</i> ,	<i>quōtus</i> ,	<i>quotuscumque</i> ,	(<i>aliquōtus</i>),	—

Diminutives.

quantūlus? *tantūlus*. — *quantuluscumque*. *aliquantūlum*. —

NOTE 1. The suffix *cumque*, which is used in forming general relatives, is composed of the relative adverb *cum* (*quam*) and the suffix *que*, expressive of universality, as in *quisque* and in adverbs, (see § 191). *Cumque*, therefore, originally signified ‘whenever.’ When attached to a relative, whether a pronoun, adjective, or adverb, it renders the relative meaning more general; as, *qui*, who; *quicunque*, whoever; or, every one who.

NOTE 2. *Cujusmōdi* is sometimes used for *qualsī*, and *hujusmōdi*, *istūsmōdi*, *eiusmōdi*, and *eiusdemmōdi* for *tālis*. Cf. § 134, R. 5.

VERBS.

§ 140. A verb is a word by which something is affirmed of a person or thing.

1. That of which any thing is affirmed is called the *subject* of the verb. (2.) That which is affirmed of the subject is called the *predicate*. Cf. § 201.

3. A verb either expresses an action or state; as, *puer legit*, the boy *reads*; *aqua calet*, the water is *warm*;—or it connects an attribute with a subject; as, *terra est rotunda*, the earth is *round*.

4. All verbs belong to the former of these classes, except *sum*, I am, the most common use of which is, to connect an attribute with a subject. When so used, it is called the *copula*.

§ 141. Verbs are either *active* or *neuter*.

NOTE. Active and neuter verbs are sometimes called *transitive* and *intransitive*; and verbs of motion are by some grammarians divided into *active-transitive* and *active-intransitive*, according as they require, or do not require, an object after them.

I. An *active* or *transitive verb* expresses such an action as requires the addition of an object to complete the sense; as, *amo te*, I love thee; *sequitur consulem*, he follows the consul.

II. A *neuter* or *intransitive verb* expresses such an action or state, as does not require the addition of an object to complete the sense; as, *equus currit*, the horse runs; *gradior*, I walk.

REMARK 1. Many verbs, in Latin, are considered as neuter, which are usually translated into English by active verbs. Thus *indulgeo*, I indulge, *noceo*, I hurt, *pareo*, I obey, are reckoned among neuter verbs. In strictness, such Latin verbs denote rather a state than an action, and their sense would be more exactly expressed by the verb *to be* with an adjective; as, 'I am indulgent, I am hurtful,' etc. Some verbs in Latin, which do not usually take an object after them, are yet active, since the object is omitted by ellipsis. Thus *credo* properly signifies to *intrust*, and, in this sense, takes an object; as, *credo tibi salutem meam*, I intrust my safety to you; but by ellipsis it usually means to believe; as, *crede mihi*, believe me.

To verbs belong *voices*, *moods*, *tenses*, *numbers*, and *persons*.

VOICES.

(a.) Voice, in verbs, is the form by which they denote the relation of the agent to the action of the verb.

(b.) Most active Latin verbs have, for this purpose, two forms, which are called the *active* and *passive voices*.

1. A verb in the *active voice* represents the agent as *acting upon* some person or thing, called the *object*; as, *puer lēgit librum*, the boy *is reading* a book.

2. A verb in the *passive voice* represents the object as *acted upon* by the agent; as, *liber legitur a puero*, a book *is read* by the boy.

REM. 2. By comparing the two preceding examples, it will be seen that they have the same meaning. The passive voice may thus be substituted at pleasure for the active, by making the object of the active the subject of the passive, and placing the subject of the active in the ablative case, with or without the preposition *a* or *ab*, according as it is a voluntary or involuntary agent. The active form is used to direct the attention especially to the agent as acting; the passive, chiefly to exhibit the object as acted upon. In the one case the object, in the other the agent, is frequently omitted, and left indefinite; as, *puer legit*, the boy is reading, scil. *librum, literas*, etc., a book, a letter, etc.; *virtus laudatur*, virtue is praised, scil. *ab hominibus*, by men.

The two voices are distinguished from each other by peculiar terminations. Cf. § 152.

§ 142. 1. Neuter verbs have, in general, only the form of the active voice. They are, however, sometimes used impersonally in the passive voice. See § 184, 2.

2. The neuter verbs *audeo*, I dare, *fido*, I trust, *gaudeo*, I rejoice, and *soleo*, I am wont, have the passive form in the perfect and its cognate tenses; as, *ausus sum*, I dared. Hence these verbs are called *neuter passives*, or *semi-deponents*.

3. The neuter verbs *vapiō*, I am beaten, and *vīneo*, I am sold, have an active form, but a passive meaning, and are hence called *neutral passives*.

4. (a.) *Deponent verbs* have a transitive or intransitive signification with only the passive form. They are called *deponent verbs*, from *depōno*, to lay aside, as having laid aside their active form, and their passive signification; as, *sēquor*, I follow; *mōrior*, I die.

(b.) Some deponent verbs have both an active and a passive signification, especially in the perfect participle. These are sometimes called *common verbs*. Cf. § 162, 17.

MOODS.

§ 143. (a.) Moods (or modes) are forms of the verb, which denote the relation of the action or state, expressed by the verb, to the mind of the speaker or to some other action.

(b.) Latin verbs have four moods—the *indicative*, the *subjunctive*, the *imperative*, and the *infinitive*.

1. The *indicative mood* is used in independent and absolute assertions and inquiries; as, *amo*, I love; *audisne?* dost thou hear?

2. The *subjunctive mood* is used to express an action or state simply as conceived by the mind; as, *si me obsēcret, redibo*; if he entreat me, I will return.

3. The *imperative mood* is used in commanding, exhorting, or entreating; as, *ama*, love thou; *amanto*, they shall love.

4. The *infinitive mood* is used to denote an action or state indefinitely, without limiting it to any person or thing as its subject; as, *virtus est vitium fugēre*, to shun vice is a virtue.

TENSES.

§ 144. Tenses are forms of the verb, denoting the *time* of the action or state expressed by the verb.

1. Time admits of a threefold division, into present, past, and future; and, in each of these times, an action may be represented either as going on, or as completed. From these two divisions arise the six tenses of a Latin verb, each of which is distinguished by its peculiar terminations.

2. They are called the *present, imperfect, future, perfect, pluperfect, and future perfect tenses*.

Present	{ action	amo, I love, or am loving; <i>Present tense.</i>
Past	{ not com-	amābam, I was loving; <i>Imperfect tense.</i>
Future	{ pleted;	amābo, I shall love, or be loving; <i>Future tense.</i>
Present	{ action	amāri, I have loved; <i>Perfect tense.</i>
Past	{ com-	amavēram, I had loved; <i>Pluperfect tense.</i>
Future	{ pleted;	amavēro, I shall have loved; <i>Future perfect tense.</i>

3. There is the same number of tenses in the passive voice, in which actions not completed are represented by simple forms of the verb, and those which are completed by compound forms.

Present	{ action	amor, I am loved; <i>Present tense.</i>
Past	{ not com-	amābar, I was loved; <i>Imperfect tense.</i>
Future	{ pleted;	amābor, I shall be loved; <i>Future tense.</i>
Present	{ action	amātus sum, or fui, I have been loved; <i>Perfect tense.</i>
Past	{ com-	auātus eram, or fuēram, I had been loved; <i>Pluperfect.</i>
Future	{ pleted;	amātus ero, or fuēro, I shall have been loved; <i>Future Perfect.</i>

§ 145. I. The *present tense* represents an action as now going on, and not completed; as, *āmo*, I love, or am loving.

1. Any existing custom, or general truth, may be expressed by this tense; as, *apud Parthos, signum datur tympanō*; among the Parthians, the signal is given by a drum. A general truth is sometimes also expressed by the perfect.

2. The present tense may also denote an action which has existed for some time, and which still exists; as, *tot annos bella gero*; for so many years I have waged, and am still waging war.

3. The present tense is often in narration used for the perfect indefinite. It is then called the *historical present*; as, *desiliunt ex equis, provolant in primum*; they dismount, they fly forward to the front.

II. The *imperfect tense* represents an action as going on at some past time, but not then completed; as, *amābam*, I was loving.

1. The imperfect sometimes denotes repeated or customary past action; as, *legībam*, I was wont to read.

2. It may also denote an action which had existed for some time, and which was still existing at a certain past time; as, *audiebat jamdūlum verba*; he had long heard, and was still hearing the words.

3. In letters, and with reference not to the time of their being written, but to that of their being read, the imperfect is sometimes used for the present; as, *expectābam*, I was expecting, (i. e. when I wrote).

4. The imperfect also sometimes denotes the *intending*, *preparing*, or *attempting* to act at a definite past time.

III. The *future tense* denotes that an action will be going on hereafter, but without reference to its completion; as, *amābo*, I shall love, or shall be loving.

IV. The *perfect tense* represents an action either as just completed, or as completed in some indefinite past time; as, *amāvi*, I have loved, or I loved.

REMARK. In the former sense, it is called the *perfect definite*; in the latter, the *perfect indefinite, historical perfect*, or *aorist*.

V. The *pluperfect tense* represents a past action as completed, at or before the time of some other past action or event; as, *litēras scripsēram, quum nuncius vēnit*; *I had written the letter, when the messenger arrived*.

VI. The *future perfect tense* denotes that an action will be completed, at or before the time of some other future action or event; as, *quum cœnavero, proficiscar*; *when I shall have supped, I will go*.

NOTE 1. This tense is often, but improperly, called the *future subjunctive*. It has the signification of the indicative mood, and corresponds to the *second future* in English.

NOTE 2. The imperfect, historical perfect, and pluperfect tenses are sometimes called *preterites* or the *preterite tenses*.

NOTE 3. The present, imperfect, and future tenses passive, in English, do not express the exact sense of those tenses in Latin, as denoting an action which is, was, or will be, going on at a certain time. Thus *laudor* signifies, not 'I am praised,' but 'I am in the act of being praised,' or, if such an expression is admissible, 'I am being praised.'

REMARK 1. The six tenses above enumerated are found only in the indicative mood.

REM. 2. The subjunctive mood, in the regular conjugation, has the present and past, but no future tenses.

NOTE 4. The tenses of the subjunctive mood have less definiteness of meaning, in regard to time, than those of the indicative. Thus the present and perfect, besides their common signs, *may* or *can*, *may have* or *can have*, *must*, in certain connections, be translated by *might*, *could*, *would*, or *should*; *might have*, *could have*, etc. The tenses of this mood must often, also, be translated by the corresponding tenses of the indicative. For a more particular account of the signification of each of the tenses of the subjunctive mood, see § 260.

REM. 3. The imperative mood has two tenses—a present and a future; the former for that which is to be done at once, and the latter for that which is to be done in future.

REM. 4. The infinitive mood has three tenses—the present, the perfect, and the future; the first of which denotes an incomplete, the second a completed action, and the last an action to be performed.

NUMBERS.

§ 146. Number, in verbs, is the form by which the *unity* or *plurality* of their subject is denoted. Hence verbs, like nouns, have two numbers—the *singular* and the *plural*. Cf. § 35, 1.

PERSONS.

§ 147. Person, in verbs, is the form by which they denote the person of their subject. Hence in each number there are three persons—the *first*, *second*, and *third*. Cf. § 35, 2.

1. The imperative *present* has only the second person in both numbers. The imperative *future* has in each number the second and third persons, but in the singular they have both the same form, *-to* in the active, and *-tor* in the passive voice.

2. As the signification of the infinitive mood is not limited to any subject, it admits no change to express either number or person.

3. The following are the terminations of the different persons of each number, in the indicative and subjunctive moods, in both voices:—

	Active.			Passive.		
Person.	1.	2.	3.	1.	2.	3.
Singular.	o, i, or m,	s,	t;	r,	ris,	tur;
Plural.	mus,	tis,	nt.	mur,	mini,	ntur.

These may be called *personal terminations*.

REMARK 1. The perfect indicative active is irregular in the second person singular and plural, which end in *sti* and *stis*, and in one of the forms of the third person plural, which ends in *re*.

REM. 2. The passive form above given belongs to the simple tenses only.

REM. 3. The pronouns of the first and second persons, *ego*, *nos*; *tu* and *vos*, are seldom expressed in Latin as subjects of a finite verb, the several persons being sufficiently distinguished by the terminations of the verb.

PARTICIPLES, GERUNDS, AND SUPINES.

§ 148. 1. A participle is a word derived from a verb, and partaking of its meaning, but having the form of an adjective.

(1.) Like a verb, it has different *voices* and *tenses*; like an adjective, it has *declension** and *gender*; and like both, it has two *numbers*.

(2.) Active verbs have usually *four* participles—two in the active voice, a present and a future; as, *amans*, loving; *amatūrus*, about to love;—and two in the passive voice, a perfect and a future; as, *amātus*, loved, or having been loved; *amandus*, to be loved.

* See §§ 105, R. 2: and 111, R.

(3.) Neuter verbs have usually only the participles of the active voice.

(4.) Deponent verbs, both active and neuter, may have the participles of both voices.

2. (a.) *Gerunds* are verbal nouns, used only in the oblique cases, and expressing the action or state of the verb; as, *amandi*, of loving, etc.

(b.) Like other abstract nouns, they are found only in the singular number, and by their cases supply the place of a declinable present infinitive active.

3. *Supines* also are verbal nouns of the fourth declension in the accusative and ablative singular; as, *amātum*, to love; *amātu*, to be loved.

REMARK. These also serve in certain connections to supply the place of the infinitive present both active and passive. The supine in *um* is called the *former* supine; that in *u*, the *latter*. The former is commonly used in an active, the latter in a passive sense.

CONJUGATION.

§ 149. 1. The conjugation of a verb is the regular formation and arrangement of its several parts, according to their voices, moods, tenses, numbers, and persons.

2. There are four conjugations, which are characterized by the vowel before *re* in the present of the infinitive active.

In the first conjugation, it is *ā* long;
 In the second, *ē* long;
 In the third, *ē* short;
 In the fourth, *ī* long.

EXCEPTION. *Do*, *dāre*, to give, and such of its compounds as are of the first conjugation, have *ā* short before *re*.

§ 150. A verb, like a noun, consists of two parts—the *root*, and the *termination*. Cf. § 40, R. 10.

1. The *first* or *general* root of a verb consists of those letters that are found in every part. This root may always be found by removing the termination of the present infinitive.

2. There are also two special roots, the first of which is found in the perfect, and is called the *second* root; the other, found in the supine or perfect participle, is called the *third* root.

3. In regular verbs of the first, second, and fourth conjugations, the *second* root is formed by adding, respectively, *āv*, *u*, and *iv*, to the *general* root; and the *third* root by a similar addition of *āt*, *it*, and *it*.

REMARK. Many verbs, in each of the conjugations, form their second and third roots irregularly.

4. In the third conjugation, the second root either is the same as the first, or is formed from it by adding *s*; the third root is formed by adding *t*. See § 171.

NOTE. In the second and fourth conjugations, *e* and *i* before *o* are considered as belonging not to the root, but to the termination. In verbs whose second or third roots are formed irregularly, the general root often undergoes some change in the parts derived from them.

5. The vowel which unites the general root with the remaining letters of the verb, is called the *connecting vowel*. Each conjugation, except the third, is, in a great degree, distinguished by a peculiar connecting vowel, which is the same as characterizes the infinitives. See § 149, 2.

(a.) In the third conjugation, the connecting vowel is generally *ē* or *ī*. In the second and fourth conjugations, and in verbs in *io* of the third, a second connecting vowel is sometimes added to that which characterizes the conjugation; as, *a* in *doceant*, *u* in *capiunt*, etc.

(b.) In verbs whose second and third roots are formed irregularly, the connecting vowel often disappears, or is changed in the parts derived from those roots; but it is almost always found in the parts derived from the first root.

§ 151. 1. From the *first root* are derived, in each voice, the present, imperfect, and future indicative; the present and imperfect subjunctive; the imperative, and the present infinitive. From this root are derived also the present participle, the gerund, and the future participle passive.

2. From the *second root* are derived, in the active voice, the perfect, pluperfect, and future perfect indicative; the perfect and pluperfect subjunctive, and the perfect infinitive.

3. (a.) From the *third root* are derived, in the active voice, the supine in *um*, and the future participle; the latter of which, with the verb *esse*, constitutes the future infinitive active.

(b.) From this root are derived, in the passive voice, the supine in *u*, and the perfect participle; from the latter of which, with the verb *sum*, are formed all the tenses which in the active are derived from the second root. The future infinitive passive is formed from the supine in *um*, and *iri*, the present infinitive passive of the verb *eo*, to go.

4. The present and perfect indicative, the supine in *um*, and the present infinitive, are called the *principal parts* of the verb, because from the first three the several roots are ascertained, and from the last, the characteristic vowel of the conjugation. In the passive voice, the principal parts are the present indicative and infinitive, and the perfect participle.

NOTE. As the supine in *um* is wanting in most verbs, the third root must often be determined from the perfect participle, or the future participle active.

§ 152. The following table exhibits a connected view of the verbal terminations, in all the conjugations. By annexing these to the several roots, all the parts of a verb may be formed.

ACTIVE VOICE.

PASSIVE VOICE.

Terminations added to the First Root.

INDICATIVE MOOD.

PRESENT TENSE.

SINGULAR.
Persons.
PLURAL.
Persons.

	1.	2.	3.	1.	2.	3.	1.	2.	2.	1.	2.	2.
1.	-o,	-is,	-it;	-amūs,	-atis,	-ant.	1. -or,	-aris	or -ärē,	-äitř;	-ämür,	-anüür.
2.	-eo,	-ës,	-ët;	-ëmūs,	-ëtis,	-ent.	2. -öör,	-ëris	or -ërē,	-öitř;	-ëmür,	-entüür.
3.	-o,	-is,	-it;	-imūs,	-itis,	-unt.	3. -or,	-ëris	or -ërē,	-itř;	-imür,	-untüür.
4.	-io,	-is,	-it;	-iimūs,	-itis,	-iunt.	4. -iör,	-iris	or -irē,	-itř;	-iimür,	-iuntüür.

SINGULAR.

Persons.

PLURAL.

Persons.

SINGULAR.
Persons.
PLURAL.
Persons.

	1.	2.	3.	1.	2.	3.	1.	2.	2.	1.	2.	2.
1.	-ähām,	-ähäs,	-ähät;	-abämūs,	-abäitis,	-äbant.	1. -ähär,	-abäris or -abärē,	-äbitüür;	-abämür,	-abamlnī,	-abentüür.
2.	-ébam,	-ébäs,	-ébät;	-ebämūs,	-ebäitis,	-ébant.	2. -ébär,	-ebäris or -ebärē,	-ebütüür;	-ebämür,	-ebamlnī,	-ebantüür.
3.	-ëbam,	-ëbäs,	-ëbät;	-ebämūs,	-ebäitis,	-ëbant.	3. -ëbär,	-ebäris or -ebärē,	-ëbitüür;	-ebämür,	-ebamlnī,	-ebantüür.
4.	-iähäum,	-iähäs,	-iähät;	-iebämūs,	-iebäitis,	-iebant.	4. -iähär,	-iebäris or -iebärē,	-iebütüür;	-iebämür,	-lebamlnī,	-lebantüür.

IMPERFECT.

	1.	2.	3.	1.	2.	3.	1.	2.	2.	1.	2.	2.
1.	-ähäm,	-ähäs,	-ähät;	-abämūs,	-abäitis,	-äbant.	1. -ähär,	-abäris or -abärē,	-äbitüür;	-abämür,	-abamlnī,	-abentüür.
2.	-ébam,	-ébäs,	-ébät;	-ebämūs,	-ebäitis,	-ébant.	2. -ébär,	-ebäris or -ebärē,	-ebütüür;	-ebämür,	-ebamlnī,	-ebantüür.
3.	-ëbam,	-ëbäs,	-ëbät;	-ebämūs,	-ebäitis,	-ëbant.	3. -ëbär,	-ebäris or -ebärē,	-ëbitüür;	-ebämür,	-ebamlnī,	-ebantüür.
4.	-iähäum,	-iähäs,	-iähät;	-iebämūs,	-iebäitis,	-iebant.	4. -iähär,	-iebäris or -iebärē,	-iebütüür;	-iebämür,	-lebamlnī,	-lebantüür.

FUTURE.

	1.	2.	3.	1.	2.	3.	1.	2.	2.	1.	2.	2.
1.	-äbo,	-äbis,	-äbit;	-abilmūs,	-abitis,	-äbunt.	1. -äbor,	-abëris or -abärë,	-äbitüür;	-abimür,	-abimlnī,	-abuntüür.
2.	-ébo,	-ëbis,	-ëbit;	-ebilmūs,	-ebitis,	-ébunt.	2. -ébor,	-ebëris or -ebärë,	-ebütüür;	-ebimür,	-ebimlnī,	-ebuntüür.
3.	-am,	-ës,	-ët;	-ëmūs,	-ölis,	-ent.	3. -äär,	-ëris or -ërë,	-ëtüür;	-ëmür,	-ëmnlī,	-entüür.
4.	-iam,	-ës,	-ët;	-iemūs,	-ietis,	-ent.	4. -iar,	-iäris or -iärë,	-ietüür;	-iämür,	-iämnlī,	-ientüür.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

	1.	2.	3.	1.	2.	3.	1.	2.	2.	1.	2.	2.
1.	-ës,	-ët;	-ëtis,	-ëtis,	-ëatis,	-ent.	1. -ër,	-ëris or -ërë,	-ëtüür;	-ëmür,	-ëmnlī,	-entüür.
2.	-eam,	-ëns,	-ëat;	-eämūs,	-ëatis,	-eant.	2. -eär,	-ëaris or -ëärë,	-eäitüür;	-eämür,	-ëämnlī,	-eantüür.
3.	-am,	-ës,	-ët;	-ämūs,	-äatis,	-ant.	3. -äär,	-äris or -äärë,	-äitüür;	-ämür,	-äämnlī,	-antüür.
4.	-iam,	-ës,	-ët;	-iämūs,	-iäatis,	-iant.	4. -iär,	-iäris or -iärë,	-iätüür;	-iämür,	-iäämlnī,	-iautüür.

1. -ārem,	-ārēs,	-ārēt;	-ārēmūs,	-ārētis,	-ārent,	1. -ārēt,	-ārērē or -ārērē,	-ārētūr;	-ārēmūr,	-āremīnī,
2. -āres,	-ārēt;	-ārē;	-ārēmūs,	-ārētis,	-ārent.	2. -ārēt,	-ārērē or -ārērē,	-ārētūr;	-ārēmūr,	-āremīnī,
3. -ārem,	-ārēs,	-ārēt;	-ārēmūs,	-ārētis,	-ārent.	3. -ārēt,	-ārērē or -ārērē,	-ārētūr;	-ārēmūr,	-āremīnī,
4. -ārem,	-ārēs,	-ārēt;	-ārēmūs,	-ārētis,	-ārent.	4. -ārēt,	-ārērē or -ārērē,	-ārētūr;	-ārēmūr,	-āremīnī,
<i>Present.</i>										
1. -ā; -ātē,	-ātē;	-ātē;	-āto;	-āto;	-ānto,	1. -ārē,	-āmīnī.	-ātōr,	(-ābamīnī)	-āntōr.
2. -ā; -ātē;	-ātē;	-ātē;	-āto;	-āto;	-ānto,	2. -ērē,	-ēmīnī.	-ātōr,	(-ēbīmīnī)	-ēntōr.
3. -ā; -ātē;	-ātē;	-ātē;	-āto;	-āto;	-ānto,	3. -ērē,	-imīnī.	-ātōr,	(-ēmīnī)	-untōr.
4. -ā; -ātē;	-ātē;	-ātē;	-āto;	-āto;	-ānto,	4. -īrē,	-imīnī.	-ātōr,	(-ēmīnī)	-juntōr.
<i>Imperative Mood.</i>										
1. -ā;	-ātē;	-ātē;	-āto;	-āto;	-ānto,	1. -ātōr,	-ātōr;	-ātōr;	(-ābamīnī)	-āntōr.
2. -ā;	-ātē;	-ātē;	-āto;	-āto;	-ānto,	2. -ētōr,	-ētōr;	-ētōr;	(-ēbīmīnī)	-ēntōr.
3. -ā;	-ātē;	-ātē;	-āto;	-āto;	-ānto,	3. -ītōr,	-ītōr;	-ītōr;	(-ēmīnī)	-untōr.
4. -ā;	-ātē;	-ātē;	-āto;	-āto;	-ānto,	4. -ītōr,	-ītōr;	-ītōr;	(-ēmīnī)	-juntōr.
<i>PART.</i>										
1. -ārē,	-ārē,	-ārē;	1. -ans,	1. -ans,	1. -andi,	1. -ārī,	1. -ārī,	PART.	1. -āndūs,	
2. -ārē,	-ārē;	-ārē;	PART.	2. -ens,	2. -endi,	2. -ērī,	2. -ērī,		2. -endūs,	
Pres.	3. -ārē;	-ārē;	Pres.	3. -ens,	3. -endi,	3. -īrī,	3. -īrī,		3. -endūs,	
	4. -ārē;	-ārē;		4. -ens,	4. -endi,	4. -īrī,	4. -īrī,		4. -endūs,	
<i>GER.</i>										
1. -ārē,	-ārē,	-ārē;	1. -ans,	1. -ans,	1. -andi,	1. -ārī,	1. -ārī,		1. -āndūs,	
2. -ārē,	-ārē;	-ārē;	PART.	2. -ens,	2. -endi,	2. -ērī,	2. -ērī,		2. -endūs,	
Pres.	3. -ārē;	-ārē;	Pres.	3. -ens,	3. -endi,	3. -īrī,	3. -īrī,		3. -endūs,	
	4. -ārē;	-ārē;		4. -ens,	4. -endi,	4. -īrī,	4. -īrī,		4. -endūs,	
<i>INDICATIVE MOOD.</i>										
<i>Singular.</i>										
Perf.	-ī;	-ī;	-īmūs,	-ītis,	-ērunt or -ērē.	Perf.	-īs sum		-īs ēs	or fuit, etc.
Plup.	-ēram,	-ērat;	-ēramūs,	-ēratis,	-ērant.	Plup.	-īs ēram	or fūram,	-īs ērīs	or fūris, etc.
Fut. perf.	-ēro,	-ērit;	-ērimūs,	-ēritis,	-ērunt.	Fut. perf.	-īs ēro	or fūro,	-īs ērīs	or fūris, etc.
<i>Subjunctive Mood.</i>										
Perf.	-ērim,	-ērit;	-ērimūs,	-ēritis,	-ērint.	Perf.	-īs sim or fūrim,	-īs sis	-īs ēs	or fuit, etc.
Plup.	-issēm,	-issēt;	-issēmūs,	-issētis,	-issēnt.	Plup.	-īs essēm or fūsem,	-īs essēs	-īs ēs	or fuit, etc.
<i>INFN. Perf. -isse.</i>										
Third Root.	INF. Fut. -ūrūs osse.	PART. FUT. -ūrūs.	F. SUP. -um.	PART. Perf. -īs,	INF. Fut. -um iri.	L. SUP. -ū.				

Note. Verbs in *io* of the third conjugation have two connecting vowels in all the parts in which they occur in verbs of the fourth conjugation, and these vowels are the same in both.

Terminations added to the Second and Third Roots.

The terminations of the tenses which are formed from the second and third roots, are the same in all the conjugations. Thus:—

ACTIVE VOICE.—SECOND Root.

INDICATIVE MOOD.

Singular.

Perf.	-ī;	-ī;	-īmūs,	-ītis,	-ērunt or -ērē.	Perf.	-īs sum		-īs ēs	or fuit, etc.
Plup.	-ēram,	-ērat;	-ēramūs,	-ēratis,	-ērant.	Plup.	-īs ēram	or fūram,	-īs ērīs	or fūris, etc.
Fut. perf.	-ēro,	-ērit;	-ērimūs,	-ēritis,	-ērunt.	Fut. perf.	-īs ēro	or fūro,	-īs ērīs	or fūris, etc.
Perf.	-ērim,	-ērit;	-ērimūs,	-ēritis,	-ērint.	Perf.	-īs sim or fūrim,	-īs sis	-īs ēs	or fuit, etc.
Plup.	-issēm,	-issēt;	-issēmūs,	-issētis,	-issēnt.	Plup.	-īs essēm or fūsem,	-īs essēs	-īs ēs	or fuit, etc.

INFN. Fut. -ūrūs osse.	PART. FUT. -ūrūs.	F. SUP. -um.	PART. Perf. -īs,	INF. Fut. -um iri.	L. SUP. -ū.
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REMARK 1. In analyzing a verb, the voice, person, and number, are ascertained by the *personal* terminations. See § 147, 3. The conjugation, mood, and tense, are, in general, determined by the letter or letters which intervene between the root of the verb and the personal terminations. Thus in *anabamus*, *mus* denotes that the verb is of the active voice, plural number, and first person; *ba* denotes that it is of the indicative mood, imperfect tense; and the connecting vowel *a* determines it to be of the first conjugation. So in *amarenti*, *mini* denotes the passive voice, plural number, and second person; *re*, the subjunctive mood, imperfect tense; and *a*, as before, the first conjugation.

REM. 2. Sometimes, the part between the root of the verb and the personal termination, does not precisely determine the conjugation, mood, and tense, but only within certain limits. In such cases, the conjugation may be learned, by finding the present tense in the dictionary, and if two forms are alike in the same conjugation, they can only be distinguished by the sense. Thus *amēmus* and *docēmus* have the same termination; but, as *amo* is of the first, and *doeo* of the second conjugation, the former is determined to be the subjunctive, the latter the indicative, present. *Regar* may be either the future indicative, or the present subjunctive—*bibimus* either the present or the perfect indicative.

§ 153. *SUM*, I am, is called an *auxiliary* verb, because it is used, in conjunction with participles, to supply the want of simple forms in other verbs. From its denoting existence, it is sometimes called the *substantive* verb.

REMARK. *Sum* is very irregular in those parts which, in other verbs, are formed from the first root. Its imperfect and future tenses, except in the third person plural of the latter, have the form of a pluperfect and future perfect. It is thus conjugated:—

PRINCIPAL PARTS.

Pres. Indic.	Pres. Infin.	Perf. Indic.	Fut. Part.
Sum,	es'-sē,	fu'-ī,	fū'-tū'-rūs.

INDICATIVE MOOD.

Present Tense.

SINGULAR.	PLURAL.
1. sum, <i>I am,</i>	sū'-mūs, <i>we are,</i>
2. es̄, <i>thou art,*</i>	es̄'-tis, <i>ye† are,</i>
3. est, <i>he is;</i>	sunt, <i>they are.</i>

Imperfect.

1. ē'-ram, <i>I was.</i>	ē-rā'-mūs, <i>we were,</i>
2. ē'-rās, <i>thou wast,</i>	ē-rā'-tis, <i>ye were,</i>
3. ē'-rāt, <i>he was;</i>	ē'-rant, <i>they were.</i>

Future. shall, or will.

1. ē'-rō, <i>I shall be,</i>	ē'-rō-mūs, <i>we shall be,</i>
2. ē'-ris, <i>thou wilt be,</i>	ē'-rō-tis, <i>ye will be,</i>
3. ē'-rit, <i>he will be;</i>	ē'-runt, <i>they will be.</i>

* In the second person singular in English, the plural form *you* is commonly used except in solemn discourse; as, *tu es*, *you are.*

† The plural pronoun of the second person is either *ye* or *you*.

Perfect. *have been, or was.*

1. fu'-ī, *I have been,*
 2. fu-is'-ti, *thou hast been,*
 3. fu'-it, *he has been;*
- fu'-ī-mūs, *we have been,*
fu-is'-tis, *ye have been,*
fu-ē'-runt or rē, *they have been.*

Pluperfect.

1. fu'-ē-ram, *I had been,*
 2. fu'-ē-rās, *thou hadst been,*
 3. fu'-ē-rāt, *he had been;*
- fu-e-rā'-mūs, *we had been,*
fu-e-rā'-tis, *ye had been,*
fu'-ē-rant, *they had been.*

Future Perfect. *shall or will have.*

1. fu'-ē-rō, *I shall have been,*
 2. fu'-ē-rīs, *thou will have been,*
 3. fu'-ē-rit, *he will have been;*
- fu-er'-ī-mūs, *we shall have been,*
fu-er'-ī-tis, *ye will have been,*
fu'-ē-rint, *they will have been.*

SUBJUNCTIVE MOOD.

Present. *may, or can.*

1. sim, *I may be,*
 2. sis, *thou mayst be,*
 3. sit, *he may be;*
- sī'-mūs, *we may be,*
sī'-tis, *ye may be,*
sint, *they may be.*

Imperfect. *might, could, would, or should.*

1. es'-sem, *I would be,*
 2. es'-sēs, *thou wouldest be,*
 3. es'-sēt, *he would be;*
- es-sē'-mūs, *we would be,*
es-sē'-tis, *ye would be,*
es'-sent, *they would be.*

Perfect.

1. fu'-ē-rim, *I may have been,*
 2. fu'-ē-rīs, *thou mayst have been,*
 3. fu'-ē-rit, *he may have been;*
- fu-ēr'-ī-mus, *we may have been,*
fu-ēr'-ī-tis, *ye may have been,*
fu'-ē-rint, *they may have been.*

Pluperfect. *might, could, would, or should have.*

1. fu-is'-sem, *I would have been,*
 2. fu-is'-sēs, *thou wouldest have been,*
 3. fu-is'-sēt, *he would have been;*
- fu-is-sē'-mūs, *we would have been,*
fu-is-sē'-tis, *ye would have been,*
fu-is'-sent, *they would have been.*

IMPERATIVE MOOD.

- | | | |
|--------------|----------------------------------|--------------------------------|
| <i>Pres.</i> | 1. ēs, <i>be thou,</i> | es'-tē, <i>be ye.</i> |
| <i>Fut.</i> | 2. es'-tō, <i>thou shalt be,</i> | es-tō'-tē, <i>ye shall be,</i> |
| | 3. es'-tō, <i>let him be;</i> | sun'-tō, <i>let them be.</i> |

INFINITIVE MOOD.

Present. es'-sē, *to be.**Perfect.* fu-is'-sē, *to have been.**Future.* fū-tū'-rūs (ă, um), es'-sē, or fō'-rē, *to be about to be.*

PARTICIPLE.

Future. fū-tū'-rus, a, um, *about to be:*

§ 154. REMARK 1. A present participle *ens* seems to have been anciently in use, and is still found in the compounds *absens*, *præsens*, and *pōtēns*.

REM. 2. The perfect *fui*, and its derivative tenses, are formed from an obsolete *fuo*, whence come also the participle *futūrus*, an old subjunctive present *fuam*, *fuas*, *fuat*; —, —, *fuant*, and the forms *fūrimus*, perf. ind., *fūrērint*, perf. subj., and *fūrisset*, plup. subj.

REM. 3. From *fuo* appear also to be derived the following:—

Subj. imperf. fō'-rem, fō'-rēs, fō'-rēt; —, —, fō'-rent.
Inf. pres. fō'-rē.

These forms seem to have been contracted from *fūrem*, etc., and *fūrē*. *Fōrem* is equivalent in meaning to *essem*, but the infinitive *fōre* has, in most cases, acquired a future signification, equivalent to *futūrus esse*.

REM. 4. *Siem*, *sies*, *siet*, *sient*, for *sim*, *sis*, *sit*, *sint*, are found in ancient writers, as are also *escit* for *erit*, *escunt* for *erunt*, *ese*, *esētis*, and *esent*, for *esse*, *e.sētis*, and *essent*.

REM. 5. Like *sum* are conjugated its compounds, *absum*, *adsum*, *dēsum*, *insum*, *intersum*, *obsum*, *præsum*, *subsum*, and *supersum*.

REM. 6. PROSUM, from the old form *prōd* for *prō*, and *sum*, has *d* after *pro*, when the simple verb begins with *e*; as,

Ind. pres. prō'-sum, prōd'-es, prōd'-est, etc.
— *imperf.* prod'-ē-ram, prod'-ē-rās, etc.

REM. 7. (a.) POSSUM is compounded of *pōtis*, able, and *sum*. They are sometimes written separately, and then *pōtis* is the same in all genders and numbers.

(b.) In composition, *is* is omitted in *pōtis*, and *t*, as in other cases, coming before *s*, is changed into *s*. In the infinitive, and imperfect subjunctive, *es* of the simple verb is dropped, as is also *f* at the beginning of the second root. In every other respect *possum* is conjugated like *sum*, wherever it is found; but the imperative, and the parts derived from the third root, are wanting.

Pres. Indic. *Pres. Infin.* *Perf. Indic.*
Pos'-sum, pos'-sē, pōt'-u-i, I can, or I am able.

INDICATIVE.

SUBJUNCTIVE.

pos'-sum, pōt'-tēs, pōt'-test;	pos'-sim, pos'-sīs, pos'-sīt;
pos'-sū-mūs, pōt'-tēs'-tīs, pos'-sunt.	pos-sī'-mūs, pos-sī'-tīs, pos'-sunt.

Imperfect.

pōt'-ē-ram, pot'-ē-rās, pot'-ē-rāt; pōt'-ē-rā'-mūs, -ē-rā'-tīs, -ē-rānt.	pos'-sem, pos'-sēs, pos'-sēt; pos-sē'-mūs, -sē'-tīs, pos'-sēnt.
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Future.

pōt'-ē-rō, pōt'-ē-rīs, pōt'-ē-rīt;
pōt'-ē-rī'-mūs, po-tēr'-līs, pot'-ē-rūnt.

Perfect.

pōt'-u-i, pōt-u-is'-tī, pōt'-u-it;	pōt'-ē-rīm, -ē-rīs, -ē-rīt;
pōt'-ē-rī'-mūs, -is'-tīs, -ē'-rūnt or -ē'rē.	pōt-u-ēr'-līmūs, -lī-tīs, -ē'-rīnt.

Pluperfect.

pō-tu'-ě-ram, -ě-rās, -ě-rít; pōt-u-is'-sem, -is'-sēs, -is'-sēt;
 pōt-u-ě-rā'-mūs, -ě-rā'-tis, -ě-rant. pōt-u-is-sē'-mūs, -is-sē'-tis, -is'-sēnt.

Future Perfect.

pō-tu'-ě-rě, pō-tu'-ě-r̄s, pō-tu'-ě-rít;
 pōt-u-ěr'-ī-mūs, pōt-u-ěr'-ī-tis, pō-tu'-ě-rint.

(No Imperative.)

INFINITIVE.

Pres. pos'-sē. Perf. pōt-u-is'-sē.

PARTICIPIAL ADJECTIVE.

pō'-tens, *able.*

NOTE. The following forms are also found; *potissum* for *possum*, *potessunt* for *possunt*, *potessim* and *possim* for *possim*, *possies*, *possiet* and *potessit* for *possis* and *possit*, *potessem* for *possem*, *pottesse* for *posse*, and before a passive infinitive the passive forms *potestur* for *potest*, *poterātur* for *poterat*, and *possētur* for *posset*.—*Potis* and *pote* without *est* are sometimes used for *potest*.

§ 155. FIRST CONJUGATION.

ACTIVE VOICE.

PRINCIPAL PARTS.

Pres. Ind.

Pres. Inf.

Perf. Ind.

Supine.

A'-mō,

ă-mă'-rě,

ă-mă'-vi,

ă-mă'-tum.

INDICATIVE MOOD.

Present. *love, do love, am loving.*

Sing.	ă'-mō,	I love,
	ă'-mās,	thou lovest,
	ă'-măt,	he loves;
Plur.	ă-mă'-mūs,	we love,
	ă-mă'-tis,	ye love,
	ă'-mant,	they love.

Imperfect. *was loving, loved, did love.*

Sing.	ă-mă'-bam,	I was loving,
	ă-mă'-bās,	thou wast loving,
	ă-mă'-băt,	he was loving;
Plur.	ăm-ă-bă'-mūs,	we were loving,
	ăm-ă-bă'-tis,	ye were loving,
	ă-mă'-bant,	they were loving.

Future. *shall, or will.*

Sing.	ă-mă'-bō,	I shall love,
	ă-mă'-bīs,	thou wilt love,
	ă-mă'-bit,	he will love;
Plur.	ă-măb'-ī-mūs,	we shall love,
	ă-măb'-ī-tis,	ye will love,
	ă-mă'-bunt,	they will love.

Perfect. *loved*, or *have loved*.

<i>Sing.</i>	ă-mā'-vī, ăm-ă-vis'-tī, ă-mā'-vīt,	<i>I have loved,</i> <i>thou hast loved,</i> <i>he has loved;</i>
<i>Plur.</i>	ă-māv'-l-mūs, ăm-ă-vis'-tīs, ăm-ă-vē'-runt or -rě,	<i>we have loved,</i> <i>ye have loved,</i> <i>they have loved.</i>

Pluperfect. *had*.

<i>Sing.</i>	ă-māv'-ě-ram, ă-māv'-ě-rās, ă-māv'-ě-rāt,	<i>I had loved,</i> <i>thou hadst loved,</i> <i>he had loved;</i>
<i>Plur.</i>	ă-māv'-ě-rā'-mūs, ă-māv'-ě-rā'-tīs, ă-māv'-ě-rant,	<i>we had loved,</i> <i>ye had loved,</i> <i>they had loved.</i>

Future Perfect. *shall*, or *will have*.

<i>Sing.</i>	ă-māv'-ě-rě, ă-māv'-ě-rīs, ă-māv'-ě-rit,	<i>I shall have loved,</i> <i>thou will have loved,</i> <i>he will have loved;</i>
<i>Plur.</i>	ăm-ă-vě'-l-mūs, ăm-ă-vě'-l-tīs, ăm-ă-vě'-rint,	<i>we shall have loved,</i> <i>ye will have loved,</i> <i>they will have loved.</i>

SUBJUNCTIVE MOOD,

Present. *may*, or *can*.

<i>Sing.</i>	ă'-mem, ă'-mēs, ă'-mēt,	<i>I may love,</i> <i>thou mayst love,</i> <i>he may love;</i>
<i>Plur.</i>	ă-mē'-mūs, ă-mē'-tīs, ă'-ment,	<i>we may love,</i> <i>ye may love,</i> <i>they may love.</i>

Imperfect. *might*, *could*, *would*, or *should*.

<i>Sing.</i>	ă-mā'-rem, ă-mā'-rēs, ă-mā'-rēt,	<i>I would love,</i> <i>thou wouldest love,</i> <i>he would love;</i>
<i>Plur.</i>	ăm-ă-rē'-mūs, ăm-ă-rē'-tīs, ă-mā'-rent,	<i>we would love,</i> <i>ye would love,</i> <i>they would love.</i>

Perfect. *may*, or *can have*.

<i>Sing.</i>	ă-māv'-ě-rim, ă-māv'-ě-rīs, ă-māv'-ě-rit,	<i>I may have loved,</i> <i>thou mayst have loved,</i> <i>he may have loved;</i>
<i>Plur.</i>	ăm-ă-vě'-l-mūs, ăm-ă-vě'-l-tīs, ă-māv'-ě-rant,	<i>we may have loved,</i> <i>ye may have loved,</i> <i>they may have loved.</i>

Pluperfect. *might, could, would, or should have.*

<i>Sing.</i>	ăm-ă-vis'-sem,	<i>I would have loved,</i>
	ăm-ă-vis'-sēs,	<i>thou wouldest have loved,</i>
	ăm-ă-vis'-sēt,	<i>he would have loved;</i>
<i>Plur.</i>	ăm-ă-vis-sē'-mūs,	<i>we would have loved,</i>
	ăm-ă-vis-sē'-tlis,	<i>ye would have loved,</i>
	ăm-ă-vis'-sent,	<i>they would have loved.</i>

IMPERATIVE MOOD.

<i>Pres. Sing.</i>	ă'-mā,	<i>love thou ;</i>
<i>Plur.</i>	ă-mā'-tē,	<i>love ye.</i>
<i>Fut. Sing.</i>	ă-mā'-tō,	<i>thou shalt love,</i>
	ă-mā'-tō,	<i>he shall love ;</i>
<i>Plur.</i>	ăm-ă-tō'-tē,	<i>ye shall love,</i>
	ă-man'-tō,	<i>they shall love.</i>

INFINITIVE MOOD.

<i>Present.</i>	ă-mā'-rē,	<i>to love.</i>
<i>Perfect.</i>	ăm-ă-vis'-sē,	<i>to have loved.</i>
<i>Future.</i>	ăm-ă-tū'-rūs, (ă, um,) es'-sē,	<i>to be about to love.</i>

PARTICIPLES.

<i>Present.</i>	ă'-mans,	<i>loving.</i>
<i>Future.</i>	ăm-ă-tū'-rūs, ă, um,	<i>about to love.</i>

GERUND.

<i>G.</i>	ă-man'-dī,	<i>of loving,</i>
<i>D.</i>	ă-man'-dō,	<i>for loving,</i>
<i>Ac.</i>	ă-man'-dum,	<i>loving,</i>
<i>Ab.</i>	ă-man'-dō,	<i>by loving.</i>

SUPINE.

<i>Former.</i>	ă-mā'-tum,	<i>to love.</i>
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§ 156. PASSIVE VOICE.

PRINCIPAL PARTS.

<i>Pres. Indic.</i>	<i>Pres. Infin.</i>	<i>Perf. Part.</i>
A'-mor,	ă-mā'-ri,	ă-mā'-tūs.

INDICATIVE MOOD.

Present. *am.*

<i>Sing.</i>	ă'-mōr, ă-mā'-rīs or -rē,	<i>I am loved, thou art loved,</i>
	ă-mā'-tūr,	<i>he is loved;</i>
<i>Plur.</i>	ă-mā'-mūr, ă-mām'-l-nī, ă-man'-tūr,	<i>we are loved, ye are loved, they are loved.</i>

Imperfect. *was.*

<i>Sing.</i>	ă-mā'-bār, ăm-ă-bā'-rīs or -rē,	<i>I was loved, thou wast loved,</i>
	ăm-ă-bā'-tūr,	<i>he was loved;</i>
<i>Plur.</i>	ăm-ă-bā'-mūr, ăm-ă-bām'-l-nī, ăm-ă-ban'-tūr,	<i>we were loved, ye were loved, they were loved.</i>

Future. *shall*, or *will be.*

<i>Sing.</i>	ă-mā'-bōr, ă-māb'-ě-rīs or -rē,	<i>I shall be loved, thou wilt be loved,</i>
	ă-māb'-l-tūr,	<i>he will be loved;</i>
<i>Plur.</i>	ă-māb'-l-mūr, ăm-ă-bim'-l-nī, ăm-ă-bun'-tūr,	<i>we shall be loved, ye will be loved, they will be loved.</i>

Perfect. *have been*, or *was.*

<i>Sing.</i>	ă-mā'-tūs sum or fu'-i, ă-mā'-tūs ēs or fu-is'-tū,	<i>I have been loved, thou hast been loved,</i>
	ă-mā'-tūs est or fu'-it,	<i>he has been loved;</i>
<i>Plur.</i>	ă-mā'-tū sū'-mūs or fu'-l-mūs, ă-mā'-tī es'-tis or fu-is'-tis, ă-mā'-tī sunt, fu'ē'-runt or -rē,	<i>we have been loved, ye have been loved, they have been loved.</i>

Pluperfect. *had been.*

<i>Sing.</i>	ă-mā'-tūs ē'-ram or fu'-ě-ram, ă-mā'-tūs ē'-rās or fu'-ě-rās, ă-mā'-tūs ē'-rāt or fu'-ě-rāt,	<i>I had been loved, thou hadst been loved, he had been loved;</i>
<i>Plur.</i>	ă-mā'-tī ē-rā'-mūs or fu-ě-rā'-mūs, ă-mā'-tī ē-rā'-tis or fu-ě-rā'-tis, ă-mā'-tī ē'-rant or fu'-ě-rant,	<i>we had been loved, ye had been loved, they had been loved.</i>

Future Perfect. *shall have been.*

<i>Sing.</i>	ă-mā'-tūs ē'-rō or fu'-ě-rō, ă-mā'-tūs ē'-rīs or fu'-ě-rīs, ă-mā'-tūs ē'-rit or fu'-ě-rit,	<i>I shall have been loved, thou wilt have been loved, he will have been loved;</i>
<i>Plur.</i>	ă-mā'-tī ēr-l-mūs or fu-ěr'-l-mūs, ă-mā'-tī ēr'-l-tis or fu-ěr'-l-tis, ă-mā'-tī ē'-runt or fu'-ě-runt,	<i>we shall have been loved, ye will have been loved, they will have been loved.</i>

SUBJUNCTIVE MOOD.

Present. *may, or can be.*

<i>Sing.</i>	ă'-mĕr, ă-mĕ'-rl̄s or -rĕ, ă-mĕ'-tūr,	<i>I may be loved, thou mayst be loved, he may be loved;</i>
<i>Plur.</i>	ă-mĕ'-mūr, ă-mĕm'-l-nī, ă-men'-tūr,	<i>we may be loved, ye may be loved, they may be loved.</i>

Imperfect. *might, could, would, or should be.*

<i>Sing.</i>	ă-mă'-rĕr, ăm-ă-rĕ'-rl̄s or -rĕ, ăm-ă-rĕ'-tūr,	<i>I would be loved, thou wouldst be loved, he would be loved;</i>
<i>Plur.</i>	ăm-ă-rĕ'-mūr, ăm-ă-rĕm'-l-nī, ăm-ă-ren'-tūr,	<i>we would be loved, ye would be loved, they would be loved.</i>

Perfect. *may have been.*

<i>Sing.</i>	ă-mă'-tūs sim or fu'-ě-rim, ă-mă'-tūs sīs or fu'-ě-rl̄s, ă-mă'-tūs sīt or fu'-ě-rit,	<i>I may have been loved, thou mayst have been loved, he may have been loved;</i>
<i>Plur.</i>	ă-mă'-tū sī'-mūs or fu-er'-l-mūs, ă-mă'-tū sī'-tl̄s or fu-er'-l-tl̄s, ă-mă'-tī sint or fu'-ě-rint,	<i>we may have been loved, ye may have been loved, they may have been loved.</i>

Pluperfect. *might, could, would, or should have been.*

<i>Sing.</i>	ă-mă'-tūs es'-sem or fu-is'-sem, ă-mă'-tūs es'-sēs or fu-is'-sēs, ă-mă'-tūs es'-sēt or fu-is'-sēt,	<i>I would have been loved, thou wouldst have been loved, he would have been loved;</i>
<i>Plur.</i>	ă-mă'-tī es-sē'-mūs or fu-is-sē'-mūs, ă-mă'-tī es-sē'-tl̄s or fu-is-sē'-tl̄s, ă-mă'-tī es'-sent or fu-is'-sent,	<i>we would have been loved, ye would have been loved, they would have been loved.</i>

IMPERATIVE MOOD.

<i>Pres. Sing.</i>	ă-mă'-rĕ,	<i>be thou loved;</i>
	ă-măm'-l-nī,	<i>be ye loved.</i>
<i>Fut. Sing.</i>	ă-mă'-tōr,	<i>thou shalt be loved,</i>
	ă-mă'-tōr,	<i>he shall be loved;</i>
<i>Plur.</i>	(ăm-ă-bim'-l-nī, ă-man'-tōr,	<i>ye shall be loved), they shall be loved.</i>

INFINITIVE MOOD.

<i>Present.</i>	ă-mă'-rl̄,	<i>to be loved.</i>
<i>Perfect.</i>	ă-mă'-tūs es'-sē or fu-is'-sē,	<i>to have been loved.</i>
<i>Future.</i>	ă-mă'-tum i'-rl̄,	<i>to be about to be loved.</i>

PARTICIPLES.

Perfect. ā-mā'-tūs, *lored, or having been loved.*
Future. ā-man'-dūs, *to be loved.*

SUPINE.

Latter. ā-mā'-tū, *to be loved.*

FORMATION OF THE TENSES.

From the first root, *am*, are derived

	Active.	Passive.
<i>Ind. pres.</i>	amo,	anor.
— <i>imperf.</i>	amābam, amābar.	
— <i>fut.</i>	amābo, amābor.	
<i>Subj. pres.</i>	amem,	amer.
— <i>imperf.</i>	amārem, amārer.	
<i>Imperat. pres.</i>	ainā,	apāre.
— <i>fut.</i>	amāto,	amātor.
<i>Inf. pres.</i>	amāre,	amāri.
<i>Part. pres.</i>	amans,	
— <i>fut.</i>	amandus.	
<i>Gerund.</i>	amandi.	

From the second root, *amar*, are derived

	Active.	Passive.
<i>Ind. perf.</i>	amāvī,	amātus sum, etc.
— <i>plup.</i>	amavēram,	amātus eram, etc.
— <i>fut. perf.</i>	amavēro,	amātus ero, etc.
<i>Subj. perf.</i>	amavērim,	amātus sim, etc.
— <i>plup.</i>	amavissēm,	amātus essem, etc.
<i>Inf. perf.</i>	amavisse,	amātus esse, etc.
		From the third root,
<i>Inf. fut.</i>		amatūrus esse, amātum iri.
<i>Part. fut.</i>		amatūrus.
— <i>perf.</i>		amātus.
<i>Form. sup.</i>	amātum.	<i>Lat. sup.</i> amātu,

§ 157. SECOND CONJUGATION.

ACTIVE VOICE.

PASSIVE VOICE.

PRINCIPAL PARTS.

<i>Pres. Ind.</i>	mō'-ne-ō.
<i>Pres. Inf.</i>	mō-nē'-rē.
<i>Perf. Ind.</i>	mōn'-u-i.
<i>Supine.</i>	mōn'-i-tum.

<i>Pres. Ind.</i>	mō'-ne-ōr.
<i>Pres. Inf.</i>	mō-nē'-rī.
<i>Perf. Part.</i>	mōn'-i-tūs.

INDICATIVE MOOD.

Present.

<i>I advise.</i>	
<i>Sing.</i>	mō'-ne-ō,
	mō'-nēs,
	mō'-nēt;
<i>Plur.</i>	mō-nē'-mūs,
	mō-nē'-tīs,
	mō'-nēnt.

<i>I am advised.</i>	
<i>Sing.</i>	mō'-ne-ōr,
	mō-nē'-rīs or -rē,
	mō-nē'-tūr;
<i>Plur.</i>	mō-nē'-mūr,
	mō-nēm'-i-nī,
	mō-nēn'-tūr.

Imperfect.

<i>I was advising.</i>	
<i>S.</i>	mō-nē'-bām,
	mō-nē'-bās,
	mō-nē'-bāt;
<i>P.</i>	mōn-ē-bā'-mūs,
	mōn-ē-bā'-tīs,
	mō-nē'-bānt.

<i>I was advised.</i>	
<i>S.</i>	mō-nē'-bār,
	mōn-ē-bā'-rīs or -rē,
	mōn-ē-bā'-tūr;
<i>P.</i>	mōn-ē-bā'-mūr,
	mōn-ē-bām'-i-nī,
	mōn-ē-bān'-tūr.

ACTIVE.

I shall or will advise.

- S. mō-nē'-bō̄,
mō-nē'-bī̄s,
mō-nē'-bit;
P. mō-nēb'-l-mū̄s,
mō-nēb'-l-tī̄s,
mō-nē'-bunt.

PASSIVE.

Future.

I shall or will be advised.

- S. mō-nē'-bō̄r,
mō-nēb'-ē-rī̄s or -rē,
mō-nēb'-l-tū̄r;
P. mō-nēb'-l-mū̄r,
mōn-ē-bim'-l-nī̄,
mōn-ē-bun'-tū̄r.

Perfect.

I advised or have advised.

- S. mōn'-u-ī̄,
mōn-u-is'-tī̄,
mōn'-u-it;
P. mō-nu'-l-mū̄s,
mōn-u-is'-tī̄s,
mōn-u-ē'-runt or -rē.

I was or have been advised.

- S. mōn'-l-tū̄s sum or fu'-ī̄,
mōn'-l-tū̄s ēs or fu-is'-tī̄,
mōn'-l-tū̄s est or fu'-it;
P. mōn'-l-ti sū̄-mū̄s or fu'-l-mū̄s,
mōn'-l-ti es'-tī̄s or fu-is'-tī̄s,
mōn'-l-ti sunt, fu-ē'-runt or -rē-

Pluperfect.

I had advised.

- S. mō-nu'-ē'-ram,
mō-nu'-ē'-rās,
mō-nu'-ē'-rāt;
P. mōn-u-ē'-rā'-mū̄s,
mōn-u-ē'-rā'-tī̄s,
mō-nu'-ē'-rant.

I had been advised.

- S. mōn'-l-tū̄s ē'-ram or fu'-ē'-ram,
mōn'-l-tū̄s ē'-rās or fu'-ē'-rās,
mōn'-l-tū̄s ē'-rāt or fu'-ē'-rāt;
P. mōn'-l-ti ē'-rā'-mū̄s or fu-e-rā'-mū̄s,
mōn'-l-ti ē'-rā'-tī̄s or fu-e-rā'-tī̄s,
mōn'-l-ti ē'-rant or fu'-ē'-rant.

Future Perfect.

I shall have advised.

- S. mō-nu'-ē'-rō̄,
mō-nu'-ē'-rī̄s,
mō-nu'-ē'-rit;
P. mōn-u-ēr'-l-mū̄s,
mōn-u-ēr'-l-tī̄s,
mō-nu'-ē'-rint.

I shall have been advised.

- S. mōn'-l-tū̄s ē'-rō̄ or fu'-ē'-rō̄,
mōn'-l-tū̄s ē'-rī̄s or fu'-ē'-rī̄s,
mōn'-l-tū̄s ē'-rit or fu'-ē'-rit;
P. mōn'-l-ti ēr'-l-mū̄s or fu-ēr'-l-mū̄s,
mōn'-l-ti ēr'-l-tī̄s or fu-ēr'-l-tī̄s,
mōn'-l-ti ē'-runt or fu'-ē'-rint.

SUBJUNCTIVE MOOD.

Present.

I may or can advise.

- S. mō'-ne-am,
mō'-ne-ās,
mō'-ne-āt;
P. mō-ne-ā'-mū̄s,
mō-ne-ā'-tī̄s,
mō'-ne-ant.

I may or can be advised.

- S. mō'-ne-ār,
mō-ne-ā'-rī̄s or -rē,
mō-ne-ā'-tū̄r;
P. mō-ne-ā'-mū̄r,
mō-ne-ām'-l-nī̄,
mō-ne-an'-tū̄r.

ACTIVE.

PASSIVE.

Imperfect.

I might, could, would, or should advise.

S. mō-nē'-rem,
mō-nē'-rēs,
mō-nē'-rēt;
P. mōn-ē-rē'-mūs,
mōn-ē-rē'-tīs,
mō-nē'-rent.

I might, could, would, or should be advised.

S. mō-nē'-rēr,
mōn-ē-rē'-rīs or -rē,
mōn-ē-rē'-tūr;
P. mōn-ē-rē'-mūr,
mōn-ē-rēm'-l-nī,
mōn-ē-ren'-tūr.

Perfect.

I may have advised.

S. mō-nu'-ē-rim,
mō-nu'-ē-rīs,
mō-nu'-ē-rīt;
P. mōn-u-ēr'-l-mūs,
mōn-u-ēr'-l-tīs,
mō-nu'-ē-rīnt.

I may have been advised.

S. mōn'-l-tūs sim or fu'-ē-rim,
mōn'-l-tūs sis or fu'-ē-rīs,
mōn'-l-tūs sīt or fu'-ē-rīt;
P. mōn'-l-tī sī'-mūs or fu-ēr'-l-mūs,
mōn'-l-tī sī'-tīs or fu-ēr'-l-tīs,
mōn'-l-tī sint or fu'-ē-rīnt.

Pluperfect.

I might, could, would, or should have advised.

S. mōn-u-is'-sem,
mōn-u-is'-sēs,
mōn-u-is'-sēt;
P. mōn-u-is-sē'-mūs,
mōn-u-is-sē'-tīs,
mōn-u-is'-sent.

I might, could, would, or should have been advised.

S. mōn'-l-tūs es'-sem or fu-is'-sem,
mōn'-l-tūs es'-sēs or fu-is'-sēs,
mōn'-l-tūs es'-sēt or fu-is'-sēt;
P. mōn'-l-tī es-sē'-mūs or fu-is-sē'-mūs,
mōn'-l-tī es-sē'-tīs or fu-is-sē'-tīs,
mōn'-l-tī es'-sent or fu-is'-sent.

IMPERATIVE MOOD.

Pres. S. mō'-nē, advise thou;

P. mō-nē'-tē, advise ye.

Fut. S. mō-nē'-tō, thou shalt advise,

mō-nē'-tō, he shall advise;

P. mōn-ē-tō'-tē, ye shall advise,

mō-nēn'-tō, they shall advise.

Pres. S. mō-nē'-rē, be thou advised;

P. mō-nēm'-l-nī, be ye advised.

Fut. S. mō-nē'-tōr, thou shalt be advised,

mō-nē'-tōr, he shall be advised;

P. (mōn-ē-bīm'-l-nī, ye shall be advised,) mō-nēn'-tōr, they shall be advised.

INFINITIVE MOOD.

Pres. mō-nē'-rē, to advise.

Perf. mōn-u-is-sē, to have advised.

Fut. mōn-l-tū'-rūs es'-sē, to be about to advise.

Pres. mō-nē'-rī, to be advised.

Perf. mōn'-l-tūs es'-sē or fu-is'-sē,

to have been advised.

Fut. mōn'-l-tum i'-rī, to be about to be advised.

ACTIVE.

PASSIVE.

PARTICIPLES.

Pres. mō'-nens, *advising.**Fut.* mōn-i-tū'-rūs, *about to advise.**Perf.* mōn'-l-tūs, *advised.**Fut.* mō-nen'-dūs, *to be advised.*

GERUND.

G. mō-nen'-di, *of advising,**D.* mō-nen'-dō, *etc.**Ac.* mō-nen'-dum,*Ab.* mō-nen'-dō.

SUPINES.

Former. mōn'-l-tūm, *to advise.* | *Latter.* mōn'-l-tū, *to be advised.*

FORMATION OF THE TENSES.

From the first root, *mon*, are derived,*Active.* *Passive.**Ind. pres.* moneo, moneor.*— imperf.* monēbam, monēbar.*— fut.* monēbo, monēbor.*Subj. pres.* moneam, monear.*— imperf.* monērem, monērer.*Imperat. pres.* mone, monēre.*— fut.* monēto, monētor.*Inf. pres.* monēre, monēri.*Part. pres.* monens,*— fut.* monendus.*Gerund.* monendi.From the second root, *monu*, are derived, *monit*, are derived,*Active.* *Passive.**Ind. perf.* monui, monitus sum, etc.*— plup.* monuēram, monitus eram, etc.*— fut. perf.* monuēro, monitus ero, etc.*Subj. perf.* monuērim, monitus sim, etc.*— plup.* monuissim, monitus essem, etc.*Inf. perf.* monuisse, monitus esse, etc.

From the third root,

Ind. fut. monitūrus esse, monitūm iri.*Part. fut.* monitūrus,*— perf.* monitus.*Form. Sup.* monitūm. *Lat. Sup.* monitu.

§ 158. THIRD CONJUGATION.

PRINCIPAL PARTS.

Pres. Ind. rē'-gō.*Pres. Ind.* rē'-gōr.*Pres. Inf.* rég'-ē-rē.*Pres. Inf.* rē'-gī.*Perf. Ind.* rex'-i.*Perf. Part.* rec'-tūs.*Supine.* rec'-tūm.

INDICATIVE MOOD.

Present.

*I rule.**I am ruled.**Sing.* rē'-gō,*Sing.* rē'-gōr,

rē'-gīs,

rē'-gīs or -rē,

rē'-git;

rē'-gī-tūr;

Plur. rēg'-i-mūs,*Plur.* rēg'-i-mūr,

rēg'-i-tīs,

rē-gīm'-i-nī,

rē-gunt.

rē-gūn'-tūr.

ACTIVE.

PASSIVE.

Imperfect.

I was ruling.

- S. rē-gē'-bam,
rē-gē'-bās,
rē-gē'-bāt;
P. rēg-ē-bā'-mūs,
rēg-ē-bā'-tis,
rē-gē'-bant.

I was ruled.

- S. rē-gē'-bār,
rēg-ē-bā'-rīs or -rē,
rēg-ē-bā'-tūr;
P. rēg-ē-bā'-mūr,
rēg-ē-bām'-i-nī,
rēg-ē-ban'-tūr.

Future.

I shall or will rule.

- S. rē'-gam,
rē'-gēs,
rē'-gēt;
P. rē-gē'-mūs,
rē-gē'-tis,
rē-gent.

I shall or will be ruled.

- S. rē'-gār,
rē-gē'-rīs or -rē,
rē-gē'-tūr;
P. rē-gē'-mūr,
rē-gēm'-i-nī,
rē-gen'-tūr.

Perfect.

I ruled or have ruled.

- S. rex'-i,
rex-is'-ti,
rex'-it;
P. rex'-i-mūs,
rex-is'-tis,
rex-ē'-runt or -rē.

I was or have been ruled.

- S. rec'-tūs sum or fu'-i,
rec'-tūs ēs or fu-is'-ti,
rec'-tūs est or fu'-it;
P. rec'-ti sū'-mūs or fu'-i-mūs,
rec'-ti es'-tis or fu-is'-tis,
rec'-ti sunt, fu-ē'-runt or -rē.

Pluperfect.

I had ruled.

- S. rex'-ē-ram,
rex'-ē-rās,
rex'-ē-rāt;
P. rex-ē-rā'-mūs,
rex-ē-rā'-tis,
rex'-ē-rant.

I had been ruled.

- S. rec'-tūs ē'-ram or fu'-ē-ram,
rec'-tūs ē'-rās or fu'-ē-rās,
rec'-tūs ē'-rāt or fu'-ē-rāt;
P. rec'-ti ē-rā'-mūs or fu-ē-rā'-mūs,
rec'-ti ē-rā'-tis or fu-ē-rā'-tis,
rec'-ti ē'-rant or fu'-ē-rant.

Future Perfect.

I shall have ruled.

- S. rex'-ē-rō,
rex'-ē-rīs,
rex'-ē-rit;
P. rex-ēr'-i-nūs,
rex-ēr'-i-tis,
rex'-ē-rint.

I shall have been ruled.

- S. rec'-tūs ē'-rō or fu'-ē-rō,
rec'-tūs ē'-rīs or fu'-ē-rīs,
rec'-tūs ē'-rit or fu'-ē-rit;
P. rec'-ti ēr'-i-nūs or fu-ēr'-i-nūs,
rec'-ti ēr'-i-tis or fu-ēr'-i-tis,
rec'-ti ē'-runt or fu'-ē-rint.

ACTIVE.

SUBJUNCTIVE MOOD.

Present.

I may or can rule.

- S. rě'-gam,
rě'-güs,
rě'-gät;
P. rě-gá'-müs,
rě-gá'-tüs,
rě-gant.

I may or can be ruled.

- S. rě'-gär,
rě-gá'-ris or -rě,
rě-gá'-tür;
P. rě-gá'-mür,
rě-gäm'-i-ni,
rě-gan'-tür.

Imperfect.

I might, could, would, or should rule.

- S. rěg'-ě-rem,
rěg'-ě-rës,
rěg'-ě-rët;
P. rěg'-ě-rë'-müs,
rěg'-ě-rë'-tüs,
rěg'-ě-rent.

I might, could, would, or should be ruled.

- S. rěg'-ě-rër,
rěg'-ě-rë'-ris or -rë,
rěg'-ě-rë'-tür;
P. rěg'-ě-rë'-mür,
rěg'-ě-rëm'-i-ni,
rěg'-ě-ren'-tür.

Perfect.

I may have ruled.

- S. rex'-ě-rim,
rex'-ě-rës,
rex'-ě-rít;
P. rex-ěr'-i-müs,
rex-ěr'-i-tüs,
rex'-ě-rint.

I may have been ruled.

- S. rec'-tüs sim or fu'-ě-rim,
rec'-tüs sis or fu'-ě-rës,
rec'-tüs sit or fu'-ě-rít;
P. rec'-ti sī'-müs or fu-ěr'-i-nüs,
rec'-ti sī'-tüs or fu-ěr'-i-tüs,
rec'-ti sint or fu'-ě-rint.

Pluperfect.

I might, could, would, or should have ruled.

- S. rex-is'-sem,
rex-is'-sës,
rex-is'-sët;
P. rex-is-së'-müs,
rex-is-së'-tüs,
rex-is'-sent.

I might, could, would, or should have been ruled.

- S. rec'-tüs es'-sem or fu-is'-sem,
rec'-tüs es'-sës or fu-is'-sës,
rec'-tüs es'-sët or fu-is'-sët;
P. rec'-ti es-së'-müs or fu-is-së'-müs,
rec'-ti es-së'-tüs or fu-is-së'-tüs,
rec'-ti es'-sent or fu-is'-sent.

IMPERATIVE MOOD.

*Pres. S. rě'-gě, rule thou,**P. rěg'-i-tě, rule ye.**Fut. S. rěg'-i-tō, thou shalt rule,
rěg'-i-tō, he shall rule;**P. rěg'-i-tō'-tě, ye shall rule,
rě-gun'-tō, they shall rule.**Pres. S. rěg'-ě-rë, be thou ruled;**P. rě-gim'-i-ni, be ye ruled.**Fut. S. rěg'-i-tör, thou shalt be ruled,
rěg'-i-tör, he shall be ruled;**P. (rě-gim'-i-ni, ye shall, etc.)
rě-gun'-tör, they shall, etc.*

ACTIVE.

PASSIVE.

INFINTIVE MOOD.

*Pres. rēg'-ě-rē, to rule.**Perf. rex-is'-sē, to have ruled.**Fut. rec-tū'-rūs es'-se, to be about to rule.**Pres. rē'-gī, to be ruled.**Perf. rec'-tūs es'-sē or fu-is'-sē, to have been ruled.**Fut. rec'-tum i'-rī, to be about to be ruled.*

PARTICIPLES.

*Pres. rē'-gens, ruling.**Fut. rec-tū'-rūs, about to rule.**Perf. rec'-tūs, ruled.**Fut. rē-gen'-dūs, to be ruled.*

GERUND.

*G. rē-gen'-di, of ruling.**D. rē-gen'-dō, etc.**Ac. rē-gen'-dum,**Ab. rē-gen'-dō.*

SUPINES.

Former. rec'-tum, to rule. | Latter. rec'-tū, to be ruled.

FORMATION OF THE TENSES.

From the first root, *reg*, are derived,*Active. Passive.*

<i>Ind. pres.</i>	<i>rego</i> ,	<i>regor</i> .
<i>— imperf.</i>	<i>regēbam</i> ,	<i>regēbar</i> .
<i>— fut.</i>	<i>regam</i> ,	<i>regar</i> .
<i>Subj. pres.</i>	<i>regam</i> ,	<i>regar</i> .
<i>— imperf.</i>	<i>regērem</i> ,	<i>regērer</i> .
<i>Imperat. pres.</i>	<i>rege</i> ,	<i>regēre</i> .
<i>— fut.</i>	<i>regito</i> ,	<i>regitor</i> .
<i>Inf. pres.</i>	<i>regēre</i> ,	<i>regi</i> .
<i>Part. pres.</i>	<i>regens</i> ,	<i>regendus</i> .
<i>Gerund.</i>	<i>regendi</i> .	

From the second root, *rex*, are derived, *rect*. are derived,*Active. Passive.*

<i>Ind. perf.</i>	<i>rexī</i> ,	<i>rectus sum</i> , etc.
<i>— plur.</i>	<i>rexēram</i> ,	<i>rectus eram</i> , etc.
<i>— fut. perf.</i>	<i>rexēro</i> ,	<i>rectus ero</i> , etc.
<i>Subj. perf.</i>	<i>rexērim</i> ,	<i>rectus sim</i> , etc.
<i>— plur.</i>	<i>rexissēm</i> ,	<i>rectus essem</i> , etc.
<i>Inf. perf.</i>	<i>rexisse</i> .	<i>rectus esse</i> , etc.

From the third root,

*Inf. fut. rectūrus esse, rectum iri.**Part. fut. rectūrus.**Form. Sup. rectum. Lat. Sup. rectu.*§ 159. VERBS IN *IO* OF THE THIRD CONJUGATION.

Verbs in *io* of the third conjugation, in tenses formed from the first root, have, as connecting vowels, *ia*, *ie*, *io*, or *iu*, wherever the same occur in the fourth conjugation; but where they have only a single connecting vowel, it is the same which characterizes other verbs of the third conjugation. They are all conjugated like *cāpio*.

ACTIVE.

PASSIVE.

PRINCIPAL PARTS.

<i>Pres. Ind.</i> că'-pi-ă, to take.	<i>Pres. Ind.</i> că'-pi-ă, to be taken.
<i>Pres. Inf.</i> căp'-ă-re.	<i>Pres. Inf.</i> că'-pi.
<i>Perf. Ind.</i> că-pi.	<i>Perf. Part.</i> cap'-tūs.
<i>Supine.</i> căp'-tūm.	

INDICATIVE MOOD.

Present.

<i>S.</i> că'-pi-ă,	<i>S.</i> că'-pi-ă,
că'-pi-s,	căp'-ă-ris or -re,
că'-pi-t;	căp'-ă-tür;
<i>P.</i> căp'-ă-mūs,	<i>P.</i> căp'-ă-mūr,
căp'-ă-tis,	că-pim'-ă-ni,
că'-pi-unt.	că-pi-un'-tür.

Imperfect.

<i>S.</i> că-pi-ē'-bam,	<i>S.</i> că-pi-ē'-bär,
că-pi-ē'-bās,	că-pi-ē'-bā'-ris or -re,
că-pi-ē'-bāt;	că-pi-ē'-bā'-tür;
<i>P.</i> că-pi-ē'-bā-mūs,	<i>P.</i> că-pi-ē'-bā-mūr,
că-pi-ē'-bā-tis,	că-pi-ē'-bām'-ă-ni,
că-pi-ē'-bant.	că-pi-ē'-ban'-tür.

Future.

<i>S.</i> că'-pi-am,	<i>S.</i> că'-pi-är,
că'-pi-äs,	că-pi-ä'-ris or -re,
că'-pi-ët;	că-pi-ä'-tür;
<i>P.</i> că-pi-ë'-mūs,	<i>P.</i> că-pi-ë'-mūr,
că-pi-ë'-tis,	că-pi-äm'-ă-ni,
că'-pi-ent.	că-pi-en'-tür.

The parts formed from the second and third roots being entirely regular, only a synopsis of them is given.

<i>Perf.</i> că'-pi.	<i>Perf.</i> căp'-tūs sum or fu'-i.
<i>Plup.</i> căp'-ă-ram.	<i>Plup.</i> căp'-tūs ē'-ram or fu'-ē-ram.
<i>Fut. perf.</i> căp'-ă-rō.	<i>Fut. perf.</i> căp'-tūs ē'-rō or fu'-ē-rō.

SUBJUNCTIVE MOOD.

Present.

<i>S.</i> că'-pi-am,	<i>S.</i> că'-pi-är,
că'-pi-äs,	că-pi-ä'-ris or -re,
că'-pi-ët;	că-pi-ä'-tür;
<i>P.</i> că-pi-ä'-mūs,	<i>P.</i> că-pi-ä'-mūr,
că-pi-ä'-tis,	că-pi-äm'-ă-ni,
că'-pi-ant.	că-pi-an'-tür.

ACTIVE.

PASSIVE.

Imperfect.

S. căp'-ě-rem,
căp'-ě-rēs,
căp'-ě-rēt;
P. căp'-ě-rē'-mūs,
căp'-ě-rē'-tīs,
căp'-ě-rent.

Perf. căp'-ě-rim.
Plup. căp'-is'-sem.

S. căp'-ě-rēr,
căp'-ě-rē'-ris or -rē,
căp'-ě-rē-tūr;
P. căp'-ě-rē'-mūr,
căp'-ě-rēm'-i-nī,
căp'-ě-ren'-tūr.

Perf. cap'-tūs sim or fu'-ě-rim.
Plup. cap'-tūs es'-sem or fu-is'-sem.

IMPERATIVE MOOD.

<i>Pres.</i> 2. S. că'-pě;	<i>P.</i> 2. căp'-l-tě.	<i>S. căp'-ě-rě;</i>	<i>P.</i> că-pim'-l-nī.
<i>Fut.</i> 2. căp'-l-tō,	căp'-l-tō-tě,	căp'-l-tōr,	(că-pi-ěm'-l-nī)
— 3. căp'-l-tō;	că-pi-un'-tō.	căp'-l-tōr;	că-pi-un'-tōr.

Pres. căp'-ě-rě.
Perf. căp'-is'-sě.
Fut. cap-tū'-rūs es'-sě.

Pres. că'-pī.
Perf. cap'-tūs es'-sě or fu-is'-sě.
Fut. cap'-tum l'-rī.

PARTICIPLES.

Pres. că'-pi-ens.
Fut. cap-tū'-rūs.

Perf. cap'-tūs.
Fut. că-pi-en'-dūs.

GERUND.

G. că-pi-en'-dī, etc.

SUPINES.

Former. cap'-tum. | *Latter.* cap'-tū.

§ 160. FOURTH CONJUGATION.

PRINCIPAL PARTS.

Pres. Ind. au'-di-ǒ.
Pres. Inf. au-di'-rě.
Perf. Ind. au-di'-vi.
Supine. au-di'-tum.

Pres. Ind. au'-di-ǒr.
Pres. Inf. au-di'-ri.
Perf. Part. au-di'-tūs.

ACTIVE.

INDICATIVE MOOD.

PASSIVE.

Present.

I hear.

- S. au'-di-ō,
au'-dīs,
au'dit;
P. au-di'-mūs,
au'-dī'-tis,
au'-di-unt.

I am heard.

- S. au'-di-ōr,
au-di'-ris or -rē,
au-di'-tūr;
P. au-di'-mūr,
au-dim'-i-nī,
au-di-un'-tūr.

Imperfect.

I was hearing.

- S. au-di-ē'-bam,
au-di-ē'-bās,
au-di-ē'-bāt;
P. au-di-ē-bā'-mūs,
au-di-ē-bā'-tis,
au-di-ē'-bant.

I was heard.

- S. au-di-ē'-bār,
au-di-ē-bā'-ris or -rē,
au-di-ē-bā'-tūr;
P. au-di-ē-bā'-mūr,
au-di-ē-bām'-i-nī,
au-di-ē-ban'-tūr.

Future.

I shall or will hear.

- S. au'-di-am,
au'-di-ēs,
au'-di-ēt;
P. au-di-ē'-mūs,
au-di-ē'-tis,
au'-di-ent.

I shall or will be heard.

- S. au'-di-är,
au-di-ē'-ris or -rē,
au-di-ē'-tūr;
P. au-di-ē'-mūr,
au-di-ēm'-i-nī,
au-di-en'-tūr.

Perfect.

I heard or have heard.

- S. au-di'-vī,
au-di-vis'-tī,
au-di'-vīt;
P. au-di-vī'-i-mūs,
au-di-vis'-tis,
au-di-vē'-runt or -rē.

I have been or was heard.

- S. au-di'-tūs sum or fu'-i,
au-di'-tūs ēs or fu-is'-tī,
au-di'-tūs est or fu'-it;
P. au-di'-tī sū'-mūs or fu'-i-mūs,
au-di'-tī es'-tis or fu-is'-tis,
au-di'-tī sunt, fu-ē'-runt or -rē.

Pluperfect.

I had heard.

- S. au-di-vē'-ē-ram,
au-di-vē'-ē-rās,
au-di-vē'-ē-rāt;
P. au-di-vē-rā'-mūs,
au-di-vē-rā'-tis,
au-di-vē'-ē-rant.

I had been heard.

- S. au-di'-tūs ē'-ram or fu'-ē-ram,
au-di'-tūs ē'-rās or fu'-ē-rās,
au-di'-tūs ē'-rāt or fu'-ē-rāt;
P. au-di'-tī ē-rā'-niūs or fu-ē-rā'-mūs,
au-di'-tī ē-rā'-tis or fu-ē-rā'-tis,
au-di'-tī ē'-rant or fu'-ē-rant.

ACTIVE.

I shall have heard.

- S. au-div'-ě-rő,
au-div'-ě-rňs,
au-div'-ě-rit;
P. au-di-věr'-ě-můs,
au-di-věr'-ě-tis,
au-div'-ě-rint.

PASSIVE.

*Future Perfect.**I shall have been heard.*

- S. au-di'-tűs ě'-rő or fu'-ě-rő,
au-di'-tűs ě'-rňs or fu'-ě-rňs,
au-di'-tűs ě'-rit or fu'-ě-rit;
P. au-di'-ti ěr'-ě-můs or fu-ěr'-ě-můs,
au-di'-ti ěr'-ě-tis or fu-ěr'-ě-tis,
au-di'-ti ě'-runt or fu'-ě-rint.

SUBJUNCTIVE MOOD.

Present.

I may or can hear.

- S. au'-di-am,
au'-di-ăs,
au'-di-ăt;
P. au-di-ă'-můs,
au-di-ă'-tis,
au'-di-ant.

I may or can be heard.

- S. au'-di-är,
au-di-ă'-rňs or -rě,
au-di-ă'-tür;
P. au-di-ă'-mür,
au-di-äm'-i-ni,
au-di-an'-tür.

Imperfect.

I might, could, would, or should hear.

- S. au-di'-rem,
au-di'-rěs,
au-di'-rět;
P. au-di-rě'-můs,
au-di-rě'-tis,
au-di'-rent.

I might, could, would, or should be heard.

- S. au-di'-rěr,
au-di-rě'-rňs or -rě,
au-di-rě'-tür;
P. au-di-rě'-mür,
au-di-rěm'-i-ni,
au-di-ren'-tür.

Perfect.

I may have heard.

- S. au-div'-ě-rim,
au-div'-ě-rňs,
au-div'-ě-rit;
P. au-di-věr'-ě-můs,
au-di-věr'-ě-tis,
au-div'-ě-rint.

I may have been heard.

- S. au-di'-tűs sim or fu'-ě-rim,
au-di'-tűs sis or fu'-ě-rňs,
au-di'-tűs sit or fu'-ě-rit;
P. au-di'-ti sī'-můs or fu-ěr'-ě-můs,
au-di'-ti sī'-tis or fu-ěr'-ě-tis,
au-di'-ti sint or fu'-ě-rint.

Pluperfect.

I might, could, would, or should have heard.

- S. au-di-vis'-sem,
au-di-vis'-sěs,
au-di-vis'-sět;
P. au-di-vis-sě'-můs,
au-di-vis-sě'-tis,
au-di-vis'-sent.

I might, could, would, or should have been heard.

- S. au-di'-tűs es'-sem or fu-is'-sem,
au-di'-tűs es'-sěs or fu-is'-sěs,
au-di'-tűs es'-sět or fu-is'-sět;
P. au-di'-ti es-sě'-můs or fu-is-sě'-můs,
au-di'-ti es-sě'-tis or fu-is-sě'-tis,
au-di'-ti es'-sent or fu-is'-sent.

ACTIVE.

PASSIVE.

IMPERATIVE MOOD.

Pres. S. au'-di, *hear thou*;
P. au-di'-tě, *hear ye.*
Fut. *S.* au-di'-tō, *thou shalt hear,*
au-di'-tō, *he shall hear;*
P. au-di-tō'-tě, *ye shall hear,*
au-di-un'-tō, *they shall
 hear.*

Pres. S. au-di'-rč, *be thou heard;*
P. au-dim'-l-ni, *be ye heard.*
Fut. *S.* au-di'-tōr, *thou shalt be
 heard,*
au-di'-tōr, *he shall be
 heard;*
P. (au-di-ēm'-l-ni, *ye shall
 be heard,) au-di-un'-tōr, *they shall
 be heard.**

INFINITIVE MOOD.

Pres. au-di'-rč, *to hear.*
Perf. au-di-vis'-sč, *to have heard.*
Fut. au-di-tū'-rūs es-sč, *to be
 about to hear.*

Pres. au-di'-rī, *to be heard.*
Perf. au-di'-tūs es'-sč or fu-is'-
 sč, *to have been heard.*
Fut. au-di'-tum i'-rī, *to be about
 to be heard.*

PARTICIPLES.

Pres. au'-di-ēns, *hearing.* | *Perf.* au-di'-tūs, *heard.*
Fut. au-di-tū'-rūs, *about to hear.* | *Fut.* au-di-en'-dūs, *to be heard.*

GERUND.

G. au-di-en'-di, *of hearing.*
D. au-di-en'-dō, *etc.*
Ac. au-di-en'-dūn,
Ab. au-di-en'-dō.

SUPINES.

Former. au-di'-tum, *to hear.* | *Latter.* au-di'-tū, *to be heard.*

FORMATION OF THE TENSES.

From the first root, *aud*, are de-
 rived

	Active.	Passive.
<i>Ind. pres.</i>	audio,	audior.
<i>— imperf.</i>	audi'bam, audi'bar.	
<i>— fut.</i>	audi'um,	audiar.
<i>Subj. pres.</i>	audi'am,	audi'or.
<i>— imperf.</i>	audi'rem,	audi'rer.
<i>Imperat.</i> <i>pres.</i>	audi,	audi're.
<i>fut.</i>	audi'to,	audi'tor.
<i>Inf. pres.</i>	audi're,	audi'rī.
<i>Part. pres.</i>	audiens,	
<i>fut.</i>	audiendus.	
<i>Gerund.</i>	audiendi.	

From the second root, *audiv*, are derived, *audi'v*, are derived,

	Active.	Passive.
<i>Ind. perf.</i>	audi'vi,	audit'us sum, etc.
<i>— plup.</i>	audi'veram,	audit'us eram, etc.
<i>— fut. perf.</i>	audi'vero,	audit'us ero, etc.
<i>Subj. perf.</i>	audi'verim,	audit'us sim, etc.
<i>— plup.</i>	audi'vesem,	audit'us essem, etc.
<i>Inf. perf.</i>	audi'vesse,	audit'us esse, etc.
	From the third root,	
<i>Inf. fut.</i>	audi'tārus esse,	audit'um iri.
<i>Part. fut.</i>	audi'tārus.	
<i>— perf.</i>		audit'us.
<i>Form. sup.</i>	audit'um.	Lat. sup. auditu.

DEONENT VERBS.

§ 161. Deponent verbs are conjugated like the passive voice, and have also all the participles and participial formations of the active voice. Neuter deponent verbs, however, want the future passive participle, except that the neuter in *dum* is sometimes used impersonally. See § 184, 3.

The following is an example of an active deponent verb of the first conjugation :—

PRINCIPAL PARTS.

Mī'-rōr, mī-rā'-rī, mī-rā'-tūs, *to admire.*

INDICATIVE MOOD.

<i>Pres.</i>	mī'-rōr, mī-rā'-rīs, etc.	<i>I admire, etc.</i>
<i>Imperf.</i>	mī-rā'-bār, etc.	<i>I was admiring.</i>
<i>Fut.</i>	mī-rā'-bōr,	<i>I shall admire.</i>
<i>Perf.</i>	mī-rā'-tūs sum or fu'-jī,	<i>I have admired.</i>
<i>Plup.</i>	mī-rā'-tūs ē'-ram or fu'-ē-ram,	<i>I had admired.</i>
<i>Fut. Perf.</i>	mī-rā'-tūs ē'-ro or fu'-ē-ro,	<i>I shall have admired.</i>

SUBJUNCTIVE MOOD.

<i>Pres.</i>	mī'-rēr, mī-rē'-rīs, etc.	<i>I may admire, etc.</i>
<i>Imperf.</i>	mī-rā'-rēr,	<i>I would admire.</i>
<i>Perf.</i>	mī-rā'-tūs sim or fu'-ē-rim,	<i>I may have admired.</i>
<i>Plup.</i>	mī-rā'-tūs es'-sem or fu-is'-sem,	<i>I would have admired.</i>

IMPERATIVE MOOD.

<i>Pres. S.</i>	mī-rā'-rē, <i>admire thou;</i>	<i>P. mī-rām'-jī-nī, admire ye.</i>
<i>Fut. S.</i>	mī-rā'-tōr, <i>thou shalt admire;</i>	<i>P. (mī-rā-bīm'-jī-nī, ye shall, etc.)</i>

mī-rā'-tōr, he shall admire; mī-rā'-tōr, they shall, etc.

INFINITIVE MOOD.

<i>Pres.</i>	mī-rā'-rī,	<i>to admire.</i>
<i>Perf.</i>	mī-rā'-tūs es'-sē or fu-is'-sē,	<i>to have admired.</i>
<i>Fut. Act.</i>	mī-rā-tū'-rūs es'-sē,	<i>to be about to admire.</i>
<i>Fut. Pass.</i>	mī-rā'-tūm ī'-rī,	<i>to be about to be admired.</i>

PARTICIPLES.

<i>Pres.</i>	mī'-rans,	<i>admiring.</i>
<i>Perf.</i>	mī-rā'-tūs,	<i>having admired.</i>
<i>Fut. Act.</i>	mī-rā-tū'-rūs,	<i>about to admire.</i>
<i>Fut. Pass.</i>	mī-rān'-dūs,	<i>to be admired.</i>

GERUND.

G. mī-rān'-dī, of admiring, etc.

SUPINES.

Former. mī-rā'-tūm, to admire. | Latter. mī-rā'-tū, to be admired.

REMARKS ON THE CONJUGATIONS.

Of the Tenses formed from the First Root.

§ 162. 1. A few words in the present subjunctive of the first and third conjugations, in the earlier writers and in the poets, end in *im*, *is*, *it*, etc.; as, *édim*, *édis*, *édit*, *édimus*; *comédim*, *comédis*, *comédint*; for *edam*, etc. *com-dam*, etc.; *dum*, *duis*, *duit*, *dunt*; and *perduim*, *perduis*, *perduit*, *perduint*; for *dem*, etc. *perdām*, etc. from old forms *due* and *perduo*, for *do* and *perdo*: so *creduis*, *credūt*, and also *creduam*, *creduas*, *creduat*, for *credam*, etc. from the old form *creduo*, for *credo*. The form in *im*, etc. was retained as the regular form in *sim* and *vélim*, from *sum* and *volo*, and in their compounds.

2. The imperfect indicative in the fourth conjugation, sometimes, especially in the more ancient writers, ends in *ibam* and *ibar*, for *iébam* and *iébar*, and the future in *ibo* and *ibor*, for *iam* and *iar*; as, *vestibat*, Virg., *largibar*, Propert., for *vestiēbat*, *largiēbar*; *scibo*, *opperibor*, for *sciam*, *opperiar*. *Ibam* and *ibo* were retained as the regular forms of *eo*, *queo*, and *nequeo*. Cf. § 182.

3. The termination *re*, in the second person singular of the passive voice, is rare in the present, but common in the other simple tenses.

4. The imperatives of *dico*, *dūco*, *fācio*, and *fēro*, are usually written *dīc*, *dūc*, *fāc*, and *fēr*; in like manner their compounds, except those compounds of *fācio* which change *a* into *i*; as, *effice*, *confice*; but *calfāce* also is found in Cicero; and in old writers *dice*, *edice*, *addice*, *indice*, *dūce*, *abdūce*, *reducē*, *tradūce*, and *fāce*. *Inger* for *ingēre* is rare. *Scio* has not *sci*, but its place is supplied by *scito*, and *scītōe* is preferred to *scite*.

5. In the imperative future of the passive voice, but especially of deponents, early writers and their imitators sometimes used the active instead of the passive form; as, *arbitrāto*, *amplexāto*, *utito*, *nītio*; for *arbitrātor*, etc.; and *censento*, *utunto*, *tuento*, etc. for *censor*, etc.—In the second and third persons singular occur, also, forms in *-mino*; as, *hortamino*, *veremino*, *fruimino*; for *hortātor*, etc.

6. The syllable *er* was often added to the present infinitive passive by early writers and especially by the poets; as, *amarier* for *amāri*, *dicier* for *dīci*.

Of the Tenses formed from the Second Root.

7. (a.) When the second root ends in *r*, a syncopation and contraction often occur in the tenses formed from it, by omitting *r*, and sinking the first vowel of the termination in the final vowel of the root, when followed, in the fourth conjugation, by *s*, and in the other conjugations, by *s* or *r*; as, *audissem* for *audivissem*, *amasti* for *amavisti*, *implērunt* for *implevērunt*, *nōram* and *nosse* for *novēram* and *novisse*.

(b.) When the second root ends in *ir*, *r* is often omitted without contraction; as, *audiēro* for *audivirō*; *audiissē* for *audivisse*.

(c.) When this root ends in *s* or *x*, especially in the third conjugation, the syllables *is*, *iss*, and *sis*, are sometimes omitted in the termination of tenses derived from it; as, *evaslī* for *evasisti*, *extinxlī* for *extinxisti*, *divislī* for *divisisti*; *extinxsem* for *extinxissem*, *surrexe* for *surrexisse*; *accessistis* for *accessisti*, *justi* for *jussisti*; *dixlī* for *dixisti*. So *faxen* for (*fassissem*, i. e.) *fecissem*.

(d.) In the perfect of the first, second, and fourth conjugations, a syncope sometimes occurs in the last syllable of the root and the following syllable of the termination, especially in the third person singular; as, *fūmāt*, *audit*, *cipīt*; for *fūmāvit*, *audit*, *cipīvit*. So, also, but rarely, in the first person; as, *sepēli*, *enarrāmus*; for *sepēlī*, *enarrāvīmus*.

8. In the third person plural of the perfect indicative active, the form in *ēre* is less common than that in *ērunt*, especially in prose.

9. Ancient forms of a future perfect in *so*, a perfect and pluperfect subjunctive in *sim* and *sem*, and a perfect infinitive in *se* sometimes occur. They may, in general, be formed by adding these terminations to the second root of the verb; as, *recepso*, *emissim*, *ausim* from the obsolete perfect, *ausi*, from *audeo*, *confexim* and *promissem*: *divisse* and *promisse*. But when the root ends in *x*, and frequently when it ends in *s*, only *o*, *im*, *em*, and *e*, etc. are added; as, *jusso*, *dixis*; *intellexes*, *percepset*; *surrexe*, *sumse*. *V*, at the end of the root, in the first conjugation, is changed into *s*; as, *levasso*, *locassim*. *U*, at the end of the root, in the second conjugation, is changed into *es*; as, *habesso*, *licessit*. Sometimes the vowel of the present is retained in these forms, though changed in the other parts derived from the second root; as, *capso*, *faxo* (*facso*), *faxim* (*facsim*).

NOTE. *Faxo* expresses determination, ‘I will,’ or, ‘I am resolved, to make, cause,’ etc. The subjunctive *faxit*, etc., expresses a solemn wish; as, *dū immortāles faxint*. *Ausim*, etc. express doubt or hesitation, ‘I might venture,’ etc. The perfect in *sim* is used also in connection with the present subjunctive; as, *quaso uti tu calamitātes prohibessis*, *defendus*, *aterrunesque*. Cato.

10. In the ancient Latin a few examples occur of a future passive of similar form; as, *turbassit*, *jussit*, instead of *turbātūm fuērit*, and *jussus fuērit*.—A future infinitive active in *sēre* is also found, in the first conjugation, which is formed by adding that termination to the second root, changing, as before, *v* into *s*; as, *expugnassēre*, *impetrassēre*, for *expugnatūrum esse*, etc.

Of the Tenses formed from the Third Root.

11. The supine in *um*, though called one of the principal parts of the verb, belongs in fact to very few verbs, the whole number which have this supine not amounting to three hundred. The part called in dictionaries the supine in *um* must therefore, in most cases, be considered as the neuter gender of the perfect participle.

12. In the compound tenses of the indicative and subjunctive moods, the participle is always in the nominative case, but it is used in both numbers, and in all genders, to correspond with the number and gender of the subject of the verb; as, *amātus*, *-a*, *-um*, *est*; *amāti*, *-e*, *-a*, *sunt*, etc.

(1.) *Fui*, *fuēram*, *fuērim*, *fuissem*, and *fuisse*, are seldom used in the compound tenses of deponent verbs, and not so often as *sum*, etc., in those of other verbs, but when used they have generally the same sense. It is to be remarked, however, that *fui* with the perfect participle usually denotes that which has been, but which no longer exists. In the pluperfect subjunctive, *fōrem*, etc., for *essem*, etc., are sometimes found.

(2.) But as the perfect participle may be used in the sense of an adjective, expressing a permanent state, (see § 162, 22), if then connected with the tenses of *sum* its meaning is different from that of the participle in the same connection; *epistōla scripta est*, when *scripta* is a participle, signifies, the letter *has been written*, but if *scripta* is an adjective, the meaning of the expression is, the letter *is written*, and *epistōla scripta fuit*, in this case, would signify, the letter *has been written, or, has existed as a written one*, implying that it no longer exists.

13. The participles in the perfect and future infinitive, are used only in the nominative and accusative, but in all genders and in both numbers; as, *amātus*, *-a*, *-um*, *esse* or *fuisse*; *amātum*, *-ām*, *-um*, *esse* or *fuisse*; *amāti*, *-e*, *-a*, *esse* or *fuisse*; *amātos*, *-as*, *-a*, *esse* or *fuisse*; and so of the others. With the infinitive *fuisse*, *amātus*, etc. are generally to be considered as participial adjectives.

(1.) These participles in combination with *esse* are sometimes used as indeclinable; as, *cohortes ad me missum facias*. Cic. *Ad ne, mea Terentia, scribis, to vicum venditurum*. Id.

Periphrastic Conjugations.

14. The participle in *rus*, joined to the tenses of the verb *sum*, denotes either *intention*, or *being upon the point* of doing something. This form of the verb is called the *active periphrastic conjugation*.

REMARK 1. As the performance of the act depends either on the will of the subject, on that of others, or upon circumstances, we may say, in English, in the first case, 'I intend,' and in the others, 'I am to,' or 'I am about to' (be or do any thing).

INDICATIVE.

<i>Pres.</i>	amatūrus sum,	<i>I am about to love.</i>
<i>Imperf.</i>	amatūrus eram,	<i>I was about to love.</i>
<i>Fut.</i>	amatūrus ero,	<i>I shall be about to love.</i>
<i>Perf.</i>	amatūrus fui,	<i>I was or have been about to love.</i>
<i>Plup.</i>	amatūrus fuēram,	<i>I had been about to love.</i>

SUBJUNCTIVE.

<i>Pres.</i>	amatūrus sim,	<i>I may be about to love.</i>
<i>Imperf.</i>	amatūrus essem,	<i>I would be about to love.</i>
<i>Perf.</i>	amatūrus fuērim,	<i>I may have been about to love.</i>
<i>Plup.</i>	amatūrus fuisse,	<i>I would have been about to love.</i>

INFINITIVE.

<i>Pres.</i>	amatūrus esse,	<i>to be about to love.</i>
<i>Perf.</i>	amatūrus fuisse,	<i>to have been about to love.</i>

REM. 2. *Fuero* is scarcely used in connection with the participle in *rus*.

REM. 3. *Amatūrus sim* and *amatūrus essem* serve also as subjunctives to the future *amābo*. The infinitive *amatūrus fuisse* answers to the English, 'I should have loved,' so that in hypothetical sentences it supplies the place of an infinitive of the pluperfect subjunctive.

REM. 4. In the passive, the fact that an act is about to be performed is expressed by a longer circumlocution; as, *in eo est*, or *futūrum est*, *ut epistola scribātur*, a letter is about to be written. So *in eo erat*, etc., through all the tenses.

15. The participle in *dus*, with the verb *sum*, expresses *necessity* or *propriety*; as, *amandus sum*, I must be loved, or deserve to be loved. With the various moods and tenses of *sum*, it forms a *passive periphrastic conjugation*;—thus :

INDICATIVE.

<i>Pres.</i>	amandus sum,
<i>Imperf.</i>	amandus ēram,
<i>Fut.</i>	amandus ēro,
<i>Perf.</i>	amandus fui,
<i>Plup.</i>	amandus fuēram,
<i>Fut. Perf.</i>	amandus fuēro.

SUBJUNCTIVE.

<i>Pres.</i>	amandus sim,
<i>Imperf.</i>	amandus essem,
<i>Perf.</i>	amandus fuērim,
<i>Plup.</i>	amandus fuisse.

INFINITIVE.

<i>Pres.</i>	amandus esse,
<i>Perf.</i>	amandus fuisse.

REM. 5. The neuter of the participle in *dus* with *est* and the dative of a person, expresses the necessity of performing the action on the part of that person; as, *mīhi scribendum est*, I must write, etc., and so through all the tenses.

Participles.

16. The following perfect participles of neuter verbs, like those of active deponents, are translated by active participles:—*cānātus*, having supped; *pōtūs*, having drunk; *pransus*, having dined; and sometimes *jurātus*, having sworn. So also *adultus*, *coalitus*, *conspirātus*, *interitus*, *occāsus*, *obsolitus*, and *crētus*.

For the active meaning of *ōsus* and its compounds, see § 183, 1.

17. (a.) The perfect participles of some deponent verbs have both an active and a passive sense; as, *adeptus libertātem*, having obtained liberty, or *adeptā libertātē*, liberty having been obtained. Cf. § 142, 4, (b.)

So *abominātus*, *comitātus*, *commentātus*, *complexus*, *confessus*, *contestātus*, *de-testātus*, *dignātus*, *dimensus*, *effātus*, *emensus*, *ementitus*, *emeritus*, *expertus*, *exse-crātus*, *interpretātus*, *largītus*, *machinātus*, *meditātus*, *mercātus*, *metātus*, *oblītus*, *opinātus*, *orsus*, *pactus*, *partitus*, *perfunctus*, *periclitātus*, *pollicitus*, *populātus*, *depopulātus*, *stipulātus*, *testātus*, *ultus*, *venerātus*.

(b.) The participle in *dus*, of deponent verbs, is commonly passive.

18. The perfect participles of neuter passive verbs have the signification of the active voice; as, *gavīsus*, having rejoiced. But *ausus* is used both in an active and a passive sense.

19. The genitive plural of participles in *rūs* is seldom used, except that of *futūrus*. *Venturōrum* is found in Ovid, *exiturārum*, *trans-iturārum* and *periturōrum* in Seneca, and *moriturōrum* in Augustine.

20. In the third and fourth conjugations, the gerund and future passive participle (including deponents) sometimes end in *undum* and *undus*, instead of *endum* and *endus*, especially when *i* precedes; as, *faciundum*, *audiundum*, *scribundus*. *Potior* has usually *potiundus*.

21. Many present and perfect participles are compounded with *in*, signifying *not*, whose verbs do not admit of such composition; they thus become adjectives; as, *insciens*, ignorant; *imparātus*, unprepared.

22. Participles, when they do not express distinctions of time, become adjectives, and as such are compared; as, *amans*, loving; *amantior*, *amantissimus*. They sometimes also become substantives; as, *prefectus*, a commander; *au-sum*, an attempt; *commissum*, an offence.

NOTE. Many words derived from substantives, with the terminations of participles, *ātus*, *ītus*, and *ūtus*, are yet adjectives; as, *alātus*, winged; *turrītus*, turreted, etc. See § 128, 7.

GENERAL RULES OF CONJUGATION.

§ 163. 1. Verbs which have *a* in the first root have it also in the third, even when it is changed in the second; as, *sācio*, *suctum*; *hābeo*, *habītum*.

2. The connecting vowel is often omitted in the second root, and in such cases, if *v* follows, it is changed into *u*. This happens in most verbs of the second conjugation.

REMARK. Some verbs of the first, second, and third conjugations prefix to the second root their initial consonant with the vowel which follows it, or with *ē*; as, *curro*, *cūcurri*; *fallo*, *fēfelli*. This prefix is called a *reduplication*.

NOTE 1. *Spondeo* and *sto* lose *s* in the second syllable, making *spōpondi* and *stēti*. For the verbs that take a reduplication, see §§ 165, R. 2; 168, N. 2; 171, Exc. 1, (b.)

3. Verbs which want the second root commonly want the third root also.

4. Compound verbs form their second and third roots like the simple verbs of which they are compounded; as, *audio*, *audīvi*, *auditum*; *exaudio*, *exaudīvi*, *exauditum*.

NOTE 2. Some compound verbs, however, are defective, whose simples are complete, and some are complete, whose simples are defective.

Exc. 1. Compound verbs omit the reduplication; but the compounds of *do*, *sto*, *disco*, *posco*, and some of those of *curro*, retain it.

Exc. 2. Verbs which, in composition, change *a* into *e* in the first root, (see § 189, 1,) retain *e* in the second and third roots of the compound; as, *scando*, *scandi*, *scansum*; *descendo*, *descendi*, *descensum*.

Exc. 3. (a.) When *a*, *æ*, or *e*, in the first root of the simple verb, is changed in the compound into *i*, (see § 189, 2,) the same is retained in the second and third roots, in case the third root of the simple verb is a dissyllable; as, *hābeo*, *hābui*, *hābitum*; *prohibeo*, *prohibui*, *prohibitum*.

(b.) But if the third root is a monosyllable, the second root of the compound has usually the same vowel as that of the simple, but sometimes changes *a* or *e* into *i*, and the third root has *e*; as, *fācio*, *fēci*, *factum*; *confic̄io*, *confēci*, *confectum*; *tēneo*, *tēnui*, *tentum*; *retēneo*, *retēnui*, *retentum*; *rāpio*, *rāpui*, *raptum*; *abrīpio*, *abriпui*, *abreptum*.

NOTE 3. The compounds of *cādo*, *āgo*, *frango*, *pango*, and *tango*, retain *a* in the third root. See § 172.

Exc. 4. The compounds of *pārio*, (*ēre*), and some of the compounds of *do* and *cūbo*, are of different conjugations from their simple verbs. See *do*, *cūbo* and *pārio* in §§ 165 and 172.

A few other exceptions will be noticed in the following lists.

FORMATION OF SECOND AND THIRD ROOTS.

FIRST CONJUGATION.

§ 164. In regular verbs of this conjugation, the second root ends in *āv*, and the third in *āt*; as, *amo*, *amāvi*, *amātum*.

The following list contains such regular verbs of this conjugation as are of most frequent occurrence.

NOTE. In this and subsequent lists, those verbs which are marked * are said to have no perfect participle; those marked † to have no present participle. A dash(—) after the present, denotes that there is no second root. The participles in *rus* and *dus*, and the supines in *um* and *u* which are in use, are indicated respectively by the letters *r.*, *d.*, *m.*, and *u.* *Abundo*, for example, has no perfect participle, no supine, no participle in *dus*; but it has a present participle, and a participle in *rus*.

In the lists of irregular verbs, those compounds only are given, whose conjugation differs from that of their simples.

When *p.* is subjoined to a deponent verb, it denotes that some of the parts which have commonly an active meaning, are used either actively and passively, or passively alone. Such verbs are by some grammarians called *common*. Cf. § 142, 4, (b.)

* <i>Abundo</i> , r. to overflow.	<i>Destino</i> , d. to design.	<i>Indico</i> , m. r. d. to show.
<i>Accuso</i> , m. r. d. to accuse.	<i>Dico</i> , m. r. d. to dedicate.	† <i>Inēbrio</i> , —, to inebriate.
† <i>Adumbro</i> , to delineate.	<i>Dicto</i> , to dictate.	<i>Initio</i> , to initiate.
‡ <i>Edifico</i> , r. d. to build.	† <i>Dōlo</i> , to hew.	<i>Inquino</i> , to pollute.
Æ <i>quo</i> , r. d. to level.	<i>Dōno</i> , r. d. to bestow.	<i>Instauro</i> , d. to renew.
Æ <i>stimo</i> , r. d. to value.	<i>Duplico</i> , r. d. to double.	<i>Intro</i> , r. d. to enter.
* <i>Ambūlo</i> , m. d. to walk.	<i>Dūro</i> , r. to harden.	<i>Invito</i> , d. to invite.
<i>Amo</i> , r. d. to love.	† <i>Effigio</i> , to portray.	<i>Irrito</i> , r. d. to irritate.
† <i>Amplio</i> , d. to enlarge.	† <i>Enucleo</i> , to explain.	Itēro, u. d. to do again.
<i>Appello</i> , d. to call.	<i>Equito</i> , to ride.	<i>Jacto</i> , r. d. to throw.
<i>Apto</i> , d. to fit.	<i>Erro</i> , to wander.	<i>Judiceo</i> , r. d. to judge.
<i>Aro</i> , r. d. to plough.	<i>Existimo</i> , u. r. d. to think.	<i>Jugo</i> , d. to couple.
*† <i>Ausculto</i> , to listen.	<i>Explōro</i> , m. d. to search.	<i>Jugulo</i> , m. d. to butcher.
*† <i>Autūmo</i> , to assert.	<i>Exsūlo</i> , m. r. to be ban-	<i>Jūro</i> , d. to swear.
† <i>Básio</i> , —, d. to kiss.	ished.	<i>Labōro</i> , r. d. to labor.
* <i>Bello</i> , m. r. d. to wage war.	<i>Fabrico</i> , d. to frame.	<i>Lacero</i> , d. to tear.
† <i>Beo</i> , to bless.	† <i>Fatigo</i> , r. d. to weary.	* <i>Lacto</i> , to suckle.
* <i>Boo</i> , to bellow.	<i>Festino</i> , r. to hasten.	† <i>Lānio</i> , d. to tear in pieces.
† <i>Brévio</i> , to shorten.	<i>Firmo</i> , r. d. to strengthen.	Łātro, to bark.
† <i>Cæco</i> , to blind.	<i>Flagito</i> , m. d. to demand.	<i>Laudo</i> , r. d. to praise.
† <i>Calo</i> , to carre.	* <i>Flagro</i> , r. to be on fire.—	<i>Laxo</i> , d. to loose.
† <i>Calceo</i> , d. to shoe.	confagro, r.—deflagro.	† <i>Lēgo</i> , to depose.
*† <i>Calcitro</i> , to kick.	<i>Flo</i> , d. to blow.	<i>Lévo</i> , r. d. to lighten.
<i>Canto</i> , m. to sing.	<i>Formo</i> , r. d. to form.	<i>Libgro</i> , r. d. to free.
<i>Capto</i> , m. r. d. to seize.	<i>Fōro</i> , d. to bore.	<i>Libō</i> , d. to pour out.
† <i>Castigo</i> , m. d. to chastise.	† <i>Frando</i> , d. to defraud.	<i>Ligo</i> , to bind.
<i>Celēbro</i> , d. to celebrate.	† <i>Frēno</i> , to bridle.	† <i>Liquo</i> , d. to melt.
<i>Cēlo</i> , d. to conceal.	† <i>Frio</i> , —, to crumble.	<i>Lito</i> , to appease.
<i>Cesso</i> , d. to cease.	<i>Fūgo</i> , r. d. to put to flight.	<i>Lōco</i> , r. d. to place.
<i>Certo</i> , r. d. to strive.	† <i>Fundo</i> , r. to found.	<i>Lustro</i> , d. to survey.
Clāmo, to shout.	† <i>Fūrio</i> , —, to madden.	<i>Luxūrio</i> , to be luxuriant.
<i>Cogito</i> , d. to think.	† <i>Gāleo</i> , —, to put on a helmet.	<i>Macto</i> , d. to sacrifice.
<i>Concilio</i> , r. d. to conciliate.	<i>Gesto</i> , d. to bear.	<i>Macūlo</i> , to spot, stain.
Considēro, r. d. to consider.	<i>Glacio</i> , —, to congeal.	<i>Mando</i> , r. d. to command.
Crēmo, d. to burn.—con-	<i>Grāvo</i> , d. to weigh down.	<i>Mandūco</i> , to chew.
crēmo, r.	<i>Gusto</i> , d. to taste.	* <i>Māno</i> , to flow.
† <i>Creo</i> , r. d. to create.	<i>Habito</i> , m. d. to dwell.	<i>Matūro</i> , d. to ripen.
Crūcio, d. to torment.	* <i>Hālo</i> , —, to breathe.	<i>Memōro</i> , u. d. to tell.
Culpo, r. d. to blame.	<i>Hiēmo</i> , m. to winter.	* <i>Meo</i> , to go.
† <i>Cūneo</i> , d. to wedge in.	* <i>Hio</i> , d. to gape.	* <i>Migro</i> , u. r. d. to depart.
Cūro, r. d. to care for.	† <i>Hūmo</i> , r. d. to bury.	* <i>Milito</i> , m. r. to serve as a soldier.
Damno, m. r. d. to condemn.	<i>Ignōro</i> , r. d. to be ignorant of.	† <i>Minio</i> , d. to paint red.
Decōro, d. to adorn.	<i>Impēro</i> , r. d. to command.	<i>Ministro</i> , d. to serve.
*† <i>Delfineo</i> , to delineate.	† <i>Impetō</i> , r. d. to obtain.	<i>Mitigo</i> , d. to pacify.
Desidēro, r. d. to desire.	<i>Inchoo</i> , r. to begin.	<i>Monstro</i> , r. to show.—
	<i>Indūgo</i> , r. d. to trace out.	† <i>demonstro</i> , d.
		<i>Mūto</i> , r. d. to change.

Narro, r. d. to tell.
 Náto, m. r. to swim.
 *Nauseo, to be sea-sick.
 †Návigo, r. d. to sail.
 Návo, r. d. to perform.
 Négo, m. r. d. to deny.
 *No, to swim.
 Nomino, r. d. to name.
 Nóto, d. to mark.
 Nóvo, r. d. to renew.
 Núdo, d. to make bare.
 Nuncúpo, r. d. to name.
 Nuntio, m. r. to tell.—
 renuntio, d.
 *Núto, r. to nod.
 Obsecro, m. r. d. to beseech.
 Obtrunco, r. to kill.
 Onéro, r. d. to load.
 Opto, d. to wish.
 †Orbo, r. to bereave.
 Orno, r. d. to adorn.
 Oro, m. r. d. to beg.
 Páco, d. to subdue.
 Páro, r. d. to prepare.
 compáro, d. to compare.
 Patro, r. d. to perform.
 *Pecco, r. d. to sin.
 †Pio, d. to propitiate.
 Pláco, r. d. to appease.
 Plóro, m. d. to bewail.
 Porto, m. r. d. to carry.
 Postúlo, m. r. d. to demand.
 Privo, d. to deprive.
 Próbo, m. u. r. d. to approve.—compróbo, m.
 Profligo, d. to rout.
 Propéro, d. to hasten.
 *†Propino, to drink to.
 Propitio, d. to appease.
 Pugno, r. d. to fight.
 Pulso, d. to beat.
 Purgo, u. r. d. to cleanse.

Páto, d. to reckon.
 Quasso, d. to shake.
 Rádio, to emit rays.
 Rapto, d. to drag away.
 Recnpréo, m. r. d. to recover.
 Recuso, r. d. to refuse.
 Redundo, to overflow.
 Regno, r. d. to rule.
 †Repúdio, r. d. to reject.
 Roséro, d. to unlock.
 *†Retália, —, to retaliate.
 Rígo, to water.
 Rógo, m. r. d. to ask.
 Róto, to whirl around.
 Sacrifico, m. to sacrifice.
 Sacro, d. to consecrate.
 †Sagino, d. to fatten.
 Salto, r. to dance.
 Salúto, m. r. d. to salute.
 Sáno, r. d. to heal.
 Sátio, to satiate.
 †Satúro, to fill.
 Saucio, d. to wound.
 *Secondo, to prosper.
 Sédio, m. d. to allay.
 Servo, r. d. to keep.
 *†Sibilo, to hiss.
 Sicco, d. to dry.
 Signo, r. d. to mark out.—
 assignio, m.
 Simúlo, r. d. to pretend.
 Siccio, d. to asperate.
 *Somnio, to dream.
 Specto, m. r. d. to behold.
 Spérō, r. d. to hope.
 *Spiro, to breathe.—conspiro, — exspiro, r.—
 suspiro, d.
 Spólío, m. d. to rob.
 Spúnio, to foam.
 Stillo, to drop.
 Stimúlo, to goad.
 Stipo, to stuff.

Súdo, to sweat.
 Suffóco, to strangle.
 Sugillo, d. to taunt.
 Supéro, r. d. to overcome.
 Suppedito, to afford.
 *Supplíco, m. to supplicate.
 *Susurro, to whisper.
 Tardo, to delay.
 Taxo, d. to rate.
 Teméro, d. to desile.
 Tempéro, r. d. to temper.—obtempéro, r. to obey.
 Tento, m. r. d. to try.
 Terebro, to bore.
 Termino, r. d. to limit.
 Titúbo, to stagger.
 Toléro, u. r. d. to bear.
 Tracto, u. d. to handle.
 *†Tripúdio, to dance.
 Triumpho, r. to triumph.
 Trucido, r. d. to kill.
 Turbo, d. to disturb.
 *Váco, to be at leisure.
 *Vapíulo, m. d. to be beaten. Cf. § 142, 3.
 Vário, to diversify.
 Vasto, d. to lay waste.
 Vellíco, to pluck.
 Verbéro, r. d. to beat.
 *Vestigo, to search for.
 Vexo, d. to tease.
 Vibro, d. to brandish.
 Vigilo, to watch.
 Viólo, m. r. d. to violate.
 Vitio, d. to vitiate.
 Vito, u. d. to shun.
 Ulálo, to howl.
 Umbro, r. to shade.
 Vóeo, r. d. to call.
 *Vólo, to fly.
 Vóro, r. to devour.
 Vulgo, r. d. to publish.
 Vulnero, d. to wound.

§ 165. The following verbs of the first conjugation are either irregular or defective.

*Crépo, crepui, to make a noise. *dis-crépo, -ui, or -ávi. incrépo, -ui or -ávi, -itum or -átum. *†percrépo, —. *frecrepo, —.
 *Cubo, cubui, (*perf. subj.* cubáris; *inf.* cubasse), cubitum (*sup.*), to recline. incébo, -ui or -ávi, d. Those compounds of cubo which take m before b, are of the third conjugation.
 Do, dédi, dátum, m. r. d. to give.— So circumdo, pessumdo, satisdo, and

venumdo; the other compounds of do are of the third conjugation. See § 163, Exc. 1.

Dómo, domui, domitum, r. d. to tame. Frico, fricui, frictum or fricatum, d. to rub. confrico, —, -átum. So infri-co. defrico, —, -átum or -etum. Júvo, jüvi, jútum, r. d., also juvatúrus, to help. ádjúvo, -jüvi, -jútum, m. r. d. also adjuvatúrus. *Lábo, labasse, to totter.

Lăvo, lăvi, *rar.* lăvăvi, lavătum, lautum
or lōtum; (*sup.*) lautum or lavătum,
lavatūrus, d. *to wash.* Lăvo is also
sometimes of the third conjugation.

*Mico, micui, d. *to glitter.* dimico,
-āvi or -ui, -atūrus. *emico, -ui,
-atūrus. *intermico, —. *promi-
co, —, d.

Nēco, necāvi or necui, necātum, r. d.
to kill. enēco, -āvi or -ni, -ātum, or
-etum, d. *internēco, —, -ātum.

*†Nexo, —, *to tie.*

Plico, —, plicātum, *to fold.* duplico,
-āvi, -ātum, r. d. multiplico and re-
plico *have* -āvi, -ātum. *supplico,
-āvi, m. r. applico, -āvi or -ui,
-ātum or -itum, -itūrus. So implico.
—complico, -ui, -itum or -ātum.
explico, -āvi or -ui, -ātum or -itum,
-atūrus or -itūrus.

Pōto, potāvi, potātum or pōtum, r. r.
m. m. d. *to drink.* tēpōto, -āvi, -um.
—*perpōto, -āvi.

Sēco, secui, sectum, secatūrus, d. *to*

cut. —*circumašco, —. *intersēco,
—, d. *persēco, -ui. præsēco, -ui,
-tum or -ātum. So resēco, d.

*Sōno, sonui, -atūrus, d. *to sound.*
*consōno, -ui. So ex-, in-, per-,
præ-sōno. *resōno, -āvi. *assōno,
—. So circumsonō and dissōno.

*Sto, stēti, stātūrus, *to stand.* *an-
testō, -stēti. So circumsto, intersto,
supersto. *Its compounds with mo-*
nosyllabic prepositions have stiti;
as, *consto, -stitti, -statūrus. So ex-
sto, insto, obsto, persto. *præsto,
-stitti, -stātūrus, d. *adsto or astro,
-stitti, -stītūrus. *prosto, -stitti. So
resto, restiti: *but subj. perf. restāvē-*
rit, Propert, 2, 34, 53. *disto, —.
So substō and supersto.

*Tōno, tonui, *to thunder.* So circenm-
tōno. attōno, -ui, -itum. intōno,
-ui, -ātum. *retōno, —.

Vēto, vetni, *rarely āvi,* vetitum, *to*
forbid.

REMARK 1. The principal irregularity, in verbs of the first and second conjugations, consists in the omission of the connecting vowel in the second root, and the change of the long vowels ā and ē in the third root into ī. The r remaining at the end of the second root, when it follows a consonant, is pronounced as u; as, cubo, (*cubāvi*, by syncope *cubri*), i. e. *cubui*; (*cubātum*, by change of the connecting vowel,) *cubitum*. Sometimes in the first conjugation, and very frequently in the second, the connecting vowel is omitted in the third root also; as, juro, (*āre*) jāci, jātum; tēneo, (*ēre*) tēnui, tentum. In the second conjugation several verbs whose general root ends in d' and g, and a few others of different terminations, form either their second or third root or both, like verbs of the third conjugation, by adding s; as, *rideo*, *risi*, *risum*.

REM. 2. The verbs of the first conjugation whose perfects take a reduplication are *do*, *sto*, and their compounds.

REM. 3. The following verbs in eo are of the first conjugation, viz. *beo*, *calceo*, *creo*, *cūneo*, *enucleo*, *illāqueo*, *collineo*, *delineo*, *meo*, *nauseo*, *screo*; *eo* and its compounds are of the fourth.

§ 166. All deponent verbs, of the first conjugation, are regular, and are conjugated like *mīror*, § 161; as,

Abomīnor, d. *to abhor.*

Adūlōr, d. *to flatter.*

Emūlōr, d. *to rival.*

Ancillor, *to be a handmaid.*

*Apricor, *to bask in the sun.*

Arbitror, r. d. *to think.*

Aspernor, d. p. *to despise.*

Aucūpor, r. p. *to hunt after.*

Auxilior, p. *to help.*

Avensor, d. *to dislike.*

Bacchor, p. *to revel.*

Calumnior, *to censure unfairly.*

Causor, *to allege.*

*Comissor, m. *to revel.*

Comitor, p. *to accompany.*

Concōnor, *to harangue.*

*Confabūlor, m. *to converse together.*

Cōnor, d. *to endeavor.*

†Conspicor, *to see.*

Contemplor, d. p. *to view attentively.*

Criminor, m. p. *to complain of.*

Cunctor, d. p. *to delay.*

Deprēcor, m. r. d. p. *to deprecate.*

*†Diglādior, *to fence.*

Dignor, d. p. *to deem worthy.*

Dominor, p. *to rule.*

Epūlor, r. d. *to feast.*

*Famūlōr, m. *to wait on.*

Fātūr, (*defect.*) u. d. p. *to speak.* See § 183, 6.

†Fērior, r. *to keep holiday.*

*Frumentor, m. *to forage.*

Fūrōr, m. *to steal.*

Glōrōr, r. d. *to boast.*

Gratūlōr, m. d. *to congratulate.*

Hariōlor, <i>to practise sooth-saying.</i>	Modūlor, d. p. <i>to modulate.</i>	*Rusticor, <i>to live in the country.</i>
Hortor, d. <i>to encourage.</i>	Mōror, r. d. <i>to delay.</i>	Sciscitor, m. p. <i>to inquire.</i>
Imātor, u. r. d. <i>to imitate.</i>	†Mūtor, p. <i>to borrow.</i>	*Seclitor, m. <i>to ask.</i>
Indignor, d. <i>to disdain.</i>	Negotor, r. <i>to traffic.</i>	Serātor, p. <i>to search.</i>
Infītior, d. <i>to deny.</i>	*†Nūgor, <i>to triflē.</i>	Sōlor, d. <i>to comfort.</i>
Insector, <i>to pursue.</i>	Obsōnor, m. <i>to cater.</i>	Spātiōr, <i>to walk about.</i>
Insidior, r. d. <i>to lie in wait for.</i>	Obtestor, p. <i>to beseech.</i>	Specūlor, m. r. d. <i>to spy out.</i>
Interprētor, p. <i>to explain.</i>	Opērōr, <i>to work.</i>	†Stipūlor, p. <i>to bargain, stipulate.</i>
Jacūlor, p. <i>to hurl.</i>	Opitūlor, m. <i>to help.</i>	†Suāvior, d. <i>to kiss.</i>
Jōcor, <i>to jest.</i>	†Otior, <i>to be at leisure.</i>	Suspīcor, <i>to suspect.</i>
Lector, r. d. p. <i>to rejoice.</i>	Pabūlor, m. d. <i>to graze.</i>	Testificor, p. <i>to testify.</i>
Lamentor, d. p. <i>to bewail.</i>	Pālor, <i>to wander about.</i>	Testor, d. p. <i>to testify. So detestor.</i>
*†Lignor, m. <i>to gather wood.</i>	Percontor, m. <i>to inquire.</i>	Tūtor, <i>to defend.</i>
Luctor, d. <i>to wrestle.</i>	Periclitōr, d. p. <i>to try.</i>	Vāgor, <i>to wander.</i>
Medicor, r. d. p. <i>to heal.</i>	Pischor, m. <i>to fish.</i>	Veneror, d. p. <i>to venerate, worship.</i>
Meditor, p. <i>to meditate.</i>	Popūlor, r. d. p. <i>to lay waste.</i>	Vēnor, m. p. <i>to hunt.</i>
Mercor, m. r. d. p. <i>to buy.</i>	Prædor, m. p. <i>to plunder.</i>	Versor, <i>to be employed.</i>
Minor, <i>to threaten.</i>	Prēcor, m. u. r. d. <i>to pray.</i>	Vocifēror, <i>to bawl.</i>
Miror, u. r. d. <i>to admire.</i>	Prēlior, <i>to fight.</i>	
Misēror, d. <i>to pity.</i>	Recordor, d. <i>to recollect.</i>	
Modēror, u. d. <i>to govern.</i>	Rimor, d. <i>to search.</i>	
	Rixor, <i>to quarrel.</i>	

NOTE. Some deponents of the first conjugation are derived from nouns, and signify *being* or *practising* that which the noun denotes; as, *ancillāri*, to be a handmaid; *hariōlāri*, to practise soothsaying; from *ancilla* and *hariōlus*.

SECOND CONJUGATION.

§ 167. Verbs of the second conjugation end in *eo*, and form their second and third roots in *u* and *it*; as, *moneo*, *monui*, *monūtum*.

The following list contains most of the regular verbs of this conjugation, and many also which want the second and third roots:—

*Aceo, <i>to be sour.</i>	*Clāreo, —, <i>to be bright.</i>	*†perhībeo, d. <i>to report.</i>
*Egreo, —, <i>to be sick.</i>	*Clueo, —, <i>to be famous.</i>	†posthābeo, <i>to postpone.</i>
*Albeo, —, <i>to be white.</i>	*Denseo, —, <i>to thicken.</i>	præbeo, (<i>for prahībeo</i>), r. d. <i>to afford.</i>
*Arceo, d. <i>to drive away;</i> part. adj. <i>arctus</i> or <i>artus.</i> <i>The compounds change a into e;</i> as, coerceo, d. <i>to restrain.</i>	*Diribeo, —, <i>to sort the voting tablets.</i>	*prahībeo, —, <i>dēbeo,</i> (<i>for delhābeo</i>), r. d. <i>to owe.</i>
exerceo, r. d. <i>to exercise.</i>	*Dōleo, r. d. <i>to grieve.</i>	*Hēbeo, —, <i>to be dull.</i>
*Areo, <i>to be dry.</i>	*Egeo, r. <i>to want.</i>	*Horreо, d. <i>to be rough.</i>
*Aveo, —, <i>to covet.</i>	*Emīeo, <i>to rise above.</i>	*Hūmeo, —, <i>to be moist.</i>
*Cāleo, r. <i>to be warm.</i>	*Flacceo, <i>to droop.</i>	*Jāceo, r. <i>to lie.</i>
*Calleo, —, <i>to be hasty.</i>	*Flāveo, —, <i>to be yellow.</i>	*Lacteo, —, <i>to suck.</i>
*Calleo, —, <i>to be hurried.</i>	*Flōreо, <i>to blossom.</i>	*Langueo, —, <i>to be faint.</i>
*percalleo, <i>to know well.</i>	*Fæteo, —, <i>to be fetid.</i>	*Lāteo, <i>to lie hid.</i>
*Calveo, —, <i>to be bold.</i>	*Frīgeo, —, <i>to be cold.</i>	*Lenteo, —, <i>to be slow.</i>
*Candeo, <i>to be white.</i>	*Frondeo, —, <i>to bear leaves.</i>	*Liceo, <i>to be valued.</i>
*Cāneo, <i>to be hourly.</i>	Hābeo, r. d. <i>to have.</i> <i>The compounds, except post-hābeo, change a into i;</i> as, ad-, ex-, pro-hībeo.	*Liveo, —, <i>to be livid.</i>
*Cāreо, r. d. <i>to want.</i>	cohībeo, d. <i>to restrain.</i>	*Māceo, —, <i>to be lean.</i>
*Cēveo, —, <i>to fawn.</i>	inhībeo, d. <i>to hinder.</i>	*Mādeo, <i>to be wet.</i>
		*Māreо, —, <i>to grieve.</i>
		Mēreo, r. <i>to deserve.</i>

†comm̄ereo, to fully de- serve.	*Pāreo, m. r. d. to obey.	*Sueo, —, to be wont.
†dēm̄ereo, d. to earn.	*Pāteo, to be open.	Tāceo, r. d. to be silent.
†em̄ereo, to serre out one's time.	Plāceo, to please.	*Tāpeo, to be warm.
*†per- mēreo, —, to go through service.	*Polleo, —, to be able.	Terreo, d. to terrify. So deterreo, to deter.
prom̄ereo, to deserve.	*Pūt̄eo, to stink.	†ab- stereo, to deter.
Mōneo, r. d. to advise.	*Put̄eo, to be putrid.	†con- terreo, †exterreo, †per-
adm̄oneo, m. r. d. to re- mind.	*Renīdeo, —, to glitter.	terreo, to frighten.
comm̄oneo, to impress upon.	*Rīgeo, to be stiff.	*Tīmeo, d. to fear.
präm̄oneo, to forewarn.	*Rñbeo, to be red.	*Torpeo, —, to be stiff.
*Mūceo, —, to be mouldy.	*Scāteo, —, to gush forth.	*Tūmeo, to swell.
*Nigreo, —, to be black.	*Sēneo, —, to be old.	Vāleo, r. to be able.
*Niteo, to shine.	*Silco, d. to be silent.	*Vegeo, —, to arouse.
Nōceo, m. r. to hurt.	*Sordeo, —, to be filthy.	*Vieo, —, to plait. Pa- viētus, shriveled.
*Oleo, to smell.	*Splendeo, —, to shine.	*Vigeo, to flourish.
*Palleo, to be pale.	*Squāleo, —, to be foul.	*Viēo, to be green.
	*Strideo, —, to creak.	*Uveo, —, to be moist.
	*St̄udeo, d. to study.	
	*Stūpeo, to be amazed.	

§ 168. The following verbs of the second conjugation are irregular in their second or third roots or in both.

NOTE 1. As the proper form of verbs of the first conjugation is, *o*, *āri*, *ātum*, of the fourth *io*, *īri*, *ītum*, so that of the second would be *eo*, *ēri*, *ētum*. Very few of the latter conjugation, however, retain this form, but most of them, as noticed in § 165, Rem. 1, drop in the second root the connecting vowel, *e*, and those in *eo* drop *vē*; as, *cāeo*, (*cāvāri*) *cāri*, (*cāvētum* or *cāritūni*) *cautum*. Others, imitating the form of those verbs of the third conjugation whose general root ends in a consonant, add *s* to form the second and third roots. Cf. § 165, Rem. 1, and § 171.

NOTE 2. Four verbs of the second conjugation take a reduplication in the parts formed from the second root, viz. *mordeo*, *pendeo*, *spondeo*, and *tōndeo*. See § 163, Rem.

Abōleo, -ēvi, -itum, r. d. to efface.	*Fulgeo, fulsi, to shine. Fnlgō, of the third conjugation, is also in use.
*Algeo, alsi, to be cold.	Gandeo, gavisus sum, r. to rejoice. § 142, 2.
Ardeo, arsi, arsum, r. to burn.	*Hāereo, hāsi, hāsūrus, to stick. So ad-, co-, in-, ob- hāereo; but *subhā- reo, —.
Audeo, ausus sum, (rarely ausi, whence ausim, § 183, R. 1.), r. d. to dare.	Indulgeo, indulsi, indultum, r. d. to in- dulge.
Augeo, auxi, auctum, r. d. to increase.	Jūbeo, jussi, jussum, r. d. to order.
Cāeo, cāvi, cautum, m. d. to beware.	*Lūceo, luxi, to shine. pollūceo, -luxi, -luctum.
Censeo, censui, censum, d. to think. recenseo, -ui, -um or -itum. *per- censeo, -ui. *succenseo, -ui, d.	*Lūgeo, luxi, d. to mourn.
Cleo, cīvi, citum, to excite. There is a cognate form, cīo, of the fourth conjugation, both of the simple verb and of its compounds. The penult of the participle <i>excitus</i> and <i>concitus</i> is common, and that of <i>accitus</i> is al- ways long.	*Māneo, mansi, mansum, m. r. d. to remain.
*Connīveo, -nīvi, to wink at.	Misceo, miscui, mistum or mixtum, mistūrus, d. to mix.
Dēleo, -ēvi, -ētum, d. to blot out.	Mordeo, momordi, morsum, d. to bite. remordeo, -di, -inorsum, r.
Dōceo, docui, doctum, d. to teach.	Mōveo, mōvi, móturn, r. d. to move.
*Fāveo, fāvi, fātūrus, to furor.	Mulceo, mulsi, mulsum, d. to soothe. perm̄.ceo, permulsi, permulsum and perr̄.uletuī, to rub gently.
*Ferveo, ferbi, to boil. Sometimes fervo, vi, of the third conjugation.	*Mulgeo, mulsi or mulxi, to milk. emulgeo, —, emulsum, to milk out.
Fleo, flēvi, flētum, r. d. to weep.	
Fōveo, fōvi, fōtum, d. to cherish.	

Neo, nēvi, nētum, to spin.

*Pāveo, pāvi, d. *to fear.*

*Pendeo, pependi, *to hang.* *impendeo, —, propendeo, —, propensum. Pleo, (*obsolete*). compleo, -ēvi, -ētum, *to fill.* *So the other compounds.*

Prandeo, prandi, pransum, r. *to dine.*

Rideo, risi, risum, m. r. d. *to laugh.*

*Sēdeo, sēdi, sessum, m. r. *to sit.* *The compounds with monosyllabic prepositions change ē into i, in the first root; as, insideo, insēdi, insessum. *dissideo, -sēdi. So prāsideo, and rarely circunideo.*

Soleo, solitus sum and rarely solui, *to be accustomed.* § 142, 2.

*Surgeo, sorbui, *to suck in.* *So *exsorbeo: but *resorbeo, —. *absorbeo, -sorbui or -sorpsi.*

Spondeo, spopondi, sponsum, *to promise.* See § 163, Rem.

*Strideo, Idi, *to whiz.*

Suādeo, suāsi, suāsum, r. d. *to advise.*

Tēneo, tēnui, tentum, r. d. *to hold.* *The compounds change ē into i in the first and second roots; as, detineo, detinui, detentum. *attineo, -tinui. So pertineo.*

Tergeo, tersi, tersum, *to wipe.* Tergo, of the third conjugation, is also in use.

Tondeo, tōtondi, tonsum, *to shear.* The compounds have the perfect tondi.

Torqueo, torsti, tortum, d. *to twist.*

Torreо, torrui, tostum, *to roast.*

*Turgeo, tursi, *to swell.*

*Urgeo or urgueo, ursi, d. *to urge.*

Vidēo, vidi, visum, m. u. r. d. *to see.*

Vōveo, vōvi, vōtum, d. *to vow.*

§ 169. Impersonal Verbs of the Second Conjugation.

Dēcet, decuit, *it becomes.*

Libet, libuit or libitum est, *it pleases, is agreeable.*

Licet, licuit or licitum est, *it is lawful, or permitted.*

Liquet, liquit, *it is clear, evident.*

Mis̄eret, miseruit or miseritum est, *it moves to pity; mis̄eret me, I pity.*

Oportet, oportuit, *it behoves.*

Piget, piguit or pigitum est, d. *it troubles, grieves.*

Poenitet, poenituit, poenitūrus, d. *it repents; poenitet me, I regret.*

Pudet, puduit or puditum est, d.; *it shames; pudet me, I am ashamed.*

Tædet, tæduit or tæsum est, *it disgusts or wearies.* pertædet, pertæsum est.

NOTE. Libet is sometimes written for libet, especially in the comic writers.

§ 170. Deponent Verbs of the Second Conjugation.

Fāteor, fassus, r. d. p. *to confess.* The compounds change ē into i in the first root, and into e in the third; as, confiteor, confessus, d. p. to acknowledge. *†diffiteor, *to deny.* profiteor, professus, d. p. *to declare.*

Liceor, licitus, *to bid a price.*

*Mēdeor, d. *to cure.*

Mēreor, meritus, *to deserve.*

Mis̄ereor, miseritus or misertus, *to pity.*

Policeor, pollicitus, p. *to promise.*

Reor, rātus, *to think, suppose.*

Tueor, tuītus, d. p. *to protect.*

Vēreor, veritus, d. p. *to fear.*

THIRD CONJUGATION.

§ 171. In the third conjugation, when the first root ends with a consonant, the second root is regularly formed by adding s; when it ends with a vowel, the first and second roots are the same: the third root is formed by adding t; as, carpo, carpsi, carpum; arguo, argui, argūtum.

In annexing s and t, certain changes occur in the final consonant of the root:—

1. The palatals c, g, qu, and also h, at the end of the first root, form with s the double letter x in the second root; in the third root, c remains, and the others are changed into c before t; as, dico, (dicsi, i. e.), dixi, dictum; rego, (regsi, i. e.), rexī, rectum; vēho, vexī, vectum; cōquo, coxi, coctum.

NOTE. *Fluo* and *struo* form their second and third roots after the analogy of verbs whose first root ends in a palatal or *h*.

2. *B* is changed into *p* before *s* and *t*; as, *scribo*, *scripti*, *scriptum*.

3. *D* and *t*, before *s*, are either dropped, or changed into *s*; as, *cludo*, *clausi*; *cēdo*, *cessi*; *mitto*, *misi*. Cf. § 56, I, Rem. 1. After *m*, *p* is sometimes inserted before *s* and *t*; as, *sūmo*, *sumpsi*, *sumptum*. *R* is changed to *s* before *s* and *t* in *gēro* and *ūro*.

4. Some other consonants are dropped, or changed into *s*, in certain verbs.

EXC. 1. Many verbs whose first root ends in a consonant, do not add *s* to form the second root.

(a.) Of these, some have the second root the same as the first, but the vowel of the second root, if a monosyllable, is long; as,

Bibo,	Excēdo,	Ico,	Mando,	Scābo,	Solvo,	Verro,
Edo,	Fōdio,	Lambo,	Prehendo,	Scando,	Strēdo,	Verto,
Emo,	Fūgio,	Lēgo,	Psallo,	Sido,	Tollo,	Volvo;

to which add the compounds of the obsolete *cando*, *fendo*, and *nuo*.

(b.) Some make a change in the first root. Of these, some change a vowel, some drop a consonant, some prefix a reduplication, others admit two or more of these changes; as,

Ago, ēgi.	Cāpio, cēpi.	Fācio, fēci.
Findo, fidi.	Frango, frēgi.	Fundo, fādi.
Jācio, jēci.	Linquo, liqui.	Rumpo, rūpi.
Scindo, scēdi.	Sisto, stīti.	Vineo, vīci.

Those which have a reduplication are

Cādo, cēcidi.	Cædo, cēcidi.	Cāno, cēcīni.
Curro, cēcurri.	Disco, dīdici.	Fallo, fēfelli.
Pāgo, (<i>obs.</i>) pēpīgi and pēgi.	Parco, pēperci.	Pārio, pēpēri.
Pēndo, pēpendi.	Pēdo, pēpēdi.	Pello, pēpūli.
Tango, tētigi.	Tenso, tētēndi.	Pungo, pēpūgi.
		Tundo, tūtūdi.

EXC. 2. Some, after the analogy of the second conjugation, add *u* to the first root of the verb; as,

Alo, alui, etc.	Consūlo,	Gēmo,	Rāpio,	Trēmo,
Cōlo,	Depso,	Gēno, (<i>obs.</i>)	Strēpo,	Vōlo,
Compesto,	Frēmo,	Mōlo,	Texo,	Vōmo.

Mēto, *messui*; and *pēmo*, *pēsui*; add *su*, with a change in the root.

EXC. 3. The following, after the analogy of the fourth conjugation, add *iv* to the first root:—

Arcesso,	Cūpio,	Lācesso,	Rūdo,	Tēro,	<i>dropping ē.</i>
Cāpresso,	Incesso,	Pēto,	Quero,		<i>with a change of r into s.</i>

EXC. 4. The following add *v*, with a change in the root; those in *no* and *sco* dropping *n* and *sc*, and those having *er* before *n* changing it to *rē* or *ra*:—

Cresco,	Pasco,	Scisco,	Sperno,	Līno,	Sēro,
Nasco,	Quiesco,	Cerno,	Sterno,	Sino,	<i>to sow.</i>

EXC. 5. (a.) The third root of verbs whose first root ends in *d* or *t*, and some in *g*, add *s*, instead of *t*, to the root, either dropping the *d*, *t*, and *g*, or changing them into *s*; as, *cludo*, *clausum*; *dēfendo*, *dēfensum*; *cēdo*, *cessum*; *flecto*, *flexum*; *figo*, *fixum*. But the compounds of *do* add *it*; as, *perdo*, *perditum*.

(b.) The following, also, add *s*, with a change of the root:—

Excello,	Fallo,	Pello,	Spargo,	Verro.
Percello,	Mergo,	Prēmo,	Vello,	

Exc. 6. The following add *t*, with a change of the root; those having *n*, *nc*, *ng*, *nqu*, or *mp* at the end of the first root dropping *n* and *m* in the third:—

Cerno,	Fingo,	Gēro,	Sēro,	Sperno,	Stringo,	Uro,
Cōlo,	Fraingo,	Rumpo,	Sisto,	Sternō,	Tēro,	Vinco;

to which add the compounds of *linquo*, and verbs in *scō* with the second root in *r*; the latter drop *sc* before *t*; as, *nosco*, *nōvi*, *nōtum*; except *pasco*, which drops *c* only.

Exc. 7. (a.) The following have *ū*:—

Bībo,	Elteio,	Mōlo,	Pōno, with a change of ōn into ōs.
Gēno, (obs. form of gigne,) Vōmo,		Sino,	dropping n.

(b.) The following, like verbs of the fourth conjugation, add *ū* to the first root:—

Arcesso,	Cūpio,	Pēto,	Tēro, dropping ē.
Fācesso,	Lācesso,	Quāero,	with a change of r into s.

For other irregularities occurring in this conjugation, see § 172–174.

§ 172. The following list contains most of the simple verbs, both regular and irregular, in the third conjugation, with such of their compounds as require particular notice:—

Acuo, ācui, ācūtum, d. to sharpen.
Ago, ēgi, actum, r. d. to drive. So circumago, cōgō, and p̄rāgo. *ambīgo, —, to doubt. So sātāgo. The other compounds change à into i, in the first root; as, exigo, exēgi, exactum, to drive out. *prōdīgo, -ēgi, to squander. See § 189, 2.

¶ Alo, ālui, altum, and later ālitum, d. to nourish.

*Ango, anxi, to strangle.

Arguo, argui, argūtum, d. to concict.

Arcesso, -cessivi, -cessitum, r. d. to call for. Pass. inf. arcessiri or arcessi.

*Bātuo, bātui, d. to beat.

¶ Bibo, bībi, bībitum, d. to drink.

*Cādo, cēctdi, cāsūrus, to fall. The compounds change à into i, in the first root, and drop the reduplication; as, occido, -cīdi, -cāsum, r. to set.

¶ Cēdo, cēctdi, cāsum, r. d. to cut. The compounds change æ into i, and drop the reduplication; as, occido, -cīdi, -cīsum.

Cando, (obsolete,) synonymous with candeo of the second conjugation. Hence accendo, -cendi, -censum, d. to kindle. So incendo, succendo.

*Cāno, cēctui, d. to sing. The compounds change à into i; as, *conclino,

-cīnui. So occino, præcīno. *accīno, —. So incino, intercīno, succīno, recīno.

*Capesso, -īvi, r. d. to undertake. Cāpīo, cēpi, captum, r. d. to take. So antēcāpīo. The other compounds change à into i, in the first root, and into e in the third; as, dēcipio, dēcēpi, dēceptum.

Carpo, carpsi, carpum, d. to pluck. The compounds change a into e; as, dēcērpo, dēcerpsi, dēcerptum.

Cēdo, cessi, cessum, r. to yield.

Cello, (obsolete.) excello, -cellui, -celsum, to excel. *antēcēllo, —. So præcello, rēcello. percello, -cūli, -culsum, to strike.

Cerno, crēvi, crētum, d. to decree.

*Cerno, —, to see.

Cingo, cinxi, cinctum, d. to gird.

*Clango, —, to clang.

Claudo, clausi, clausum, r. d. to shut. The compounds change au into ū; as, occlūdo, occlūsi, occlūsum, to shut up.

*† Claudio, —, to limp.

*† Clēpo, clepsi, rarely clēpi, to steal. Cōlo, cōlni, cultum, d. to till. fōccūlo, -cūli, -cultum, d. to hide.

Cōmo, compsi, comptum, to deck.

*Compesco, -pescui, to restrain.

Consulō, -sūlūi, -sultum, m. r. d. to consult.

Cōquō, coxi, coctum, m. d. to cook.

Crēdo, crēdidi, crēditum, r. d. to believe.

***Cresco**, crēvi, to grow. conereseo, -crēvi, -crētum.

Cūbo is of the first conjugation. Cf. § 165. *accumbo, -cūbuli, to lie down.

So the other compounds which insert m.

***Cādo**, —, to forge. exēndo, -cūdi, -cūsum, d. to stamp.

Cūpīo, cūpīvi, cūpitum, d. to desire.

Subj. imperf. cūpīret. *Lucr. 1, 72.*

***Curro**, cūcurri, cursūrus, to run. concurro, succurro, and transcurro, drop the reduplication; the other compounds sometimes drop, and sometimes retain it; as, dēcurro, dēcurri, and dēcūcurri, dēcursum. *antēcurro, —. So circumcurro.

***Dēgo**, dēgi, d. to live.

Dēmo, dempsi, demptum, r. d. to take away.

***Dēpso**,depsui, depstum, to knead.

Dico, dixi, dictum, u. r. d. to say.

***Disco**, didicī, discitūrus, d. to learn.

***Dispēsco**, —, to separate.

Divido, divisi, dīvīsum, r. d. to divide.

Do is of the first conjugation. abdo, -dīdi, -dītum, d. to hide. So condō, indo. addo, -dīdi, -dītum, r. d. to add. So dēdo, ēdo, prōdo, reddo, trādo, vendo. fādīdo, -dīdi, -dītum, to distribute. So abdo, subdo. perdo, -dīdi, -dītum, m. r. d. abscondo, -di or -dīdi, -dītum or -sum.

Dūco, duxi, ductum, m. r. d. to lead.

Edo, ēdi, ēsum, m. u. r. d. to eat.

Exuo, exui, exūtum, d. to strip off.

Emo, ēmi, emptum, r. d. to buy. So coēmo. The other compounds change ē to i; as, eximo, -ēmi, -emptum.

Fācesso, -cessi, -cessitum, to execute.

Fācio, fēci, factum, m. n. r. d. to do. Compounded with a preposition, it changes à into i in the first root, and into e in the third, makes -fīce in the imperative, and has a regular passire. Compounded with other words, it retains à when of this conjugation, makes fīc in the imperative, and has the passire, fīo, factum. See § 180.

Fallo, fēfelli, falsum, d. to deceire. *rēfello, -felli, d. to refute.

Fendo, (obsolete.) dēfendo, -fendi, -fensum, m. n. r. d. to defend. offendō, -fendi, -fensum, d. to offend.

Fēro, tūli, lātum, r. d. to bear. See § 179. A perfect tētūli is rare. Its compounds are affēro, attūli, allātum;

ansēro, abstūli, ablātum; diffēro, distūli, dilātum; confēro, contūli, collātum; infēro, intūli, illātum; offēro, obtūli, oblātum; effēro, extētūli, elātum; suffēro, sustūli, sublātum; and circum-, per-, trans-, dē-, prō-, antē-, prae-, -tūli, -lātum.

***Fervo**, vi, to boil. Cf. ferveo, 2d conj.

Fido, —, fīsus, to trust. See § 162, 18. confido, confīsus sum or confidi, to rely on. diffido, diffīsus sum, to distrust.

Figo, fixi, fixum, r. rarely fictum, to fix.

Findo, fīdi, fissum, d. to cleave.

Fingo, finxi, fictum, d. to feign.

Flecto, flexi, flexum, r. d. to bend.

***Fligo**, fīxi, to dash. So configo. affligo, -fīxi, -fīctum, to afflict. So infligo. prōfligo is of the first conjugation.

Fluo, fluxi, fluxum, (fluctum, obs.) r. to flow.

Fōdio, fōdi, fossum, d. to dig. Old pres. inf. pass. fōdiri: so also effōdiri.

Frango, frēgi, fractam, r. d. to break.

The compounds change a into i, in the first root; as, infringō, infrēgi, infractum, to break in upon.

***Frēmo**, frēmni, d. to roar, howl.

Frendo, —, frēsum or fressum, to gnash.

Frigo, frixi, frictum, rarely frixum, to roast.

***Fūgio**, fūgi, fūgitūrus, d. to flee.

***Fūgo**, —, to flash.

Fundo, fādi, fūsum, r. d. to pour.

***Fūro**, —, to rage.

***Gēmo**, gēmni, d. to groan.

Gēro, gessi, gestum, r. d. to bear.

Gigno, (obsolete gēno,) gēnui, gēnītum, r. d. to beget.

***Glisco**, —, to grow.

***Glābo**, —, to peel. deglūbo, —, glāptum.

Grubo, (obsolete.) *congruo, -grui, to agree. So ingrno.

Ico, iei, iectum, r. to strike.

Imbuo, imbibni, imbūtum, d. to imbue.

***Incesso**, -cessivi or -cessi, to attack.

***Induo**, indui, indūtum, to put on. Jācio, jēci, jactum, d. to cast. The compounds change à into i in the first root, and into e in the third. (§ 168, Exe. 3); as, rejicio, rejēci, rejectum.

Jungo, junxi, junctum, r. d. to join.

Lācesso, -cessivi, -cessitum, r. d. to provoke.

Lācio, (obsolete.) The compounds change à into i; as, allēcio, -lexi, -lectum, d. to allure. So illēcio, pellicio. ēllēcio, -llēci, -llēctum, to draw out.

Lædo, læsi, læsum, m. r. to hurt. *The compounds change æ into ī; as, illido, illisi, illisum, to dash against.*

*Lambo, lambi, to lick.

Lēgo, lēgi, lectum, r. d. to read. So allēgo, perlēgo, prälēgo, relēgo, sublēgo, and translēgo; *the other compounds change ē into ī; as, colligo, collāgi, collectum, to collect. But the following add s to form the second root; § 171, 1; diligō, -lexi, -lectum, to love, intelligo, -lexi, -lectum, u. r. d. to understand, negligo, -lexi, -lectum, r. d. to neglect.*

Lingo, —, linctum, d. to lick. *delingo, —, to lick up.

Lino, livi or lēvi, lītum, d. to daub.

*Linquo, líqui, d. to leave. relinquō, -líqui, -lictum, r. d. relinquō, -líqui, -lictum. So derelinquo.

Lūdo, lūsi, lāsum, m. r. to play.

*Luo, lui, luitūrus, d. to alone. abluo, -lui, -lūtum, r. d. diluo, -lui, -lūtum, d. So eluo.

Mando, mandi, mansum, d. to chew.

Mergo, mersi, mersum, r. d. to dip. So immergo; *but pres. inf. pass. immergeō, Col. 5, 9, 3.*

Mēto, messui, messum, d. to reap.

Mētu, metui, metātum, d. to fear.

*Mingo, minxi, mictum, (sup.) to make water.

Minuo, mīnui, mīnūtum, d. to lessen.

Mitto, misi, missum, r. d. to send.

Mōlo, mōlui, mōlītum, to grind.

Mungo, (obsolete.) emungo, -munxi, -munctum, to wipe the nose.

Necto, nexo, nexum, d. to knit. innecto, -nexui, -nexum. So annexo, connecto.

*Ningo or -guo, ninxi, to snow.

Nosco, nōvi, nōtum, d. to learn. agnosco, -nōvi, -nītum, d. to recognize. cognosco, -nōvi, -nītum, u. r. d. to know. So recognosco. *internosco, nōvi, to distinguish between. præcognosco, —, præcognitum, to fore-know. *dignosco, —. So prænosco. ignosco, -nōvi, -nōtum, d. to pardon.

Nūbo, nupsi, or nupta sum, nuptum, m. r. to marry.

Nuo, (obsolete,) to nod. *abnuo, -nui, -nūtūrus, d. to refuse. *annuo, -nui. So innuo, renuo.

*Olo, ölu, to smell.

Pando, —, passum or panustum, to open. So expando. dispando, —, -pansum.

Pago, (obs. the same as paco whence pāciscor,) pēpīgi, pactum, to bargain: hence

Pango, panxi or pēgi, pactum, panctū-

rus, d. to drive in. compingo, -pēgi, -pactum. So impingo. *oppango, -pēgi. *depango, —. So repango, suppingo.

*Parco, pēpercī rarely parsi, parsīrūs, to spare. Some of the compounds change a to e; as, *comparco or comperco. *imperco, —. Pārio, pēpēri, partum, pāritūrus, d. to bring forth. The compounds are of the fourth conjugation.

Pasco, pāvi, pastum, m. r. d. to feed. Pecto, —, pexum, and pectitum, d. to comb. So depecto. repecto.

*Pēdo, pēpēdi. *oppēdo, —. Pello, pēpūli, pulsum, d. to drive. Its compounds are not reduplicated.

Pendo, pēpendi, pensum, r. to weigh. The compounds drop the reduplication. See § 163, Exc. 1.

Pēto, pētivi, pētūtum, m. u. r. d. to ask. Pingo, pinxi, pictum, to paint. Pinso, pinsi, pinsitum, pinsum or pis-tum, to pound.

*Plango, planxi, planctūrus, to lament. Plaudo, plausi, plausum, d. to clap, applaud. So applaudo. *†circum-plaudo, —. The other compounds change an into ō.

Plecto, —, plexum, d. to twine. *Pluo, plui or plūvi, to rain.

Pōno, pōsui, (anciently posivī), pōstum, r. d. to place.

*Porrifico, —, to offer sacrifice.

*Posco, pōposci, d. to demand.

Prehendo, { -di, -sum, r. d. to seize. Prendo, }

Prēmo, pressi, pressum, r. d. to press. The compounds change ē into ī, in the first root; as, imprimo, impressi, impressum, to impress.

Prōmo, prompsi, promptum, r. d. to bring out.

*Psallo, psalli, to play on a stringed instrument.

Pungo, pūpūgi, punctum, to prick. compungo, -punxi, -punctum. So dispungo, expungo. interpungo, —, -punctum. *repungo, —.

Quaro, quēsivi, quēsitum, m. r. d. to seek. The compounds change æ into ī; as, requiro, requisivi, requisitum, to seek again.

Quātio, —, quassum, to shake. The compounds change quā into cū; as, concūtio, -cussi, -cussum, d. discūtio, -cussi, -cussum, r. d.

Quiesco, quiēvi, quiētum, r. d. to rest.

Rādo, rāsi, rāsum, d. to shave.

Rāpio, rāpui, raptum, r. d. to snatch. The compounds change ā into ī in the

first and second roots, and into e in the third; as, diripio, -ripui, -reptum, m. r. So eripio and praeripio.

Rēgo, rexī, rectum, r. d. to rule. The compounds change ē into i, in the first root; as, dirigo, direxi, directum. *pergo, (for perrigo), perrexī, r. to go forward. surgo (for surrigo), surrexi, surrectum, r. d. to rise. So porrigo (for prorigo), to stretch out. *Rēpo, repsi, to creep.

Rōdo, rōsi, rōsum, r. to gnaw. ab-, ar-, e-, ob-, pre-rōdo, want the perfect.

*Rōdo, rudivī, to bray.

Rumpo, rūpi, ruptum, r. d. to break. Ruo, rui, rūtum, ruiturus, to fall. diruo, -ruī, -rūtum, d. So obruo. *corruo, -rni. So irruo.

*Sāpio, sapīvī, to be wise. The compounds change à into i; as, *resipio, -sīpīvī or -sīpui. *desipio, —, to be silly.

*†Scābo, scābī, to scratch.

Scalpo, scalpsi, scalptum, to engrave. Sallo or sallo, — salsum, to salt.

*Scando, —, d. to climb. The compounds change a into e; as, ascendo, ascendi, ascensum, r. d. descendō, descendī, (anciently descendidi,) descensum.

Scindo, scidi, (anciently sciscidi), scissum, d. to cut.

Scisco, scivi, scitum, d. to ordain.

Scribo, scripsi, scriptum, r. d. to write.

Sculpo, sculpsi, sculptum, d. to carve.

Sēro, sēvi, sātum, r. d. to sow. consēro, -sēvi, -sītum. So insēro, r., and obsēro.

Sēro, —, sertum, to entwine. Its compounds have -sērui; as, assēro, -sērui, -sērtum, r. d.

*Serpo, serpsi, to creep.

*Sido, sidi, to settle. Its compounds have generally sēdi, sessum, from sedeō.

*Sino, sivi, siturus, to permit. desino, desivi, desitum, r. § 284, R. 3, Exc. 2.

J Sisto, stiti, statum, to stop. *absisto, -stitti. So the other compounds; but circumsisto wants the perfect.

Solvo, solvi, solūtum, r. d. to loose.

Spargo, sparsi, sparsum, r. d. to spread. The compounds change a into e; as, respergo, -spersi, -spersum; but with circum and in, a sometimes remains.

Spēcio, (obsolete.) The compounds change ē into i, in the first root; as, aspicio, aspexī, aspectum, d. to look at. inspicio, inspexī, inspectum, r. d.

Sperno, sprēvi, sprētum, d. to despise.

*†Spuo, spui, to spit. *respuo, respui, d.

Stātno, stātni, stātnum, d. to place.

The compounds change à into i; as, instituo, institui, institutum, to institute.

Stero, strāvi, strātnm, d. to strew.

*Stermo, sterimi, to snore.

*Sterto, —, to snore. *†desterto, de-ster-tui.

*Stinguo, —, to extinguish. distinguo, distinxī, distiuctum. So extinguo, y. d.

*Strēpo, strēpni, to make a noise.

*Strōlo, strīdi, to creak.

Stringo, strinxi, strictum, r. d. to bind or tie tight.

Struo, struxi, structum, d. to build.

Sūgo, suxi, suctum, to suck.

Sūno, sumpsi, sumptum, r. d. to take.

Suo, —, sūtum, d. to sex. So consnuo, dissnuo. insnuo, -sui, sūtum. *assuo, —.

Tāgo, (very rare), to touch. Hence

Tango, tētigi, tactum, r. d. to touch. The compounds change a into i in the first root, and drop the reduplication; as, contingo, contigi, contactum, r.

Tēgo, texi, tectum, r. d. to cover.

*Tēmno, —, d. to despise. contemno, -tempsi, -temptum, d.

Tendo, tētendi, tentum or tensum, to stretch. The compounds drop the reduplication: as, extendō, -tendi, -tentum or -tensum. So in-, os-, and re-tendo, detendo has tensum. The other compounds have tentum.

*†Tergo, tersi, tersum, to wipe. Tergo, of the second conjugation has the same second and third roots.

Tērō, trīvi, trītum, d. to rub.

Texo, texui, textum, d. to weave.

Tingo or tingno, tinxi, tintum, r. d. to moisten, tinge.

*Tollo, anciently tētilli, rarely tolli, d. to raise. The perfect and supine sustilli and sublātum from suffero take the place of the perfect and supine of tollo and sustollo. *sustollo, —, r. to raise up, to take away. *attollo, —. So extollo.

Trāho, traxi, tractum, r. d. to draw.

*Trēmo, trēmni, d. to tremble.

Tribno, tribui, trībūtum, r. d. to ascribe.

Trūdo, trūsi, trūsum, to thrust.

Tundo, tūtūli, tunsun or tūsnm, to beat. The compounds drop the reduplication, and have tūsum. Yet confunsuni, defunsuni, obtunsum, and retunsum, are also found.

Ungo, (or -guo), unxi, unctum, d. to unoint.

Uro, ussi, ustum, d. to burn.

*Vádo, —, to go. So supervádo. The other compounds have vásí; as, *evádo, evásí, r. So pervádo; also invádo, r. d.

Vého, vexi, vectum, r. to carry.

Vello, velli or vulsi, vulsum, d. to pluck. So avello, d., divello, evello, d., revello, revelli, revulsum. The other compounds have velli only, except intervello, which has vulsi.

*Vergo, versi, to incline.

Verro, —, versum, d. to brush.

Verto, verti, versum, r. d. to turn. See § 174, Note.

Vinco, vici, victum, r. d. to conquer.

*Viso, —, d. to visit.

*Vivo, vixi, victurus, d. to live.

*Volo, volui, velle (for völere), to be willing. See § 178.

Volvo, volvi, vólütum, d. to roll.

Vómo, vómui, vómítum, r. d. to vomit.

REMARK. Those verbs in io (and deponents in ior), of the third conjugation, which are conjugated like capio (page 115) are, cápio, cúpio, fácio, fódio, fúgio, jácio, pário, quátio, rágio, sápio, compounds of lácio and spécio, and grádior, mólior, pátiōr, and móriōr: but compare móriōr in § 174, and óriōr, and pótior in § 177.

Inceptive Verbs.

§ 173. Inceptive verbs in general either want the third root, or adopt that of their primitives: (see § 187, II, 2). Of those derived from nouns and adjectives, some want the second root, and some form it by adding u to the root of the primitive.

In the following list, those verbs to which s is added, have a simple verb in use from which they are formed:—

*Acesco, ácui, s. to grow sour.

*Egesco, to grow sick.

*Albesco, —, s. to grow white.

*Alesco, —, s. to grow. coalesco, -alui, -alitum, to grow together.

*Ardesco, arsi, s. to take fire.

*Aresco, —, s. to grow dry. *exaresco, -arui. So inaresco, peraresco.

*Augesco, anxi, s. to increase.

*Cálesco, cálui, s. to grow warm.

*Calvesco, —, s. to become bald.

*Candesco, candui, s. to grow white.

*Cáñesco, cámui, s. to become hoary.

*Cláresco, clárui, s. to become bright.

*Condormisco, -dormivi, s. to go to sleep.

*Conticesco, -ticiui, to become silent.

*Crebresco, crébui and crebrii, to increase.

*Crúdesco, crúdui, to become violent.

*Ditesco, —, to grow rich.

*Dulcesco, —, to grow sweet.

*Dúresco, dírui, to grow hard.

*Evilesco, evílui, to become worthless.

*Extimesco, -timui, to fear greatly.

*Fátisco, —, to gape.

*Flaccesco, flaccui, s. to wilt.

*Fervesco, ferbui, s. to grow hot.

*Flóresco, florui, s. to begin to flourish.

*Fráesco, fráciui, to grow rancid.

*Frigesco, —, s. to grow cold. *perfrigesco, -frixii. So frigresco.

*Frondesco, —, s. to put forth leaves.

*Fráticesco, —, to put forth shoots.

*Gélasco, —, s. to freeze. So *cougélasco, s. to congeal.

*Gémisco, —, s. to begin to sigh.

*Gemmasco, —, to begin to bud.

*Génerasco, —, s. to be produced.

*Grandesco, —, to grow large.

*Grávesco, —, to grow heavy.

*Hæresco, —, s. to adhere.

*Hébesco, —, s. to grow dull.

*Horresco, horrui, s. to grow rough.

*Húmesco, —, s. to grow moist.

*Ignesco, —, to become inflamed.

*Indólesco, -dólui, d. to be grieved.

*Insólesco, —, to become haughty.

*Intégrasco, —, to be renewed.

*Júvènesco, —, to grow young.

*Languesco, langui, s. to grow languid.

*Lápidesco, —, to become stone.

*Látesco, —, to grow broad.

*Lítesco, to be concealed. s. *delitesco, -lítui; *oblitesco, -lítui.

*Lentesco, —, to become soft.

*Liquesco, —, s. to become liquid. *déliquesco, -lícui.

*Lúcesco, —, s. to grow light, to dawn.

*Lútesco, —, s. to become muddy.

*Mácesco, —, s. } to grow lean.

*Macresco, —, }

*remacresco, -macrui.

*Mádesco, mādui, s. to grow moist.

*Marcesco, —, s. to pine away.
 *Mātūresco, mātūrui, to ripen.
 *Misēresco, misērui, s. to pity.
 *Mitesco, —, to grow mild.
 *Mollesco, —, to grow soft.
 *Mütesco, —, to become dumb. *ob-
 mütesco, obinūtui.
 *Nigresco, nigrui, s. to grow black.
 *Nitesco, nitui, s. to grow bright.
 *Nōtesco, nōtui, to become known.
 *Obbrūtesco, —, to become brutish.
 *Obdormisco, —, s. to fall asleep.
 *Obsurdesco, -surdui, to grow deaf.
 *Occallesco, -callui, to become callous.
 *Olesco, (scarcely used.) *abōlesco,
 -ōlēvi, s. to cease. abōlesco, -ōlēvi,
 -ultum, s. to grow up. exōlesco,
 -ōlēvi, -ōlētum, to grow out of date.
 So obsōlesco. inōlesco, -ōlēvi, -ōlē-
 tum, d. to grow in or on.
 *Pallesco, pallui, s. to grow pale.
 *Pātesco, pātni, s. to be opened.
 *Pāvesco, pāvi, s. to grow fearful.
 *Pertimesco, -timui, d. to fear greatly.
 *Pinguesco, —, to grow fat.
 *Pūbesco, —, to come to maturity.
 *Puērasco, —, to become a boy.
 *Pūtesco, —, s. } to become putrid.
 *Putresco, —, s. } to become putrid.
 *Rāresco, —, to become thin.
 *Rēspisco, -sipui, s. to recover one's
 senses.
 *Rīgesco, rīgui, s. to grow cold.
 *Rūbesco, rūbui, s. to grow red. *ērū-
 besco, -rūbui, d.

*Sānesco, —, to become sound. *con-
 sānesco, -sānui.
 *Sēnesco, sēnui, s. d. to grow old. So
 consēnesco.
 *Sentisco, —, s. to perceive.
 *Siccesco, —, to become dry.
 *Silesco, silui, s. to grow silent.
 *Sōldesco, —, to become solid.
 *Sordesco, sordui, s. to become filthy.
 *Splendesco, splendui, s. to become
 bright.
 *Spūmesco, —, to begin to foam.
 *Sérilesco, —, to become barren.
 *Stipesco, stūpui, s. to become aston-
 ished.
 Suesco, suēvi, suētum, s. to become ac-
 customed.
 *Tābesco, tābui, s. to waste away.
 *Tēnēresco and -asco, —, to become
 tender.
 *Tēpesco, tēpni, s. to grow warm.
 *Torpesco, torpui, s. to grow torpid.
 *Trēmisco, —, s. to begin to tremble.
 *Tūmesco, tūmui, s. } to begin to swell.
 *Turgesco, —, s. } to begin to swell.
 *Uvesco, —, to become moist.
 *Vālesco, —, s. to become strong.
 *Vānesco, —, to vanish. *ēvānesco,
 ēvānui.
 *Vētārasco, vētērāvi, to grow old.
 *Viresco, virui, s. to grow green.
 *Vivesco, vixi, s. to come to life. *rē-
 vivisco, -vixi.

§ 174. Deponent Verbs of the Third Conjugation.

J Apiscor, aptus, to get. The compounds change ā into i in the first root, and into e in the third; as, īdipiscor, ādeptus. So indipiscor.
 Expergiscor, experpetrus, to awake.
 *Fatiscor, to gape or crack open. The compounds change ā into ē; as, dēfē-
 tiscor, -fessus.
 Fructor, fructus or fructus, fruktūrus, d.
 to enjoy.
 Fungor, functus, r. d. to perform.
 Grādior, gressus, to walk. The com-
 pounds change ā into ē; as, aggrādior,
 aggressus, r. d. Inf. pres. aggredi
 and aggrēdiri; so, progrēdi and progrē-
 diri; and pres. ind. égrēditur, Plaut.
 *Irascor, to be angry.
 Lābor, lapsus, r. to fall.
 *Liquor, to melt, flow.
 Löquor, lōcūtus, r. d. to speak.
 Miniscor, (obsolete.) comminiscor, com-
 mentus, p. to invent. *rēminiscor,
 to remember.

Mōrior, (mōri, rarely mōrīri,) mortuus,
 mōritūrus, d. to die. So ēmōrīri, Plaut.
 for emōri.
 Nanciscor, nactus or nauctus to obtain.
 Nascor, nātus, nascitūrus, u. to be born.
 Nitōr, nixus or nisus, nīstūrus, to lean
 upon.
 Obliviscor, oblītus, d. p. to forget.
 Pāciscor, pactus, d. to bargain. So
 dēpāciscor.
 Pātior, passus, r. d. to suffer. perpētior,
 -pessus.
 From plecto, to twine, come, amplec-
 tor, amplexus, d. p. complector, com-
 plexus, p. So circumplexor.
 Prōficiscor, prōfectus, r. to depart.
 Quēror, questus, m. u. d. to complain.
 *Ringor, to snarl.
 Sēquor, sēcūtus, r. d. to follow.
 Tñor, tñtus, to protect.
 *Vescor, d. to eat.
 Ulciscor, ultus, m. d. p. to avenge.
 Utor, ūsus, r. d. to use.

NOTE. *Dēvertor, prævertor, rēvertor*, compounds of *verto*, are used as deponents in the present and imperfect tenses; *rēvertor* also, sometimes, in the perfect.

FOURTH CONJUGATION.

§ 175. Verbs of the fourth conjugation regularly form their second root in *iv*, and their third in *it*; as, *audio*, *audivi*, *audītum*.

The following list contains most regular verbs of this conjugation:—

- | | |
|---|--|
| Audio, - <i>ivi</i> or - <i>ii</i> , m. u. r. d. to hear. | *Mūgio, - <i>ivi</i> or - <i>ii</i> , to bellow. |
| *Cio, cīvi, to excite. Ct. <i>cieo</i> , § 168. | Mūnio, - <i>ivi</i> or - <i>ii</i> , r. d. to fortify. |
| Condio, - <i>ivi</i> or - <i>ii</i> , to season. | Mūtio, - <i>ivi</i> , to mutter. |
| Custōdio, - <i>ivi</i> or - <i>ii</i> , d. to guard. | Nūtrio, - <i>ivi</i> or - <i>ii</i> , d. to nourish. |
| *Dormio, - <i>ivi</i> or - <i>ii</i> , m. r. d. to sleep. | Partio, - <i>ivi</i> or - <i>ii</i> , r. to divide. |
| Erūdio, - <i>ivi</i> or - <i>ii</i> , d. to instruct. | Pōlio, - <i>ivi</i> , d. to polish. |
| Expēdīo, - <i>ivi</i> or - <i>ii</i> , d. to disentangle. | Pūnio, - <i>ivi</i> or - <i>ii</i> , d. to punish. |
| Finio, - <i>ivi</i> or - <i>ii</i> , r. d. to finish. | Rēdimio, - <i>ivi</i> , to crown. |
| *Gestio, - <i>ivi</i> or - <i>ii</i> , to exult; desire. | Scio, - <i>ivi</i> , u. r. to know. |
| Impēdīo, - <i>ivi</i> or - <i>ii</i> , r. d. to entangle. | Servio, - <i>ivi</i> or - <i>ii</i> , m. r. d. to serve. |
| Insānio, - <i>ivi</i> or - <i>ii</i> , to be mad. | Sōpio, - <i>ivi</i> or - <i>ii</i> , to lull asleep. |
| Irrētio, - <i>ivi</i> or - <i>ii</i> , to ensnare. | Stābilio, - <i>ivi</i> or - <i>ii</i> , to establish. |
| Lēnio, - <i>ivi</i> or - <i>ii</i> , d. to nitigote. | Tinnio, - <i>ivi</i> or - <i>ii</i> , r. to tinkle. |
| Mollio, - <i>ivi</i> or - <i>ii</i> , d. to soften. | Vestio, - <i>ivi</i> or - <i>ii</i> , to clothe. |

§ 176. The following list contains those verbs of the fourth conjugation which form their second and third roots irregularly, and those which want either or both of them.

REMARK. The principal irregularity in verbs of the fourth conjugation arises from following the analogy of those verbs of the third conjugation whose first root ends in a consonant; as, *sēpio*, *sepsi*, *septum*. A few become irregular by syncope; as, *vēnio*, *vēni*, *ventum*.

- | | |
|--|--|
| Amīcio, -ui or -xi, amictum, d. to clothe. | *Fērōcio, —, to be fierce. |
| *Balbūtio, —, to stammer. | Fulcio, fulsi, fultum, d. to prop up. |
| Bullio, ii, itum, to bubble. | *Gannio, —, to yelp, bark. |
| *Cecītio, —, to be dim-sighted. | *Glōcio, —, to cluck as a hen. |
| *Cambio, —, to exchange. | *Glūtio, ivi, or glūtii, to swallow. |
| *Dementio, —, to be mad. | Grandio, —, to make great. |
| Effūtio, —, to bubble. | *Grunnio, grunnii, to grunt. |
| Io, iyi or ii, itum, r. d. to go. <i>The compounds have only ii in the perfect, except ōbeo, præeo, and sūbeo, which have ivi or ii. All the compounds want the supine and perfect participles, except ādeo, ambio, īneo, ōbeo, prætēreo, sūbeo, circūmeo or circueo, rēdeo, transeo, and *tēvēneo, vēnii, r. (from vēnum eo), to be sold.</i> | Haurio, hausi, rar. haurii, haustum, rar. hausitum, haustūrus, hausūrus, u. d. to draw. |
| Farcio, farsi, fartum or faretum, to cram. <i>The compounds generally change a to e; as, rēfēcio, -fersi, -fertum, but con- and ef-, -farcio and -fēcio.</i> | *Hinnio, —, to neigh. |
| Fastidio, -li, -lūtum, d. to loathe. | *Ineptio, —, to trifle. |
| *Fērio, —, d. to strike. | *Lascivio, lascīvii, to be wanton. |
| | *Ligūrio, ligūrii, to feed delicately. |
| | *Lippio, —, r. to be blear-eyed. |
| | *Obēdio, obēdii, r. to obey. |
| | Pārio is of the third conjugation, but its compounds are of the fourth, changing ā to ē; as, āpērio, apērui, āpertum, r. d. to open. So ḍēpērio, d. compērio, compēri, compertum, rarely depēpērio, to find out. So rēpērio, r. d. |

- Pávio, —, pāvitum, *to beat.*
 *Prúrio, —, *to itch.*
 Queo, quívi or quii, qultum, *to be able.*
 So *nēqueo.
 *Raucio, —, r. *to be hoarse.*
 *Rúgio, —, *to roar as a lion.*
 Sævio, sævii, itum, r. *to rage.*
 *Ságio, —, *to perceive keenly.*
 *Sállo, sálui or sálii, *to leap.* *The compounds change à into i;* as, *absilio, —. *So circumslilio.* *assilio, -ui. *So dissilio, insilio.* *désilio, -ui or -ii. *So exsilio, résilio, subsilio.* *transilio, -ui or -ivi, d. *So prósilio.*
 Sállo, —, itum, r. d. *to salt.*
 Sancio, sanxi, sanctum or sanctum, d. *to ratify, sanction.*

NOTE. Desiderative verbs want both the second and third roots, except these three; — *éśario, —, éśritus, r. to desire to eat; *nuptário, -ivi, to desire to marry; *partário, -ivi, to be in travail. See § 187, II. 3.

§ 177. Deponent Verbs of the Fourth Conjugation.

- Assentior, assensus, r. d. p. *to assent.*
 Blandior, blanditus, *to flatter.*
 Largior, largitus, p. *to give, bestow.*
 Mentior, mentitus, r. p. *to lie.*
 Mētior, mensus or mētitus, d. p. *to measure.*
 Mölior, mölitus, d. *to strive, toil.*
 Ordior, orsus, d. p. *to begin.*
 Orior, ortus, óriturus, d. *to spring up.*
Except in the present infinitive, this verb seems to be of the third conjugation.

- Périor, (obs. whence péritus.) ex-périor, expertus, r. d. *to try.* oppérior, oppertus or oppéritus, d. *to wait for.*
 Partior, partitus, d. *to divide.*
 Pótior, pótitus, r. d. *to obtain, enjoy.*
In the poets the present indicative and imperfect subjunctive are sometimes of the third conjugation.
 Sortior, sortitus, r. *to cast lots.*

IRREGULAR VERBS.

§ 178. Irregular verbs are such as deviate from the common forms in some of the parts derived from the first root.

They are *sum, vōlo, fēro, ēdo, fīo, eo, queo*, and their compounds.

Sum and its compounds have already been conjugated. See § 153. In the conjugation of the rest, the parts which are irregular are fully exhibited, but a synopsis only, of the other parts is, in general, given. Some parts of *vōlo* and of its compounds are wanting.

1. *Vōlo* is irregular only in the present of the indicative and infinitive, and in the present and imperfect of the subjunctive.

REMARK. It is made irregular partly by syncope, and partly by a change in the vowel of the root. In the present infinitive also and in the imperfect subjunctive, after ē was dropped, r following l was changed into l; as, *velēre* (*velre*) *velle*; *velērem* (*velrem*) *vellēm*.

Pres. Indic.	Pres. Infin.	Perf. Indic.
vō'-lō,	vel'-lē,	vōl'-u-i, <i>to be willing, to wish.</i>

INDICATIVE.

<i>Pres. S.</i> vṓ-lō, vīs, vult;	<i>Perf.</i> vṓ-u-i.
<i>P.</i> vṓ-ū-mūs, vul'-tis, vṓ-lunt.	<i>Plup.</i> vṓ-lu'-ě-ram.
<i>Imperf.</i> vṓ-lē'-bam, vṓ-lē'-bās, etc.	<i>Fut. perf.</i> vṓ-lu'-ě-rō.
<i>Fut.</i> vṓ-lam, vṓ-lēs, etc.	

SUBJUNCTIVE.

<i>Pres.</i> S. vḗ-lim, vḗ-lis, vḗ-lit;	<i>Perf.</i> vṓ-lu'-ě-rim.
<i>P.</i> vḗ-li'-mūs, vḗ-li'-tis, vḗ-lint.	<i>Plup.</i> vṓ-lu'-ě-sim.
<i>Imperf.</i> S. vel'-lem, vel'-lēs, vel'-lēt;	
<i>P.</i> vel-lē'-mūs, vel-lē'-tis, vel-lēnt.	

INFINITIVE.

<i>Pres.</i> vel'-lē.	<i>Pres.</i> vṓ-lens.
<i>Perf.</i> vṓ-u-is'-sē.	

PARTICIPLE.

<i>Pres. Indic.</i> nṓ-lō,	<i>Pres. Infin.</i> nol'-lē,	<i>Perf. Indic.</i> nṓ-lō-u-i,	<i>to be unwilling.</i>
INDICATIVE.			

<i>Pres. S.</i> nṓ-lō, non'-vis, non'-vult;	<i>Perf.</i> nṓ-lō-u-i.
<i>P.</i> nṓ-lō-mūs, non-vul'-tis, nṓ-lunt.	<i>Plup.</i> nṓ-lō-ě-ram.
<i>Imperf.</i> nṓ-lē'-bam, -bās, -bāt, etc.	<i>Fut. perf.</i> nṓ-lō-ě-rō.
<i>Fut.</i> nṓ-lam, -lēs, -lēt, etc.	

SUBJUNCTIVE.

<i>Pres.</i> S. nṓ-lim, nṓ-lis, nṓ-lit;	<i>Perf.</i> nṓ-lu'-ě-rim.
<i>P.</i> nṓ-li'-mūs, nṓ-li'-tis, nṓ-lint.	<i>Plup.</i> nṓ-lō-ě-sim.
<i>Imperf.</i> S. nol'-lem, nol'-lēs, nol'-lēt;	
<i>P.</i> nol-lē'-mūs, nol-lē'-tis, nol-lēt.	

IMPERATIVE.

<i>Present.</i>	<i>Future.</i>
<i>Sing.</i> 2. nṓ-li; <i>Plur.</i> nṓ-li-tē.	<i>Sing.</i> 2. nṓ-li-tō, <i>Plur.</i> nṓ-lō-tō-tē,
	3. nṓ-li'-tō;

INFINITIVE.

<i>Pres.</i> nol'-lē.	<i>Pres.</i> nṓ-lens.
<i>Perf.</i> nol-lē'-sē.	

PARTICIPLE.

NOTE. In *non-vis*, *non-vult*, etc. of the present, *non* takes the place of *ne*, but *nēris* and *nēvolt* also occur in Plautus.

3. *Mālo* is compounded of *māgis* and *vōlo*. In composition *māgis* drops its final syllable, and *vōlo* its *v*. The vowels (*ā ū*) are then contracted into *ā*.

<i>Pres. Indic.</i>	<i>Pres. Infīn.</i>	<i>Perf. Indic.</i>
<i>mā'-lō,</i>	<i>mal'-lē,</i>	<i>māl'-u-i,</i> <i>to prefer.</i>

INDICATIVE.

<i>Pres. S.</i> <i>mā'-lō, mā'-vis, mā'-vult;</i>	<i>Perf.</i>	<i>māl'-u-i.</i>
<i>P.</i> <i>māl'-ū-mūs, mā-vul'-tīs, mā'-lunt.</i>	<i>Plup.</i>	<i>mā-lu'-č-ram.</i>
<i>Imperf.</i> <i>mā-lē'-bam, -bās, etc.</i>		<i>Fut. perf.</i> <i>mā-lu'-č-rō.</i>
<i>Fut.</i> <i>mā'-lam, -lēs, etc.</i>		

SUBJUNCTIVE.

<i>Pres.</i> <i>S.</i> <i>mā'-lim, mā'-lis, mā'-lit;</i>	<i>Perf.</i>	<i>mā-lu'-č-rim.</i>
<i>P.</i> <i>mā-lí'-mūs, mā-lí'-tīs, mā'-lint.</i>	<i>Plup.</i>	<i>māl-u-is'-sem.</i>
<i>Imperf.</i> <i>S.</i> <i>mal'-lem, mal'-lēs, mal'-lēt;</i>		
<i>P.</i> <i>mal-lē'-mūs, mal-lē'-tīs, mal'-lent.</i>		

INFINITIVE.

<i>Pres.</i> <i>mal'-lē.</i>	<i>Perf.</i> <i>māl-u-is'-sē.</i>
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NOTE. *Māvōlo, māvōlunt; māvōlet; māvēlim, māvēlis, māvēlit; and māvellem; for mālo, mālunt, etc., occur in Plautus.*

§ 179. *Fēro* is irregular in two respects:—1. Its second and third roots are not derived from the first, but from otherwise obsolete verbs, viz. *tūlo* for *tollo*, and *tlao*, sup. *tlātum*, by aphæresis, *lātum*:—2. In the present infinitive active, in the imperfect subjunctive, and in certain parts of the present indicative and imperative, of both voices, the connecting vowel is omitted. In the present infinitive passive, *r* is doubled.

ACTIVE VOICE.

PASSIVE VOICE.

<i>Pres. Indic.</i> <i>fē'-rō, (to bear.)</i>	<i>Pres. Indic.</i> <i>fē'-rōr, (to be borne.)</i>
<i>Pres. Infīn.</i> <i>fer'-rē,</i>	<i>Pres. Infīn.</i> <i>fer'-rī,</i>
<i>Perf. Indic.</i> <i>tū'-li,</i>	<i>Perf. Part.</i> <i>lā'-tūs.</i>
<i>Supine.</i> <i>lā'-tūm.</i>	

INDICATIVE.

Present.

<i>S.</i> <i>fē'-rō, fers, fert;</i>	<i>fē'-rōr, fer'-rīs or -rē, fer'-tūr;</i>
<i>P.</i> <i>fēr'-l-mūs, fer'-tīs, fē'-runt.</i>	<i>fēr'-l-mūr, fē-rim'-l-nī, fē-run'-tūr.</i>
<i>Imperf.</i> <i>fē'-rē'-bam.</i>	<i>Imperf.</i> <i>fē'-rē'-bār.</i>
<i>Fut.</i> <i>fē'-ram, -rēs, etc.</i>	<i>Fut.</i> <i>fē'-rār, -rē'-rīs or -rē'-rē, etc.</i>
<i>Perf.</i> <i>tū'-li.</i>	<i>Perf.</i> <i>lā'-tūs sum or fu'-ī.</i>
<i>Plup.</i> <i>tū'lē-ram.</i>	<i>Plup.</i> <i>lā'-tūs ē'-ram or fu'-ē-ram.</i>
<i>Fut. perf.</i> <i>tū'-lē-rō</i>	<i>Fut. perf.</i> <i>lā'-tūs ē'-rō or fu'-ē-rō.</i>

SUBJUNCTIVE.

<i>Pres.</i>	fě'-ram, -rās, etc.	<i>Pres.</i>	fě'-răr, -rā'-rīs or -rā'-rě, etc.
<i>Imperf.</i>	fer'-rem, -rēs, etc.	<i>Imperf.</i>	fer'-răr, -rē'-rīs, etc.
<i>Perf.</i>	tū'-lē-rim.	<i>Perf.</i>	lā'-tūs sim or fu'-ě-rim.
<i>Plup.</i>	tū-lis'-sem.	<i>Plup.</i>	lā'-tūs es'-sem or fu-is'-sem.

IMPERATIVE.

<i>Pres. S.</i>	fěr,	<i>P.</i>	fer'-tě.	<i>Pres. S.</i>	fer'-rě,	<i>P.</i>	fě-rím'-i-nī.
<i>Fut. S.</i>	fer'-tō,	<i>P.</i>	fer-tō'-tě,	<i>Fut. S.</i>	fer'-tō;	<i>P.</i>	fě-run'-tō.

INFINITIVE.

<i>Pres.</i>	fer'-rě.	<i>Pres.</i>	fer'-rī.
<i>Perf.</i>	tū-lis'-sē.	<i>Perf.</i>	lā'-tus es'-sē or fu-is'-sē.
<i>Fut.</i>	lā-tū'-rūs es'-sē.	<i>Fut.</i>	lā'-tum i'-rī.

PARTICIPLES.

<i>Pres.</i>	fě'-rens.	<i>Perf.</i>	lā'-tūs.
<i>Fut.</i>	lā-tū'-rūs.	<i>Fut.</i>	fě-ren'-dūs.

GERUND.

fě-ren'-di, etc.

SUPINES.

Former. lā'-tum. *Latter.* lā'-tū.

NOTE. In the comic writers the following reduplicated forms are found in parts derived from the second root, viz. *tetūli*, *tetulisti*, *tetūlit*, *tetulērunt*; *tetulēro*, *tetulērit*; *tetulissem*, and *tetulisse*.

§ 180. *Fio*, 'to become,' is properly a neuter verb of the third conjugation, having only the parts derived from the first root; but it is used also as a passive of *fācio*, from which it takes those parts of the passive which are derived from the third root, together with the participle in *dus*. The infinitive present has been changed from the regular form *fierē* to *fieri*.

Pres. Indic. *Pres. Infin.* *Perf. Part.*

fī'-ō, fī'-ě-rī, fac'-tūs, to be made or to become.

INDICATIVE.

<i>Pres. S.</i>	fī'-ō, fīs, fīt;	<i>Perf.</i>	fac'-tūs sum or fu'-ī.
<i>P.</i>	fī-mūs, fī'-tīs, fī'-unt.	<i>Plup.</i>	fac'-tūs ě'-ram or fu'-ě-ram.
<i>Imperf.</i>	fī-ě'-bam, fī-ě'-bās, etc.	<i>Fut. perf.</i>	fac'-tūs ě'-rō or fu'-ě-rō.
<i>Fut.</i>	fī'-am, fī'-ēs, etc.		

SUBJUNCTIVE.

<i>Pres.</i>	fī'-am, fī'-ēs, etc.	<i>Perf.</i>	fac'-tūs sim or fu'-ě-rim.
<i>Imp.</i>	fī'-ě-rem, -ě'-rēs, etc.	<i>Plup.</i>	fac'-tūs es'-sem or fu-is'-sem.

IMPERATIVE.

Pres. Sing. *fī*; *Plur.* *fī-tě*.

INFINITIVE.

Pres. *fī-č-ri*.*Perf.* *fac'-tūs es'-sč* or *fu-is'-sč*.*Fut.* *fac'-tum ī-ri*.

PARTICIPLES.

Perf. *fac'-tūs*.*Fut.* *fā-ci-en'-dūs*.

SUPINE.

Latter. *fac'-tū*.

NOTE. The compounds of *fācio* which retain *a*, have also *fīo* in the passive; as, *calefācio*, to warm; passive, *calefīo*; but those which change *a* into *i* form the passive regularly. (Cf. *fācio* in the list, § 172.) Yet *confit*, *dēfit*, and *infit*, occur. See § 183, 12, 13, 14.

§ 181. *Edo*, to eat, is conjugated regularly as a verb of the third conjugation; but in the present of the indicative, imperative, and infinitive moods, and in the imperfect of the subjunctive, it has also forms similar to those of the corresponding tenses of *sum*:— Thus.

INDICATIVE.

Present.

<i>S.</i> <i>č'-dō</i> ,	<i>č'-dis</i> ,	<i>č'-dít</i> ,
(or <i>čs</i> ,	<i>čs</i> ,	<i>est</i>);
<i>P.</i> <i>čd'-i-mūs</i> ,	<i>čd'-i-tís</i> ,	<i>č-dunt</i> .
(or <i>es-tís</i>),		

SUBJUNCTIVE.

Imperfect.

<i>S.</i> <i>čd'-č-reim</i> ,	<i>čd'-č-rēs</i> ,	<i>čd'-č-rēt</i> ,
(or <i>es-sein</i> ,	<i>es-sēs</i> ,	<i>es-sēt</i>);
<i>P.</i> <i>čd'-č-rē'-mūs</i> ,	<i>čd'-č-rē'-tís</i> ,	<i>čd'-č-rent</i> ,
(or <i>es-sē'-mūs</i> ,	<i>es-sē'-tís</i> ,	<i>es-sent</i>).

IMPERATIVE.

<i>Pres.</i> , <i>S.</i> <i>č'-dě</i> ,	<i>P.</i> <i>čd'-i-tě</i> ,
(or <i>čs</i> ;	<i>es-tě</i>).
<i>Fut.</i> <i>S.</i> <i>čd'-i-tō</i> ,	<i>P.</i> <i>čd'-i-tō'-tě</i> , <i>č-dun'-tō</i> .
(or <i>es-tō</i> ,	<i>es-tō'-tě</i>).

INFINITIVE.

Pres. *čd'-č-rě*, (or *es-sē*).

PASSIVE.

<i>Pres.</i>	<i>čd'-i-tūr</i> ,	(or <i>es-tūr</i>).
<i>Imperf.</i>	<i>čd'-č-rē'-tūr</i> ,	(or <i>es-sē'-tūr</i>).

NOTE. (a.) In the present subjunctive, *čdim*, *čdis*, etc., are found, for *čdam*, *čdās*, etc.

(b.) In the compounds of *čdo*, also, forms resembling those of *sum* occur. *Ambēdo* has the participles *ambēns* and *ambēsus*; *comēdo* has *comēsus*, *comesūrus*, and rarely *comesustus*; and *adēdo* and *exēdo* have *adēsus* and *exēsus*.

§ 182. *Eo* is irregular in the parts which, in other verbs are formed from the first root, except the imperfect subjunctive and the present infinitive. In these, and in the parts formed from the second and third roots, it is a regular verb of the fourth conjugation.

NOTE. *Eo* has no first root, and the parts usually derived from that root, consist, in this verb, of terminations only.

Pres. Indic. Pres. Infir. Perf. Indic. Perf. Part.

e'-ō, i'-rē, i'-vī, i'-tum, *to go.*

INDICATIVE.

<i>Pres.</i>	<i>S.</i> e'-ō, is, it;	<i>Fut.</i>	i'-bō, i'-bis, i'-bit, etc.
	<i>P.</i> i'-mūs, i'-tīs, e'-unt.	<i>Perf.</i>	i'-vī, i-vis'-tī, i'-vit, etc.
<i>Imperf.</i>	<i>S.</i> i'-bam, i'-bās, i'-bāt;	<i>Plup.</i>	iv'-ē-rām, iv'-ē-rās, etc.
	<i>P.</i> i-bā'-mūs, etc.	<i>Fut. perf.</i>	iv'-ē-rō, iv'-ē-rīs, etc.

SUBJUNCTIVE.

<i>Pres.</i>	e'-am, e'-ās, e'-āt, etc.	<i>Perf.</i>	iv'-ē-rim, iv'-ē-rīs, etc.
	<i>Imperf.</i> i'-rem, i'-rēs, i'-rēt, etc.	<i>Plup.</i>	i-vis'-sem, i-vis'-sēs, etc.

IMPERATIVE.

<i>Pres. S.</i> i,	<i>P.</i> i'-tē.
<i>Fut.</i> 2. i'-tō,	i-tō'-tē,
3. i'-tō;	e-un'-tō.

INFINITIVE.

<i>Pres.</i> i'-rē.
<i>Perf.</i> i-vis'-sē.
<i>Fut.</i> i-tū'-rūs es'-sē.

PARTICIPLES.

<i>Pres.</i> i'-ens, (<i>gen.</i> e-un'-tīs.)
<i>Fut.</i> i-tū'-rūs, a, um.

GERUND.

e-un'-dī,
e-un'-dō, etc.

REMARK 1. In some of the compounds the forms *eam*, *ies*, *iet* occur, though rarely, in the future; as, *redeam*, *redies*, *abiet*, *exiet*, *prodient*. *Istis*, *isse*, and *isse*, are formed by contraction for *icitis*, *ivissem*, and *ivisse*. See § 162, 7.

REM. 2. In the passive voice are found the infinitive *iri*, and the third persons singular *iter*, *ibitur*, *ibitum est*, etc.; *eātur*, *irētur*, *eundum est*, etc., which are used impersonally. See § 184, 2, (a.)

REM. 3. The compounds of *eo*, including *vēneo*, are conjugated like the simple verb, but most of them have *i* in the perfect rather than *iv*. See under *eo* in § 176. *Adeo*, *anteo*, *ineo*, *pratēreō*, *sābeo*, and *transeo*, being used actively, are found in the passive voice. *Inictur* occurs as a future passive of *ineo*. *Ambo*, is regular, like *audio*, but has either *ambitat* or *ambiēbat*.

NOTE. *Queo*, I can, and *nequeo*, I cannot, are conjugated like *eo*, but they want the imperative mood and the gerund, and their participles rarely occur. They are sometimes found in the passive voice, before an infinitive passive.

DEFECTIVE VERBS.

§ 183. (1.) Defective verbs are those which are not used in certain tenses, numbers, or persons.

REMARK. There are many verbs which are not found in all the tenses, numbers, and persons, exhibited in the paradigms. Some, not originally defective, are accounted so, because they do not occur in the classics now extant. Others are in their nature defective. Thus, the first and second persons of the passive voice must be wanting in many verbs, from the nature of their signification.

(2.) The following list contains such verbs as are remarkable for wanting many of their parts:—

1. Odi, <i>I hate.</i>	6. Fāri, <i>to speak.</i>	11. Cēdo, <i>tell, or give me.</i>
2. Cōpi, <i>I have begun.</i>	7. Quāso, <i>I pray.</i>	12. Confit, <i>it is done.</i>
3. Mēmīni, <i>I remember.</i>	8. Ave, { <i>hail, or</i>	13. Dēfit, <i>it is wanting.</i>
4. Aio, } <i>I say.</i>	9. Salve, } <i>farewell.</i>	14. Infīt, <i>he begins.</i>
5. Inquam, } <i>I say.</i>	10. Apāge, <i>begone.</i>	15. Ovat, <i>he rejoices.</i>

1. *Odi, cōpi, and memīni* are used chiefly in the perfect and in the other parts formed from the second root, and are thence called *preteritive verbs*. *Odi* has also a deponent form in the perfect:—
Thus,

IND. perf. ū'-di or ū'-sus sum; plur. ūl'-ē-ram; fut. perf. ūl'-ē-ro.

SUBJ. perf. ūd'-ē-rim; plur. ū-dis'-sem.

INF. perf. ū-dis'-se; fut. ū-sū'-rum es'-se.

PART. fut. ū-sū'-rus; perf. ū-sus.

NOTE 1. *Exūsus* and *pérōsus*, like *ōsus*, are used actively. *Odīrit*, for *odīt*, occurs, M. Anton. in Cic. Phil. 13, 19: and *odiendi* in Appuleius.

2. IND. perf. cōe'-pi; plur. cōe'-ē-ram; fut. perf. cōe'-ē-ro.

SUBJ. perf. cōe'-ē-rim; plur. cōe-pis'-sem.

INF. perf. cōe-pis'-se; fut. cōe-tū'-rum es'-se.

PART. fut. cōe-tū'-rus; perf. cōe'-tus.

NOTE 2. In Plautus are found a present, *cōpīo*, present subjunctive, *cōpīam*, and infinitive, *cōpīre*. Before an infinitive passive, *cōptus est*, etc., rather than *cōpi*, etc., are commonly used.

3. IND. perf. mēm'-i-ni; plur. mē-mīn'-ē-ram; fut. perf. mē-mīn'-ē-ro.

SUBJ. perf. mē-mīn'-ē-rim; plur. mēm-i-nis'-sem.

INF. perf. mēm-i-nis'-se.

IMPERAT. 2 pers. S. mē-men'-to; P. mēm-en-tō'-tē.

NOTE 3. *Odi* and *memīni* have, in the perfect, the sense of the present, and, in the pluperfect and future perfect, the sense of the imperfect and future; as, *fugiet atque odīrit*. Cic. In this respect, *nōri*, I know, the perfect of *nosco*, to learn, and *consuēti*, I am wont, the perfect of *consuesco*, I accustom myself, agree with *ōdi* and *memīni*.

4. IND. pres. ai'-o,* ai'-is, ai'-lt; —, —, ai'-unt.*

— imp. ai-ē'-bam, ai-ē'-bās, ai-ē'-bāt; ai-ē'-bā'-mūs, ai-ē'-bā'-tīs, ai-ē'-bant.

SUBJ. pres. —, ai'-as, ai'-āt; —, —, ai'-ant.

IMPERAT. pres. ai'-i. PART. pres. ai'-ens.

NOTE 4. *Ais* with *ne* is contracted to *ain'* like *rīden'*, *ābin'*; for *rīdesne*, *abisne*. The comic writers use the imperfect *aibas*, *aibat* and *aibant*, which are dissyllabic.

5. IND. pres. in'-quām, in'-quīs, in'-quīt; in'-qui-mūs, in'-qui-tīs, in'-qui-nnt.

— imp. —, —, in'-qui-ē'-bāt, and *in-quī-bāt*; —, —, in'-qui-ē'-bāt.

— fut. —, in'-qui-ēs, in'-qui-ēt; —, —, —.

— perf. —, in'-qui-tī, in'-qui-tī; —, —, —.

SUBJ. pres. —, in'-qui-ās, in'-qui-āt; —, in'-qui-a'-tīs, in'-qui-ant.

IMPERAT. in'-quē, in'-qui-to.

6. IND. pres. —, —, fā'-tūr; fut. fā'-bōr, —, fāb'-i-tūr.

— perf. fātūs est; plur. fātūs ēram.

IMPERAT. fā'-rē. PART. pres. fāns; perf. fā'-tūs; fut. fān'-dūs.

INFLN. pres. fā'-rī or fā'-rī-ēt. GERUND. gen. fān'-dī; abl. fān'-dō.

SUPINE, fā'-tū.

* Pronounced *a'-yo*, *a'-yunt*, etc., wherever the diphthong *ai* is followed by a vowel.
See § 9, 1.

Interfāri has the forms *interfātur*, *interfāta est*, *interfāri*, *interfans*, and *interfātus*.—*Effāri* has *effābor*, *effabire*, *effātus est*, *effāti sunt*; *imperat. effāre*; *effāri*, *effātus*, *effandus*, *effando*; *effātu*.—*Prēfāri* occurs in the following forms; *prēfātur*, *prēfāmur*; *prēfabūtur*; *prēfārer*; *prēfārentur*; *prēfāta sāmus*; *prēfātus fuēro*; *imperat. prēfāto*, *prēfāmino*; *prēfans*, *prēfātus*, *prēfandus*; *prēfando*.—*Prōfāri* has *prōfātur*, *prōfāta est*, *prōfāta sunt*, *prōfātus* and *prōfans*.

7. IND. pres. quāe'-so, —, quāe'-sit; quāes'-ū-mūs, —, —.
INF. pres. quāes'-ē-rē.
8. IMPERAT. ā'-vē, ā-vē'-tē; ā-vē'-to. INF. ā-vē'-rē.
NOTE. *Acēre* and *sakēre* are often used with *jābeo*.
9. IND. pres. sal'-ve-o; fut. sal-vē'-bīs. INF. pres. sal-vē'-rē.
IMPERAT. sal'-vē, sal-vē'-tē; sal-vē'-to.
10. IMPERAT. āp'-ā-gē. So *āge* with a subject either singular or plural.
11. IMPERAT. sing. cē'-do; pl. cet'-tē for cēd'-tē. Hence cēdodum.
12. IND. pres. con'-fit; fut. con-fī'-et.
SUBJ. pres. con-fī'-at; imperf. con-fī'-ē-rēt. INF. pres. con-fī'-ē-rī.
13. IND. pres. dē'-fit; pl. dē-fī'-unt; fut. dē-fī'-ēt. SUBJ. pres. dē-fī'-āt.
INF. pres. dē-fī'-ē-rī. So *ēf-fī'-ē-rī*, and *in-ter-fī'-ē-rī*. *Plaut.*; and *in-ter-fī'-at*. *Lucr.*
14. IND. pres. in'-fit; pl. in-fī'-unt.
15. IND. pres. ö'-vāt. SUBJ. pres. ö'-vēt; imperf. ö-vā'-rēt.
PART. pres. ö'-vans; perf. ö-vā'-tūs; fut. öv-ā-tū'-rūs. GERUND, ö-van'-dī.

REMARK 1. Among defective verbs are sometimes, also, included the following:—*Fōrem*, *fōres*, etc., *f rē*, (see § 154, R. 3.) *Ausim*, *ausis*, *ausit*; *ausint*. *Faxo* and *faxim*, *fāxis*, *faxit*; *faximus*, *faxitis*, *faxint*. *Faxem*. The form in *o* is an old future perfect; that in *im* a perfect, and that in *em* a pluperfect subjunctive. See § 162, 7, (c.), and 9.

REM. 2. In the present tense, the first person singular, *fūro*, to be mad, and *dor* and *der*, from *do*, to give, are not used. So in the imperative *sci*, *cūpe* and *polle*, from *scio*, *cūpio*, and *polleo*, do not occur.

REM. 3. A few words, sometimes classed with defectives, are formed by contraction from a verb and the conjunction *si*; as, *sis* for *si vis*, *sullis* for *si vultis*, *sōdes* for *si audes* (for *audies*.)

IMPERSONAL VERBS.

§ 184. (a.) Impersonal verbs are those which are used only in the third person singular, and do not admit of a personal subject.

(b.) The subject of an impersonal verb in the active voice is, for the most part, either an infinitive, or an infinitive or subjunctive clause; but in English the neuter pronoun, *it*, commonly stands before the verb, and represents such clause; as, *me delectat scribēre*, *it delights me to write*. Sometimes an accusative depending on an impersonal verb takes, in English, the place of a subject; as, *me mis̄ret tūi*, I pity thee.

I. Impersonal verbs in the active voice are conjugated in the several conjugations like *delectat*, it delights; *dēcet*, it becomes; *contingit*, it happens; *erēnit*, it happens; thus:—

	<i>1st Conj.</i>	<i>2d Conj.</i>	<i>3d Conj.</i>	<i>4th Conj.</i>
IND. Pres.	delectat,	dēcet,	contingit,	evenit,
<i>Imp.</i>	delectābat,	decēbat,	contingēbat,	eveniēbat,
<i>Fut.</i>	delectābit,	decēbit,	continget,	eveniet,
<i>Perf.</i>	delectāvit,	decuit,	contigit,	evenit,
<i>Plup.</i>	delectāvērat,	decūrat,	contigērat,	evenērat,
<i>Fut. perf.</i>	delectāverit.	decūrit.	contigērit.	evenērit.
SUB. Pres.	delectet,	deceat,	contingat,	eveniat,
<i>Imp.</i>	delectāret,	decēret,	contingēret,	eveniēret,
<i>Perf.</i>	delectāverit,	decūrēt,	contigērit,	evenērit,
<i>Plup.</i>	delectāvisset.	decūsset.	contigēsset.	evenissee.
INF. Pres.	delectāre,	decēre,	contingōre,	evenīre,
<i>Perf.</i>	delectāvisse.	decūsse.	contigīsse.	evenissee.

2. (a.) Most *neuter* and many *active* verbs may be used impersonally in the passive voice, by changing the personal subject of the active voice into an ablative with the preposition *a* or *ab*; as,

Illi pugnant; or *pugnātur ab illis*, they fight. *Illi quærunt*, or *quærītur ab illis*, they ask. Cf. § 141, Rem. 2.

(b.) In the passive form, the subject in English is, commonly, either the *agent*, expressed or understood, or an *abstract* noun formed from the verb; as,

Pugnātum est, we, they, etc. fought; or, the *battle* was fought. *Concurritur*, the people run together; or, there is a *concourse*.

(c.) Sometimes the English subject in the passive form is, in Latin, an oblique case dependent on the verb; as, *favētur tibi*, thou art favored.

The following are the forms of impersonal verbs in the several conjugations of the passive voice:—

INDICATIVE MOOD.

<i>Pres.</i>	pugnātūr,	favētūr,	currītūr,	venītūr,
<i>Imp.</i>	pugnabātūr,	faivebātūr,	currebātūr,	veniebātūr,
<i>Fut.</i>	pugnabītūr,	faivelītūr,	currebētūr,	veniētūr,
<i>Perf.</i>	pugnātūm est or fītū,	fautūm est or fuit,	cursūm est or fuit,	ventūm est or fuit,
<i>Plup.</i>	pugnātūm ērat or fūerat,	fautūm ērat or fūerat,	cursūm ērat or fūerat,	ventūm ērat or fūerat,
<i>Fut. p.</i>	pugnātūm ērit or fūerit.	fautūm ērit or fūerit.	cursūm ērit or fūerit.	ventūm ērit or fūerit.

SUBJUNCTIVE MOOD.

<i>Pres.</i>	pugnētūr,	faiveētūr,	currētūr,	veniētūr,
<i>Imp.</i>	pugnarētūr,	faiverētūr,	currerētūr,	venirētūr,
<i>Perf.</i>	pugnātūm sit or fūerit,	fautūm sit or fūerit,	cursūm sit or fūerit,	ventūm sit or fūerit,
<i>Plup.</i>	pugnātūm esset or fūisset.	fautūm esset or fūisset.	cursūm esset or fūisset.	ventūm esset or fūisset.

INFINITIVE MOOD.

<i>Pres.</i>	pugnārī,	favērī,	currī,	venīrī,
<i>Perf.</i>	pugnātūm esse or fūisse,	fautūm esse or fūisse,	cursūm esse or fūisse,	ventūm esse or fūisse,
<i>Fut.</i>	pugnātūm īrī.	fautūm īrī.	cursūm īrī.	ventūm īrī.

3. In like manner, in the periphrastic conjugation, the neuter gender of the participle in *dus*, both of active and neuter verbs, is used impersonally with *est*, etc., and the *dative* of the person; as, *mihi scribendum fuit*, I have been obliged to write; *moriendum est omnibus*, all must die. See § 162, 15, R. 5.

REMARK 1. Grammarians usually reckon only ten real impersonal verbs, all of which are of the second conjugation, viz. *débet*, *libet*, *licet*, *liquet*, *misérēt*, *oportet*, *piget*, *pænitet*, *püdet*, and *taedet*. (See § 169.) Four of these, *débet*, *libet*, *licet*, and *liquet* occur also in the third person plural, but without personal subjects. There seems, however, to be no good reason for distinguishing the verbs above enumerated from other impersonal verbs. The following are such other verbs as are most commonly used impersonally:

(a.) In the first conjugation:—

Constat, <i>it is evident.</i>	Väcat, <i>there is leisure.</i>	Pugnātur, <i>a battle is fought.</i>
Jūvat, <i>it delights.</i>	Certātur, <i>there is a contention.</i>	Stātur, <i>they stand firm.</i>
Præstat, <i>it is better.</i>		
Restat, <i>it remains.</i>	Peccātur, <i>a fault is committed.</i>	
Stat, <i>it is resolved.</i>		

(b.) In the second conjugation:—

Appāret, <i>it appears.</i>	Pertinet, <i>it pertains.</i>	Persuadētur, <i>he, they, etc. are persuaded.</i>
Attinet, <i>it belongs to.</i>	Placēt, <i>it pleases.</i>	Pertæsum est, <i>he, they, etc. are disgusted with.</i>
Displacet, <i>it displeases.</i>	Flētur, <i>we, etc. weep, or, there is weeping.</i>	Silētur, <i>silence is maintained.</i>
Dōlet, <i>it grieves.</i>		
Miserētur, <i>it distresses.</i>	Nocētur, <i>injury is inflicted.</i>	
Pātet, <i>it is plain.</i>		

(c.) In the third conjugation:—

Accidit, <i>it happens.</i>	Miserescit, <i>it distresses.</i>	Desinītur, <i>there is an end.</i>
Condūcit, <i>it is useful.</i>	Sufficit, <i>it suffices.</i>	Scribitur, <i>it is written.</i>
Contingit, <i>it happens.</i>	Creditur, <i>it is believed.</i>	Vivitur, <i>we, etc. live.</i>
Fallit, or { <i>it escapes me;</i>	Curritur, <i>people run.</i>	
Fūgit me, } <i>I do not know.</i>		

(d.) In the fourth conjugation:—

Convénit, <i>it is agreed upon; it is fit.</i>	Expēdit, <i>it is expedient.</i>	Seltur, <i>it is known.</i>
Evēnit, <i>it happens.</i>	Dormītur, <i>we, they, etc. sleep.</i>	Itur, <i>they, etc. go.</i>

Venītur, *they, etc. come.*

(e.) Among irregular verbs:—

Fit, <i>it happens.</i>	Præterit me, <i>it is unknown to me.</i>	Rēfert, <i>it concerns.</i>
Intērest, <i>it concerns.</i>		Sūbit, <i>it occurs.</i>
Obest, <i>it is hurtful.</i>	Prōdest, <i>it avails.</i>	Supērest, <i>it remains.</i>

(f.) To these may be added verbs signifying the state of the weather, or the operations of nature. The subject of these may be *Jupiter*, *deus*, or *cālum*, which are sometimes expressed. Of this kind are the following:—

Fulget, { <i>it lightens.</i>	Lapīdat, <i>it rains stones.</i>	Tōnat, <i>it thunders.</i>
Fulgūrat, { <i>it lightens.</i>	Lucescit, { <i>it grows light.</i>	Vesperascit, { <i>evening</i>
Fulminat, { <i>it lightens.</i>	Illucescit, { <i>it grows light.</i>	Advesperascit, { <i>ap-</i>
Gēlat, <i>it freezes.</i>	Ningit, <i>it snores.</i>	Invesperascit, { <i>proaches.</i>
Grandinat, <i>it hails.</i>	Pluit, <i>it rains.</i>	

Lapīdat, *ningit*, and *pluit* are also used impersonally in the passive voice.

REM. 2. Impersonal verbs, not being used in the imperative, take the subjunctive in its stead; as, *delectet*, let it delight. In the passive voice, their perfect participles are used only in the neuter.

REM. 3. Most of the impersonal verbs want participles, gerunds, and supines; but *penitet* has a present participle, *fitures* in *rus* and *dus*, and the gerund. *Pădet* and *piget* have also the gerund and future passive participle.

REM. 4. Most of the above verbs are also used personally, but frequently in a somewhat different sense; as, *ut Tibĕris inter eos et pons interesset*, so that the Tiber and bridge were between them.

REDUNDANT VERBS.

§ 185. Redundant verbs are those which have different forms to express the same meaning.

Verbs may be redundant in *termination*; as, *fabrico* and *fabrīcor*, to frame;—in *conjugation*; as, *lāvo*, -āre, and *lāvo*, -ēre, to wash;—or in certain tenses; as, *ōdi* and *ōsus sum*, I hate.

1. The following deponent verbs, besides their passive form, have an active form in *o*, of the same meaning, but which is, in general, rarely used. A few, however, which are marked *r.*, occur more rarely than the corresponding forms in *o*.

<i>Abomīnor</i> , to abhor.	<i>Fabrico</i> , to frame.	<i>Oscitor</i> , to gape.
<i>Adūlor</i> , to flatter.	<i>Fenēror</i> , to lend on interest.	<i>Pacifīcor</i> , r. to make a peace.
<i>Altercor</i> , to dispute.	<i>Fluctuor</i> , to fluctuate.	<i>Palpor</i> , to caress.
<i>Amplexor</i> , to embrace.	<i>Frustror</i> , to disappoint.	<i>Partior</i> , to divide.
<i>Arbitror</i> , to suppose.	<i>Fruticor</i> , to sprout.	<i>Popūlor</i> , to lay waste.
<i>Argūtor</i> , to prate.	<i>Impertior</i> , r. to impart.	<i>Punīor</i> , to punish.
<i>Assentior</i> , to assent.	<i>Jurgor</i> , to quarrel.	<i>Ruminor</i> , to ruminate.
<i>Aucūpor</i> , to hunt after.	<i>Lacrimor</i> , r. to weep.	<i>Sciseitor</i> , to inquire.
<i>Augūror</i> , to foretell.	<i>Ludificor</i> , to ridicule.	<i>Sortior</i> , to cast lots.
<i>Aurigor</i> , to drive a chariot.	<i>Luxūrior</i> , r. to be rank.	<i>Stabūlor</i> , to stabile.
<i>Anspicor</i> , to take the auspices.	<i>Medicor</i> , to heal.	<i>Tueor</i> , to defend.
<i>Cachinnor</i> , r. to laugh aloud.	<i>Mēreor</i> , to deserve.	<i>Tumultuor</i> , to be in confusion.
<i>Comitor</i> , to accompany.	<i>Mētor</i> , to measure.	<i>Tūtor</i> , to defend.
<i>Commentor</i> , to deliberate.	<i>Mi-ēreor</i> , to commiserate.	<i>Utor</i> , to use.
<i>Convívior</i> , to feast together.	<i>Modēror</i> , to moderate.	<i>Urīnor</i> , to dire.
<i>Cunctor</i> , (cont.), to delay.	<i>Munēror</i> , r. to bestow.	<i>Velificor</i> , to set sail.
<i>Dignor</i> , to deem worthy.	<i>Nictor</i> , r. to wink.	<i>Venēror</i> , to reverence.
<i>Depascor</i> , to feed upon.	<i>Nutrior</i> , r. to nourish.	<i>Vocifēror</i> , to bawl.
<i>Elueubror</i> , to elaborate.	<i>Obsōnor</i> , to cater.	
	<i>Opīnor</i> , to suppose.	

2. The following verbs are redundant in conjugation:—

<i>Boo</i> , -āre,	<i>Fulgeo</i> , -ēre,	<i>Sōno</i> , -āre,
<i>Boo</i> , -ēre, r.	<i>Fulgo</i> , -ēre, r.	<i>Sōno</i> , -ēre,
<i>Bullo</i> , -āre,	<i>Lāvo</i> , -āre,	<i>Strideo</i> , -ēre,
<i>Bullio</i> , -āre,	<i>Lāvo</i> , -ēre, r.	<i>Strido</i> , -ēre,
<i>Cieo</i> , -ēre,	<i>Lino</i> , -ēre,	<i>Tergeo</i> , -ēre,
<i>Cio</i> , -ēre, r.	<i>Liniō</i> , -ēre, r.	<i>Tergo</i> , -ēre,
<i>Denso</i> , -āre,	<i>Nicto</i> , -āre,	<i>Tueor</i> , -ēri,
<i>Denseo</i> , -ēre,	<i>Nicto</i> , -ēre,	<i>Tuor</i> , -i, r.
<i>Ferveo</i> , -ēre,	<i>Sālo</i> , -ēre,	
<i>Fervo</i> , -ēre,	<i>Sālio</i> , -ēre,	
<i>Fōdio</i> , -ēre,	<i>Scāteo</i> , -ēre,	
<i>Fōdio</i> , -ēre, r.	<i>Scāto</i> , -ēre, r.	

Those marked r. are rarely used.

Mōrīor, *ōrīor*, and *pōtīor*, also, are redundant in conjugation in certain parts. See in lists §§ 174 and 177.

§ 186. 1. Some verbs are spelled alike, or nearly alike, but differ in conjugation, quantity, pronunciation, or signification, or in two or more of these respects.

Such are the following:—

Abdico, -āre, to <i>abdicate</i> .	Edo, -ēre, to <i>eat</i> .	Nitor, -i, to <i>strive</i> .
Abdico, -ēre, to <i>refuse</i> .	Ēdo, -ēre, to <i>publish</i> .	Obsēro, -āre, to <i>lock up</i> .
Accido, -ēre, to <i>fall upon</i> .	Ēduco, -āre, to <i>educate</i> .	Obsēro, -ēre, to <i>sow</i> .
Aecido, -ēre, to <i>cut down</i> .	Ēduco, -ēre, to <i>draw out</i> .	Oecido, -ēre, to <i>fall</i> .
Addo, -ēre, to <i>add</i> .	Ēffēro, -āre, to <i>make wild</i> .	Ocēdo, -ēre, to <i>kill</i> .
Adeo, -ēre, to <i>go to</i> .	Ēffēro, -re, to <i>carry out</i> .	Opērio, -īre, to <i>cover</i> .
Aggrīro, -āre, to <i>heap up</i> .	Excido, -ēre, to <i>fall out</i> .	Opēror, -āri, to <i>work</i> .
Aggrēro, -ēre, to <i>heap upon</i> .	Excido, -ēre, to <i>cut off</i> .	Oppērior, -īri, to <i>wait for</i> .
Allēgo, -āre, to <i>depute</i> .	Fērio, -īre, to <i>strike</i> .	Pando, -āre, to <i>bend</i> .
Allēgo, -ēre, to <i>choose</i> .	Fero, -re, to <i>bear</i> .	Pando, -ēre, to <i>extend</i> .
Appello, -āre, to <i>call</i> .	Fērior, -āri, to <i>keep holiday</i> .	Pāro, -āre, to <i>prepare</i> .
Appello, -ēre, to <i>drive to</i> .	Frīgo, -ēre, to <i>be cold</i> .	Pāreo, -ēre, to <i>appear</i> .
Cālo, -ēre, to <i>fall</i> .	Frīgo, -ēre, to <i>fry</i> .	Pārio, -ēre, to <i>bring forth</i> .
Cādo, -ēre, to <i>cut</i> .	Fūgo, -āre, to <i>put to flight</i> .	Pārio, -āre, to <i>balance</i> .
Cēdo, -ēre, to <i>yield</i> .	Fūgio, -ēre, to <i>fly</i> .	Pendeo, -ēre, to <i>hang</i> .
Cāleō, -ēre, to <i>be hot</i> .	Fundō, -āre, to <i>found</i> .	Pendo, -ēre, to <i>weigh</i> .
Calleo, -ēre, to <i>be hard</i> .	Fundō, -ēre, to <i>pour out</i> .	Percōlo, -āre, to <i>filter</i> .
Cāno, -ēre, to <i>sing</i> .	Inēido, -ēre, to <i>fall into</i> .	Percōlo, -ēre, to <i>adorn</i> .
Cāneō, -ēre, to <i>be gray</i> .	Inēido, ēre, to <i>cut into</i> .	Permāneo, -āre, to <i>remain</i> .
Cāreō, -ēre, to <i>want</i> .	Indīco, -āre, to <i>show</i> .	Permāno, -āre, to <i>flow through</i> .
Cāro, -ēre, to <i>card wool</i> .	Indīco, ēre, to <i>proclaim</i> .	Prādīco, -āre, to <i>publish</i> .
Cēlo, -āre, to <i>conceal</i> .	Infīcio, -ēre, to <i>stain</i> .	Prādīco, -āre, to <i>foretell</i> .
Cāelo, -āre, to <i>carve</i> .	Infītior, -āri, to <i>deny</i> .	Prōdo, -ēre, to <i>betray</i> .
Censeo, -ēre, to <i>think</i> .	Intercīdo, -ēre, to <i>happen</i> .	Prōdeo, -ēre, to <i>come forth</i> .
Sentīo, -īre, to <i>feel</i> .	Intercīdo, -ēre, to <i>cut asunder</i> .	Recēdo, -ēre, to <i>retire</i> .
Claudo, -ēre, to <i>shut</i> .	Jāceo, -ēre, to <i>lie</i> .	Recēdo, -ēre, to <i>fall back</i> .
Claudo, -ēre, to <i>be lame</i> .	Jācio, -ēre, to <i>throw</i> .	Recido, -ēre, to <i>cut off</i> .
Colligo, -āre, to <i>bind together</i> .	Lābo, -āre, to <i>trotter</i> .	Reddo, -ēre, to <i>restore</i> .
Colligo, -ēre, to <i>collect</i> .	Lābor, -i, to <i>glide</i> .	Rēdeo, -ēre, to <i>return</i> .
Cōlō, -āre, to <i>strain</i> .	Lactō, -āre, to <i>suckle</i> .	Rēfēro, -re, to <i>bring back</i> .
Cōlō, -ēre, to <i>cultivate</i> .	Lactō, -āre, to <i>deceive</i> .	Rēfērio, -īre, to <i>strike back</i> .
Compello, -āre, to <i>accost</i> .	Lēgo, -āre, to <i>depute</i> .	Relēgo, -āre, to <i>remove</i> .
Compello, -ēre, to <i>force</i> .	Lēgo, -ēre, to <i>read</i> .	Relēgo, -ēre, to <i>read over</i> .
Concidō, -ēre, to <i>cut to pieces</i> .	Liceo, -ēre, to <i>be lawful</i> .	Sēdo, -āre, to <i>allay</i> .
Concidō, -ēre, to <i>fall</i> .	Liceor, -āri, to <i>bid for</i> .	Sēdeo, -ēre, to <i>sit</i> .
Conscendo, -ēre, to <i>embark</i> .	Liquo, -āre, to <i>melt</i> .	Sido, -ēre, to <i>sink</i> .
Conscindo, -ēre, to <i>tear to pieces</i> .	Liqueo, -āre, to <i>be manifested</i> .	Sēro, -ēre, to <i>sow</i> .
Consterno, -āre, to <i>terrify</i> .	Liquor, -i, to <i>melt</i> .	Sēro, -ēre, to <i>entwine</i> .
Consterno, -ēre, to <i>strew over</i> .	Māno, -āre, to <i>flow</i> .	Succēdo, -ēre, to <i>fall under</i> .
Decido, -ēre, to <i>fall down</i> .	Māneo, -āre, to <i>stay</i> .	Succēdo, -ēre, to <i>cut down</i> .
Decido, -ēre, to <i>cut off</i> .	Mando, -āre, to <i>command</i> .	Vādo, -ēre, to <i>go</i> .
Decipio, -ēre, to <i>deceive</i> .	Mando, -ēre, to <i>eat</i> .	Vādor, -āri, to <i>bind over by bail</i> .
Desipio, -ēre, to <i>dote</i> .	Mēto, -ēre, to <i>reap</i> .	Vēneo, -īre, to <i>be sold</i> .
Deligo, -āre, to <i>tie up</i> .	Mētōr, -āri, to <i>measure</i> .	Vēnio, -ēre, to <i>come</i> .
Deligo, -ēre, to <i>choose</i> .	Mētōr, -īri, to <i>measure</i> .	Vēnor, -āri, to <i>hunt</i> .
Diltō, -ēre, to <i>love</i> .	Mētuo, -ēre, to <i>fear</i> .	Vincio, -ēre, to <i>bind</i> .
Dico, -ēre, to <i>say</i> .	Misērōr, -āri, to <i>pity</i> .	Vincio, -ēre, to <i>conquer</i> .
Dico, -āre, to <i>dedicate</i> .	Misērōr, -īri, to <i>pity</i> .	Vōlo, -āre, to <i>fly</i> .
	Mōrīor, -i, to <i>die</i> .	Vōlo, -elle, to <i>be willing</i> .
	Niteo, -ēre, to <i>glitter</i> .	

2. Different verbs have sometimes the same perfect; as,

Aceo, acui, <i>to be sour.</i>	Fulcio, fulsi, <i>to prop.</i>	Pâveo, pâvi, <i>to fear.</i>
Acuo, acui, <i>to sharpen.</i>	Luceo, luxi, <i>to shine.</i>	Pasco, pâvi, <i>to feed.</i>
Cresco, crêvi, <i>to grow.</i>	Lûgeo, luxi, <i>to mourn.</i>	Pendeo, pêpendi, <i>to hang.</i>
Cerno, crêvi, <i>to decree.</i>	Mulceo, mulsi, <i>to soothe.</i>	Pendo, pêpendi, <i>to weigh.</i>
Fulgeo, fulsi, <i>to shine.</i>	Mulgeo, mulsi, <i>to milk.</i>	

To these add some of the compounds of *sto* and *sisto*.

3. Different verbs have sometimes, also, the same supine or perfect participle; as,

Frîco, frictum, <i>to rub.</i>	Pango, pactum, <i>to drive in.</i>	Pâtior, passus, <i>to suffer.</i>
Frigo, frictum, <i>to roast.</i>		Téneo, tentum, <i>to hold.</i>
Mâneo, mansum, <i>to remain.</i>	Paciscor, pactus, <i>to bargain.</i>	Tendo, tentum, <i>to stretch.</i>
Mando, mansum, <i>to chew.</i>	Pando, passum, <i>to extend.</i>	Verro, versum, <i>to brush.</i>

DERIVATION OF VERBS.

§ 187. Verbs are derived either from nouns, from adjectives, or from other verbs.

I. Verbs derived from nouns or adjectives are called *denominatives*.

1. (a.) Active denominatives are generally of the first conjugation; those which are neuter, of the second. They are usually formed by adding respectively *o* and *eo* to the root; as,

FROM NOUNS.

Actives.	Neuters.
Armo, <i>to arm</i> , (arma.)	Flôreo, <i>to bloom</i> , (flos.)
Fraudo, <i>to defraud</i> , (fraus.)	Frondeo, <i>to produce leaves</i> , (frons.)
Nomino, <i>to name</i> , (nomen.)	Lûgeo, <i>to shine</i> , (lux.)
Numéro, <i>to number</i> , (numérus.)	Vireo, <i>to flourish</i> , (vis.)

FROM ADJECTIVES.

Albo, <i>to whiten</i> , (albus.)	Albeo, <i>to be white</i> , (albus.)
Celebro, <i>to frequent</i> , (celéber.)	Calveo, <i>to be bald</i> , (calvus.)
Libero, <i>to free</i> , (liber.)	Flâveo, <i>to be yellow</i> , (flâvus.)

(b.) Sometimes a preposition is prefixed in forming the derivative; as,

Coacervo, <i>to heap together</i> , (acervus.)	Exstirpo, <i>to extirpate</i> , (stirps.)
Excävo, <i>to excavate</i> , (cavus.)	Illâqueo, <i>to insnare</i> , (läqueus.)

2. Many deponents of the first conjugation, derived from nouns, express the exercise of the character, office, etc., denoted by the primitive; as, *architector*, to build; *comitor*, to accompany; *füror*, to steal; from *architectus*, *cōmes*, and *für*.

3. Such as denote resemblance or imitation are called *imitatives*; as, *cornicor*, to imitate a crow, from *cornix*; *Græcor*, to imitate the Greeks. Some of these end in *isso*; as, *patrisso*, to imitate a father.

II. Verbs derived from other verbs are either *frequentatives*, *inceptives*, *desideratives*, *diminutives*, or *intensives*.

1. *Frequentatives* express a repetition, or an increase of the action expressed by the primitive.

(a.) They are all of the first conjugation, and are formed by adding *o* to the third root; as, *dōmo*, (*dōmīt-*) *dōmīto*. So *adjūvo*, *adjūto*; *dico*, *dicto*; *gēro*, *gesto*. In verbs of the first conjugation, *āt* of the root is often changed into *ūt*; as, *clāmo*, to cry, (*clamāt-*) *clamīto*, to cry frequently.

(b.) A few frequentatives are formed by adding *īto* to the first root of the primitive; as, *āgo* (*āg-*) *āgīto*. So *lāteo*, *lātīto*; *nosco*, *noscīto*; *quereo*, *querīto*.

(c.) Frequentatives, from primitives of the second, third, and fourth conjugations, sometimes serve again as primitives, from which new frequentatives are formed; as, *dīvo*, *dicto*, *dictīto*; *curre*, *curso*, *cursīto*; *vēnīo*, *vento*, *ventīto*. Sometimes the second or intermediate form is not in use.

(d.) Some frequentatives are deponent; as, *mīnītor*, from *mīnor* (*mīnāt-*); *vērōr*, from *verto* (*vers-*). So *amplexōr*, *sector*, *lōquītor*, from *amplector*, *sēquor*, and *lōquor*.

(e.) When verbs of this class express simply an *increase* of the action denoted by the primitive, they are, by some grammarians, called *intensives*.

2. *Inceptives*, or *inchoatīres* mark the beginning of the action or state expressed by the primitive.

(a.) They all end in *sco*, and are formed by adding that termination to the root of the primitive, with its connecting vowel, which, in the third conjugation, is *i*; as, *cāleo*, to be hot; *cālesco*, to grow hot.

So *lābo*, (*āre*), *lābascō*; *ingēmo*, (*ēre*), *ingēmisco*; *obdormīo*, (*ire*), *obdormisco*. *Hisco* is contracted for *hiasco*, from *hīo*, (*āre*).

(b.) Most inceptives are formed from verbs of the second conjugation.

(c.) Some inceptives are formed from nouns and adjectives by adding *asco* or *esco* to the root; as, *puērasco*, from *puer*; *jāvenēscō*, from *jāvēnis*.

NOTE. Inceptives are all neuter, and of the third conjugation. See § 173.

Some verbs in *sco*, which are not inceptives, are active; as, *disco*, *posco*.

3. *Desideratives* express a desire of doing the act denoted by the primitive.

(a.) They are formed from the third root, by adding *ūrio*; as, *cāeno*, to sup, (*cānāt-*) *cānātūrio*, to desire to sup.

(b.) Desideratives are all of the fourth conjugation. See § 176, Note.

(c.) Verbs in *ūrio*, having u long, are not desideratives; as, *prārio*, *līgārio*.

4. *Diminutives* denote a feeble or trifling action. They are formed by adding *illo* to the root of the primitive; as, *conscrībillo*, to scribble, from *conscrībo*.

They are few in number, and are all of the first conjugation.

5. *Intensives* denote eager action. They are usually formed by adding *so*, *esso*, or *isso* to the root of the primitive; as, *fācessō*, to act earnestly—from *fācio*.

So *cāpesso*, *incesto*, from *cāpio* and *incēdo*. *Concūpisco*, to desire greatly, though in form an inceptive, is, in its signification, an intensive.

NOTE. Verbs of all these classes have sometimes simply the meaning of their primitives.

COMPOSITION OF VERBS.

§ 188. Verbs are compounded variously:—

1. Of a noun and a verb; as, *aedifico, belligero, lucrifico*. See § 103, R. 1.
2. Of an adjective and a verb; as, *amplifico, multiplico*.
3. Of two verbs; as, *califacio, madifacio, palifacio*.

REM. In verbs of this class, the first part, which is a verb of the second conjugation, loses its final *o*; the second part is always the verb *facio*.

4. Of an adverb and a verb; as, *beneficio, maledico, satago, nolo, negligo*.
5. Of a preposition and a verb; as, *addico, excolo, prodo, subrepo, discerno, sejungo*.
6. Of a preposition and a noun, as, *pernocto, irrettio*.

§ 189. In composition with particles, the vowels *a* and *e* and the diphthong *ae* in the radical syllable of the simple verb are often changed in the compound.

1. The following simple verbs in composition change *a* into *e*:—

Arceo,	Carpo,	Farcio,	Jacto,	Pario,	Patro,	Spargo,
Candeo,	Danno,	Fatiscor,	Lacto,	Partio,	Sacro,	Tracto.
Capto,	Fallo,	Gradior,	Mando,	Patior,	Scando,	

Exc. *A* is retained in *amando, præmando, desacro, and retracto; prædanino, and pertracto* sometimes also occur. *A* is also changed into *e* in *occento* from *canto*, and *anhelo* from *halo*; *comperco* also is found.

2. The following, in the first root, change *ă* and *ĕ* into *ĭ*; viz.

ăgo, cădo, ēgeo, ĕmo, frango, pango, prēmo, rĕgo, sĕdeo, spĕcio, tango.

3. These change *ă* and *ĕ*, in the first and second roots, into *ĭ*; viz.
sălio, to leap, săpio, tăceo, and tĕneo.

4. These change *ă* into *ĭ*, and *æ* into *i*, in all the roots; viz.

hăbeo, lăcio, lăteo, plăceo, stătuo; cădo, lăedo, and quăero.

5. The following change *ă*, in the first root, into *ĭ*, and in the third root into *e*; viz.

căno, căpio, făteor, jăcio, răpio, and ăpiscor.

Exc. (a.) *A* is retained in *circumăgo, perăgo, satăgo; antehăbeo, posthăbeo, dăpango, răpango, complăceo, and perplăceo*. *Occăno* and *récăno* also sometimes occur. *E* is retained in *cămo, circumsădeo, and săpersădeo*. *Antecăpiō* and *antăciō* are both used; so also are *săperjăcio* and *săperjicio*.

(b.) *Căgo* and *dăgo* are formed, by contraction, from *con, de*, and *ăgo*; *dămo, prămo* and *sămo*, from *de, pro, sub*, and *ĕmo*; *prăbeo*, and perhaps *dăbeo*, from *pră, de*, and *hăbeo*; *pergo* and *suryo*, from *per, sub*, and *rĕgo*.

NOTE 1. *Făcio*, compounded with a preposition, changes *ă* into *ĭ* in the first root, and into *e* in the third; as, *afficiō, affeci, affectum*. Some compounds of *făcio* with nouns and adjectives, change *ă* into *i*, and also drop *i* before *o*, and are of the first conjugation; as, *significo, letifico, magnifico*. *Spăcio* forms some compounds in the same manner; as, *conspicor* and *suspicor*.

NOTE 2. *Lăgo*, compounded with *con, de, di, e, inter, nec, and se*, changes *ĕ* into *ĭ*, in the first root; as, *colligo, negligo, etc.*; but with *ad, pră, per, re, sub, and trans*, it retains *ĕ*; as, *allĕgo*.

NOTE 3. *Calco and salto*, in composition, change *a* into *u*; as, *inculco, insulto*. *Plaudo* changes *au* into *ă*; as, *explădo*; except *applaudo*. *Audio* changes *au* into *ĕ* in *obdicio*. *Causo, clăudo, and quătio*, drop *a*; as, *accuso, reclăduo, percūtio*. *Jăro* changes *ă* into *ĕ* in *dijero* and *păjero*, but *dăjuro*, also, is in use.

NOTE 4. In the compounds of *cäreō*, *mäneo*, and *träho*, *ā* remains unchanged, and so also does *æ* in the compounds of *hæreō*.

NOTE 5. The simple verbs with which the following are compounded are not used:—

Dēfendo,	Impēdio,	Confūto,	Instigo,	Connīveo,
Offendo,	Inbuo,	Rēfūto,	Impleo,	Percello,
Expērior,	Compello, (-āre,)	Ingruo,	Compleo,	Induo,
Expēdīo,	Appello, (-āre,)	Congruo,	Rēnīdeo,	Exuo, and some others.

For the changes produced in prepositions by composition with verbs see § 196.

PARTICLES.

§ 190. 1. *Particles* are those parts of speech which are neither declined nor conjugated. They are divided into four classes—*adverbs*, *prepositions*, *conjunctions*, and *interjections*.

NOTE. A word may sometimes belong to two or more of these classes, according to its connection.

ADVERBS.

2. An adverb is a particle used to modify or limit the meaning of a verb, an adjective, or another adverb; as,

Bēne et sapienter *dixit*, he spoke *well* and *wisely*; Cānis ēgrēgie fidēlis, a *remarkably* faithful dog; Nīmis valde laudāre, to praise *too much*. Compare § 277, R. 1.

3. Adverbs, in regard to their *signification*, are divided into various classes; as, adverbs of *place*, *time*, *manner*, etc., and some belonging to either class according to their connection.

4. In regard to their *etymology*, adverbs are either *primitive* or *derivative*.

REMARK. Among primitive adverbs are here classed not only such as cannot be traced to any more remote root, but also all which are not included in the regular classes of derivative adverbs hereafter mentioned.

PRIMITIVE ADVERBS.

§ 191. The primitive adverbs are few in number, when compared with the derivatives, and most of them are contained in the following lists marked I, II, and III.

I. Adverbs of Place and Order.

ādeo, so far, as far.	ālieūbi, somewhere.	ālīquōversum, toward
ādhūc, to this place.	ālicundē, from some	some place.
adversūs,	opposite,	āliundē, from another
adversum,	over against,	place.
exadversūs,—um,	to another place.	āliorūm, toward anoth-
āliā, by another way.	āliquā, in some way.	circum, } around.
āliās, in another place.	āliorsum, toward anoth-	er place.
āllbi, elsewhere.	ālliō, to some place.	circitēr, on every side.
		circuncircā, all around.

citrā, *on this side.*
 citro, *hither.*
 contrā, *over against.*
 cōram, *before.*
 dēhinc, *henceforth.*
 deinceps, *successively.*
 deinde, *after that.*
 dēnique, *finally.*
 dēnuo, *again.*
 deorsum, *downward.*
 dextrārum, *toward the right.*
 eā, *that way.*
 eādem, *the same way.*
 eō, *to that place, thither.*
 eōdem, *to the same place.*
 exinde, *after that.*
 extrā, *without.*
 extrinsecūs, *from without.*
 fōrās, *out of doors.*
 fōrīs, *without.*
 hāc, *this way.*
 hactēnūs, *thus far.*
 hic, *here.*
 hinc, *hence.*
 hūc, *hither.*
 hūcusequē, *thus far.*
 hersum, *hitherward.*
 Ibi, *there.*
 Ibide, *in the same place.*
 illāc, *that way.*
 illic, *there.*
 illinc, *thence.*
 illō, *thither.*
 illorsum, *thitherward.*
 illūc, *thither.*
 indē, *thence.*
 indidem, *from the same place.*

infrā, *beneath, beneath.*
 inibi, *in that place.*
 intrinsecūs, *from within.*
 intrā, intro, *within.*
 introrsum, *within.*
 intūs, *within.*
 istāe, *that way.*
 istic, *there.*
 istinc, *thence.*
 istō, istūc, *thither.*
 juxtā, *near, alike.*
 nēcūbi, *lest any where.*
 neutro, *to neither side.*
 neutrūbi, *to neither place, to neither side.*
 nullibī, *nowhere.*
 nusquam, *nowhere.*
 pēnītūs, *within.*
 pōnē, post, *behind, back.*
 porro, *onward.*
 prōcul, *far.*
 prōpe, proptēr, *near.*
 prorsum, *forward.*
 prōtnūs, *onward.*
 quā? *in which way?*
 quāquā, *what way*?
 quācumquē, *soever.*
 quāquā, *wheresoever.*
 quālibēt, *in every way.*
 quāvis, *whither?*
 quoād, *how far.*
 quousquē, *how far.*
 quōpiam, *to some place.*
 quōquam, *to some place.*
 quōqnā, *whither-*
 quōcumquē, *soever.*
 quōquōversūs, *toward every side.*
 quorsun? *whitherward?*
 quōvis, *to every place.*
 quōlibēt, *wheresoever.*
 retro, *backward,*
 retrorsum, *back.*
 rursum, *anywhere.*
 sicūbi, *if any where.*
 sicundē, *if from any place.*
 sinistrorum, *toward the left.*
 subtēr, *beneath.*
 sūpēr, suprā, *above, on top.*
 sursum, *upward.*
 tum, *then, in the next place.*
 ūbi? *where?*
 ūbicūmquē, *wherever.*
 ūbiūbi, *wheresoever.*
 ūbillbēt, *anywhere,*
 ūbiquā, *everywhere.*
 ūbīvīs, *ultrā, ultro, beyond.*
 undē? *whence?*
 undēlibēt, *from every where.*
 undēvis, *where.*
 undēquē, *whence-*
 undēcumquē, *soever.*
 uspiam, *somewhere,*
 usquam, *anywhere.*
 usquē, *all the way.*
 usquēquāquē, *in all ways.*
 utrimquē, *on both sides.*
 utrō? *which way?*
 utrōbi? *in which place?*
 utrōbīquē, *in both places.*
 utrōquē, *to both sides.*
 utrōquīversum, *toward both sides.*

REMARK 1. (a.) The interrogative adverbs of place, *ūbi?* *where?* *undē?* *whence?* *quō?* *whither?* and *quā?* *in what way?* have relation to other adverbs formed in a similar manner, thus constituting a system of *adverbial correlatives* similar to that of the pronominal adjectives. See § 139, 5, (3.)

(b.) As in the case of the pronominal correlatives, the *interrogative* and *relative* forms are alike, beginning with *ū* or *qu*. The *demonstratives* are formed from *is*, which is strengthened by *dem*, and the *indefinite* from *aliquis*. The *general relatives* and the *general indefinites* or *universals*, like those of the pronominal adjectives, are made, the former by doubling the simple relatives or by appending to them the termination *cumquē*, 'soever,' and the latter by adding *quē*, *vis*, or *libēt*. Thus :

Interrog.	Demonstr.	Relat.	Gen. Relat.	Indefin.	Gen. Indefin.
ūbi?	Ibi, Ibide,	ūbi,	ūbiūbi, ūbicūmquē,	ālīcūbi, ālīcūndē,	ūbīquē, ūbīvīs,
undē?	indē, indidem,	undē,	undeundē, undēcumquē,	ālīcūndē, ālīcūmquē,	undēquē, undēvis,
quō?	eō, eōdem,	quō,	quōquō, quōcumquē,	ālīquō, ālīquā,	quōvīs, quōlibēt,
quā?	eā, eādem,	quā,	quāquā, quācumquē,	quāvīs, quālibēt,	

(c.) To those answering to *ubi?* may be added *ālibi*, *nullibi*, and *īnibi*, the latter being a strengthened form of *ibi*. In like manner *āliundē*, *utrimquē*, *intrinsecūs*, and *extrinsecūs* may be added to those answering to *undē?* and *āliō* to those answering to *quā?* So also to *utrō?* answer *utrōquē* and *neutro*.

(d.) The demonstratives *ibi*, *indē*, and *eō* are used only in reference to relative sentences which precede; but more definite demonstratives are formed from the pronouns *hic*, *istē*, and *illē*, answering in like manner to *ubi?* *undē?* and *quā?* These together with the preceding correlatives are, in the following table, arranged respectively under their several interrogatives *ubi?* *undē?* *quā?* and *quorsum?*—Thus :

<i>ūbi?</i>	<i>undē?</i>	<i>quā?</i>	<i>quā?</i>	<i>quorsum?</i>
<i>hic</i> ,	<i>hinc</i> ,	<i>hūc</i> ,	<i>hāc</i> ,	<i>horsum</i> ,
<i>istic</i> ,	<i>istinc</i> ,	<i>istūc</i> ,	<i>istāc</i> ,	<i>istorsum</i> ,
<i>illic</i> ,	<i>illinc</i> ,	<i>illūc</i> ,	<i>illāc</i> ,	<i>illorsum</i> ,
<i>ibi</i> ,	<i>indē</i> ,	<i>eō</i> ,	<i>eā</i> ,	—,
<i>Ibīdem</i> ,	<i>indīdem</i> ,	<i>eōdem</i> ,	<i>eādem</i> ,	—,
<i>ālibi</i> ,	<i>āliundē</i> ,	<i>āliō</i> ,	<i>āliā</i> ,	<i>āliorsum</i> ,
<i>ālicūbi</i> .	<i>ālicundē</i> .	<i>āliquō</i> .	<i>āliquā</i> .	<i>āliquōversum</i> .

(e.) *Hic*, *hinc*, *hūc*, refer to the place of the speaker; *istic*, *istinc*, *istūc*, to the place of the second person or person addressed; and *illic*, *illinc*, *illūc*, to that of the third person or the person or thing spoken of. Cf. § 207, R. 23, (a.) and (d.).

(f.) The interrogative adverbs *ābi*, *undē*, *quō*, *quā*, etc. are often used without a question, simply as adverbs of place; as, *In eam partem itūros*, *atque ibi futūros Helectios*, *ūbi eos Cesar constitūisset*.

(g.) In consequence of a transfer of their meaning, some of the adverbs of place, as, *hic*, *ibi*, *ūbi*, *hinc*, *indē*, *hautēnūs*, etc., become also adverbs of time, and some of them are used also as conjunctions.

II. Adverbs of Time.

<i>actūtum, immediately.</i>	<i>illīcō, immediately.</i>	<i>quamdiū? how long?</i>
<i>abhinc, from this time.</i>	<i>indē, after that, then.</i>	<i>quando? when?</i>
<i>ādeō, so long (as).</i>	<i>interdūm, sometimes.</i>	<i>quandōenmquē, whenever.</i>
<i>ālhūc, until now, still.</i>	<i>intērīm, meanwhile.</i>	<i>quandōquē, at some time.</i>
<i>āliās, at another time</i>	<i>Itērum, again.</i>	<i>quātēr, four times.</i>
<i>āliquamdiū, for awhile.</i>	<i>jam, now, already.</i>	<i>quoād? } how long?</i>
<i>āliquandē, at some time.</i>	<i>jamdiū, } long ago.</i>	<i>quousquē? } how long?</i>
<i>āliquōtiēs, several times.</i>	<i>jamjam, presently.</i>	<i>quondam, formerly.</i>
<i>antē, } before,</i>	<i>jampridēm, long since.</i>	<i>quōtidiē, daily.</i>
<i>anteā, } previously.</i>	<i>mōdo, just now.</i>	<i>quōtiēs? how often?</i>
<i>antēhāc, formerly.</i>	<i>mox, soon after.</i>	<i>quum or eun, when.</i>
<i>bis, twice. (see § 119).</i>	<i>nondūm, not yet.</i>	<i>rursūs, again.</i>
<i>circitēr, about, near.</i>	<i>nonnumquam, sometimes.</i>	<i>sæpē, often.</i>
<i>crās, tomorrow.</i>	<i>nūdiūs tertīūs, three days ago.</i>	<i>semēl, once.</i>
<i>cum or quum, when.</i>	<i>nunc, now.</i>	<i>sempēr, always.</i>
<i>deinceps, in succession.</i>	<i>numquam, never.</i>	<i>stātīm, immediately.</i>
<i>deinde or deīn, } therenpon.</i>	<i>nūpēr, lately.</i>	<i>sūbindē, immediately, now and then.</i>
<i>exindē or exīn, } afterward.</i>	<i>ōlin, formerly.</i>	<i>tamdiū, so long.</i>
<i>dēhinc, from this time.</i>	<i>pārumpēr, } for a short time.</i>	<i>tandem, at length.</i>
<i>dēmūn, at length.</i>	<i>paulispēr, } for so long.</i>	<i>tantispēr, for so long.</i>
<i>dēnique, lastly.</i>	<i>perendiē, two days hence.</i>	<i>tēr, thrice.</i>
<i>diū, long.</i>	<i>porro, hereafter, in future.</i>	<i>tōtiēs, so often.</i>
<i>dūdūm, previously.</i>	<i>post, posteā, afterwards.</i>	<i>tūm, tunc, then.</i>
<i>eousquē, so long.</i>	<i>posthāc, hereafter.</i>	<i>ūbi, when, as soon as.</i>
<i>hērē or hērī, yesterday.</i>	<i>postrīdiē, the day after.</i>	<i>umquam, ever.</i>
<i>hic, here, hereupon.</i>	<i>přidēm, long since.</i>	<i>usquē, until, ever.</i>
<i>hinc, from this time, since.</i>	<i>přidīē, the day before.</i>	<i>ūt or ūti, as, as soon as, when.</i>
<i>hōdīc, to-day.</i>		
<i>ibi, then, thereupon.</i>		
<i>identīdem, now and then, repeatedly.</i>		

III. Adverbs of *Manner, Quality, Degree, etc.*

ādeō, <i>so, to that degree.</i>	nīmīs, } <i>too much.</i>	sānē, <i>truly.</i>
admodūm, <i>very much.</i>	nīmīum, } <i>too much.</i>	sāt, } <i>enough.</i>
ālitēr, <i>otherwise.</i>	nōn, <i>not.</i>	sātīs, } <i>rather.</i>
cen, <i>as, like as.</i>	omnīo, <i>altogether, only.</i>	scilleēt, <i>truly, to wit.</i>
cūr? <i>why?</i>	pānē, <i>almost.</i>	sēcūs, <i>otherwise.</i>
duntaxāt, <i>only, at least.</i>	pālām, <i>openly.</i>	seorsum, } <i>separately.</i>
ētiam, <i>also, truly, yes.</i>	pāritēr, <i>equally.</i>	seorsūs, } <i>separately.</i>
ētiāmnunc, } <i>also, besides.</i>	pārum, <i>too little.</i>	sic, <i>so.</i>
ētiāmtum, } <i>also, besides.</i>	paulātīm, <i>by degrees.</i>	sicūt, } <i>so as, as.</i>
fērē, } <i>almost, nearly.</i>	pēnitūs, <i>wholly.</i>	sicūtī, } <i>so as, as.</i>
fermē, } <i>almost, nearly.</i>	pērindē, } <i>just as,</i>	simūl, <i>together.</i>
fortassē, <i>perhaps.</i>	proindē, } <i>as though.</i>	singillātīm, <i>one by one.</i>
frustrā, <i>in vain.</i>	perquam, <i>very much.</i>	sōlūm, <i>only, alone.</i>
grātīs, <i>freely.</i>	plerumquē, <i>for the most</i>	tam, <i>so, so much.</i>
haud, <i>not.</i>	part, <i>commonly.</i>	tamquām, <i>like, as if.</i>
haudquāquam, <i>by no</i>	pōtiūs, <i>rather.</i>	tautōpērē, <i>so greatly.</i>
means.	porro, <i>moreover, then.</i>	tantum, <i>so much, only.</i>
hūcūsquē, <i>so far.</i>	prētēr, <i>beyond, except.</i>	tautummōdō, <i>only.</i>
Identidem, <i>constantly.</i>	prāesertim, <i>particularly.</i>	tēm'rē, <i>at random.</i>
immō, <i>nay, on the con-</i>	prōfecto, <i>truly.</i>	ūnā, <i>together.</i>
trary.	prōpē, <i>almost, near.</i>	usquēquāquē, <i>in all points,</i>
itā, <i>so.</i>	prōpēmōdūm, <i>almost.</i>	in all ways.
Item, <i>just so, also.</i>	prorsūs, <i>wholly.</i>	ūt, } <i>as.</i>
Itidem, <i>in like manner.</i>	quam, <i>how much, as.</i>	ūtī, } <i>as.</i>
juxtā, <i>equally, alike.</i>	quānobrem, <i>wherefore.</i>	ūtiquē, <i>at any rate, cer-</i>
māgis, <i>more.</i>	quārē? <i>why? wherefore?</i>	tainly.
mōdo, <i>only.</i>	quāsī, <i>as if, as it were.</i>	utpōtē, <i>as, inasmuch as.</i>
nē or nē, <i>truly, verily.</i>	quēmadmōdūm, <i>as.</i>	valdē, <i>very much.</i>
nē, <i>not.</i>	quidem, } <i>indeed.</i>	vēl, <i>even.</i>
nēdūm, <i>much less.</i>	quōdēmō? <i>how? in what</i>	vēlūt, } <i>as, like as, for</i>
nēmpē, <i>truly, forsooth.</i>	manner?	vēlūtī, } <i>example.</i>
nēquāquam, } <i>by no</i>	quōquē, <i>also.</i>	vīcīssim, <i>in turn, again.</i>
neutiquām, } <i>means.</i>	rite, <i>duly.</i>	vidēlicet, <i>clearly, to wit.</i>
nīmīrum, <i>certainly, to be</i>	saltem, <i>at least.</i>	vix, <i>scarcely.</i>
sure.		

REM. 2. Adverbs denoting quality, manner, etc., are sometimes divided into those of, 1. Quality; as, *bēnē, mālē.* 2. Certainty; as, *certē, plānē.* 3. Contingence; as, *fortē.* 4. Negation; as, *haud, nōn, nē, immō.* 5. Affirmation; as, *nē, quidem, ūtiquē, nēmpē.* 6. Swearing; as, *herclē.* 7. Explaining; as, *vidēlīcēt, utpōtē.* 8. Separation; as, *seorsum.* 9. Joining together; as, *simūl, ūnā.* 10. Interrogation; as, *cār? quārē?* 11. Quantity or degree; as, *sātis, ādeō.* 12. Excess; as, *perquam, māximē.* 13. Defect; as, *pārum, pānē.* 14. Preference; as, *pōtiūs, sātūs.* 15. Likeness; as, *itā, sic.* 16. Unlikeness; as, *ālitēr.* 17. Exclusion; as, *tantum, sōlūm.*

REM. 3. *Nōn* is the ordinary Latin negation. *Haud* signifies either 'not at all,' or 'not exactly.' It is used by the comic and later writers in all combinations, but in the authors of the best age its use is more especially limited to its connection with adjectives and adverbs denoting a measure; as, *haud multum, haud magnum, haud parvus, haud mediocris, haud paulo, haud prōcul, haud longe*, especially *haud sānē* in connection with other words; as, *haud sānē fācile, res haud sānē dīfīcīlis, haud sānē intelliō*; also *haud quisquam, haud unquam, haud quāquam*. With verbs *haud* is scarcely used until Livy and Tacitus, except in the common phrase *haud scīo an*, which is equivalent to *nescīo an*.—*Nē*, (or *nī*) is the primitive Latin negative particle, signifying *no* or *not*. It is used in this sense and as an adverb, (*a*) with *quidem* to make an emphatic negation of the word standing between them; as, *nē in oppīdīs quidem*, *not even in the towns;* (*b*) in composition as in *nescīo, nēfas, neuter*, etc.; (*c*) with imperatives and

subjunctives used as imperatives; as, *Nē puēri, nē tanta animis assuescite bella.* Virg. So, also, in wishes and asseverations; as, *Nē id Jupiter sinēret*, may Jupiter forbid it. Liv. *Ne vivam, si scio*, may I die, if I know. Cic.; and in concessive and restrictive clauses; as, *Ne fuērit*, suppose there was not. Cic. *Sint misericordes in furibus aerarii, ne illis sanguinem nostram largiantur*, only let them not, etc. Cic. So *dum ne, dummodo ne, modo ne, dum quidem ne*; and in intentional clauses with *ut*.—*Immo*, as a negative, substitutes something stronger in the place of the preceding statement, which is denied; as, *Causa igitur non bona est?* *Immo optima, sed*, etc. Cic. It may often be translated by ‘nay,’ or ‘nay even.’

REM. 4. *Quidem* gives particular emphasis to a word or an idea, and then answers to our ‘certainly’ or ‘indeed,’ but frequently, especially with a pronoun, it merely adds emphasis. *Equidem*, which is considered as a compound of *ego* and *quidem*, is used exclusively in this sense by Cicero, Virgil, and Horace, but by other and particularly by later writers it is used like *quidem*.—*Nempe*, ‘surely,’ is often used ironically, when we refute a person by concessions which he is obliged to make, or by deductions. In other connections it may be translated ‘namely.’

REM. 5. *Sic, ita, tam*, as also *tantopere*, and *adeo* signify ‘so.’ *Sic* is more particularly the demonstrative ‘so,’ or ‘thus’; as, *sic se res habet*. *Ita* defines or limits more accurately, and is equivalent to our ‘in such a manner,’ or ‘only in so far’; as, *ita defendito, ut neminem ledas*. Frequently, however, *ita* has the significance of *sic*, but *sic* has not the limiting sense of *ita*.—*Tam*, ‘so much,’ generally stands before adjectives and adverbs, and increases the degree; before vowels *tantopere* is generally used instead of *tam*.—*Adeo*, ‘to that degree’ or ‘point,’ increases the expression to a certain end or result. Hence it forms the transition to the conclusion of an argument or to the essential part of a thing; and Cicero employs it to introduce the proofs of what he has previously alleged; as, *Id adeo ex ipso senatus consulto cognoscite*, and always in such case puts *adeo* after a pronoun.

REM. 6. *Umquam*, ‘ever,’ and *usquam*, ‘somewhere,’ like *quisquam*, require a negation in the sentence, and thus become equivalent to *nunquam* and *nusquam*. A negative question, however, may supply the place of a negative proposition; as, *num tu eum umquam vidisti?*—*Usquam*, like *quisquam*, is not negative, but is the same as *aliquid*, but strengthened, just as *quisquam* is the same as *aliquis*. So, also, *quāpiam* is used affirmatively, and *quōdquam* negatively.—*Jam*, with a negative, answers to our ‘longer’; as, *Nihil jam spero*, I no longer hope for any thing. When used to connect sentences it signifies ‘further,’ or ‘now.’—*Usque* is commonly accompanied by the prepositions *ad, in, ab*, or *ex*. It rarely signifies ‘ever and anon’; as, *Natūram expellas furcā, tamen usque recurret*. Hor.—*Nāper*, *mōdo*, and *mox* are relative and indefinite.—*Dādum*, ‘previously,’ or ‘before,’ in relation to a time which has just passed away, may often be translated ‘just before.’—*Jam dādum* signifies ‘long before,’ or ‘long since.’ With the poets *jamdādum* contains the idea of impatience, and signifies ‘without delay,’ ‘forthwith’; as, *Jamdādum sumite penas*. Virg.—*Tandem*, ‘at length,’ also expresses the impatience with which a question is put.

REM. 7. *Tunc* is ‘then,’ ‘at that time,’ in opposition to *nunc*, ‘now’: *Tum* is ‘then,’ as the correlative of *quum*, ‘when’; as, *quum omnes adessent, tum ille exorsus est diēre*, when all were present, then he began to speak. Without a relative sentence *tum* signifies ‘hereupon,’ or ‘thereupon’; but a relative sentence may always be supplied. The same difference exists between *etiam nunc* and *etiam tum*, ‘still,’ or ‘yet’; and between *nunc ipsum* and *tum ipsum*; *quummaxime* and *tummaxime*, ‘just,’ or ‘even then’; for *etiam nunc, nunc ipsum* and *quum maxime* refer to the present; but *etianum, tum ipsum*, and *tummaxime*, to the past.

DERIVATION OF ADVERBS.

§ 192. Adverbs are derived from nouns, adjectives, pronouns, and participles.

I. From Nouns.

1. Of these a few end in *im* (generally *ātim*), and denote manner; as,

grēgātīm, in herds; *membrātīm*, limb by limb; *rīcissātīm*, or more frequently, *rīcissim*, by turns; from *grex*, *membrum*, and *rīcis*.

2. Some end in *ūtus*, and denote origin or manner; as, *cælītūs*, from heaven; *fundītūs*, from the bottom; *rādīcītūs*, by the roots; from *cælum*, *fundus*, and *rādix*.

3. Some are merely the different cases of nouns used adverbially; as,

(a.) Some adverbs of time; as, *mānē*, *noctū*, *dīū*, *tempōrē* or *tempōrī*, *Initiō*, *principiō*, *mōdo*.—(b.) Adverbs of place; as, *fōrīs*, *fōrās*.—(c.) Adverbs of manner; as, *spontē*, *fortē*, *grātīs* or *grātīs*, *ingrātīs*, *vulgō*, *partīm*.

II. From Adjectives and Participles.

By far the greater number of derivative adverbs come from adjectives and participles (present and perfect), and end in *ē* and *tēr*.

1. Adverbs derived from adjectives and participles of the second declension, are formed by adding *ē* to the root; as,

agrē, scarcely; *altē*, high; *libērē*, freely; *longē*, far; *miserē*, miserably; *plūnē*, fully; *doctē*, learnedly; *ornātē*, elegantly; from *agēr*, *altus*, *libēr*, *longūs*, *miser*, *plūnūs*, *doctūs*, and *ornātūs*. *Bēnē*, well, is from *bōnūs*, or an older form *bēnūs*.

REMARK. A few adverbs in *e* differ in meaning from their adjectives; as, *sānē*, certainly; *valdē*, very; from *sānūs*, sound, well; and *vālidūs*, strong.

Exc. 1. A few adverbs derived from adjectives and participles of the second declension, add *ītēr*, *ītūs*, *im*, or *ātim* to the root; as,

nācītēr, actively; *antīquītūs*, anciently; *divīnītās*, divinely; *privātīm*, privately; *tuātīm*, after your manner; *singūlātīm*, *singūllātīm*, *sigillātīm*, or *singullīm*, severally; *casīm*, *carptīm*, *sensīm*, *stātīm*, etc. from *nārūs*, *antīquūs*, *divīnūs*, *privātūs*, *tuās*, *singūlī*, *casūs*, *carptūs*, etc.

Exc. 2. Some adverbs are formed with two or more of the above terminations with the same meaning; as, *dūrē*, *dāritēr*; *firmē*, *firmītēr*; *mārē*, *nārītēr*; *largē*, *largītēr*; *lūcūlētēr*, *lūcūlētēr*; *turbālētēr*, *turbālētēr*: so *cautē* and *cautīm*; *hāmānē*, *hāmānītēr*, and *hāmānītūs*; *pāblicē* and *pāblicītūs*.

2. Adverbs derived from adjectives and participles of the third declension, are formed by adding *ītēr* to the root, except when it ends in *t*, in which case *ēr* only is added; as,

ācritēr, sharply; *fēlicitēr*, happily; *turpitēr*, basely;—*lēgantēr*, elegantly; *prūdentēr*, prudently; *āmantēr*, lovingly; *prōpērantēr*, hastily; from *ācēr*, *fēlix*, *turpis*, *ēlegans*, *prūdeus*, *āmons*, and *prōpērans*. So also from the obsolete *ālis* for *ālius*, and *prōpis*, (neuter *prōpē*), come *ālitēr* and *prōpitēr*.

Exc. From *audax* comes by syncope *audīctēr*: from *fortīs* comes *fortītēr*; from *omnis*, *omnīno*; from *āber*, *ābertīm*; and from *nēquam*, *nēquitēr*.

3. From the cardinal numerals are formed numeral adverbs in *tēs*; as,

quinquītēs, dēciēs, from *quinquē* and *dēcem*. So *tōtiēs* and *quōtiēs*, from *tōt* and *quōt*. See § 119.

4. Some adverbs are merely certain cases of adjectives. Such are,

(a.) Ablatives in *ō*, from adjectives and participles of the second declension; as, *citō*, quickly; *continuō*, immediately; *falsō*, falsely; *crēbrō*, frequently; *mēritō*, deservedly; *nētōpinātō*, unexpectedly; *fortuitō*, by chance; *auspicātō*, auspiciously; *consulitō*, designedly; and a few in *ā* from adjectives of the first declension; as, *rectā*, straight on; *ūnā*, together. In like manner, *rēpēntē*, suddenly, from *rēpens*; and *pēregre* or *pēregri*, from *pērēger*.

(b.) Nominatives or accusatives of the third declension in the neuter singular; as, *fācilē*, *difficilē*, *rēcens*, *sublimē*, and *impunē*; and some also of the second declension; as, *citērum*, *plērumquē*, *multum*, *plūrimum*, *pōtissimum*, *pau-
lum*, *nīnum*, *pārum*, and the numeral adverbs, *prīnum*, *itērum*, *tertium*, *quar-
tum*, etc. which have also the termination in *ō*, and so also *postrēnum* (*ō*), and *ultimū* (*ō*). The neuter plural sometimes occurs also, especially in poetry; as, *multā genēre*; *tristā ululāre*; *crēbrā ferīre*.

(c.) Accusatives of the first declension; as, *bifariām*, *trifariām*, *multifariām*, *omnifariām*, etc. scil. *partem*.

NOTE 1. The forms in *ē* and *ō* from adjectives of the second declension have generally the same meaning, but *rērē* and *rērō* have a somewhat different sense. *Vērē*, truly, is the regular adverb of *vēris*, true; but *rērō* is used in answers, in the sense of 'in truth,' or 'certainly.' In this use it is added to the verb used in the question; as, *adjuvastīne hērī iñ concivio?* The affirmative answer is *ego rērō adjuvi*, or without the verb, *ego rērō*, and negatively, *minime rērō*; and as *rērō* thus merely indicates a reply, it is often untranslatable into English.—*Certō*, on the other hand, usually takes the meaning of the adjective *certus*, while *certē* often signifies 'at least'; as, *victī sāmus, aut, si dignitās vinci non pōtest, fracti certē*; but *certē* is frequently used in the sense of 'certainly,' especially in the phrase *certē si io*.

NOTE 2. Some adjectives, from the nature of their signification, have no corresponding adverbs. Of some others, also, none occur in the classics. Such are *āmens*, *dīrās*, *disors*, *gnārās*, *rūhīs*, *trux*, *imbellis*, *immōbilis*, and similar compounds. In place of the adverbs formed from *rētūs* and *fīdās*, *rētustē* and *antīquē* are used for the former, and *fīdēlitēr* for the latter, from *rētustūs*, *antīquūs*, and *fīdēlis*.

III. From the adjective pronouns are derived adverbs of place, etc. (See § 191, Rem. 1.)

REMARK. The terminations *ō* and *āc* denote the place *whither*, instead of the accusative of the pronoun with a preposition; as, *eō* for *ad eum lōcum*; *hūc* for *ad hunc lōcum*; the terminations *dē* and *inc* denote the place *from which*; *i* and *ic*, the place *in which*; and *ā* and *āc*, the place *by or through which*; as, *eā*; *riā* or *parte* being understood.

IV. (a.) A few adverbs are derived from prepositions; as, *subtūs*, beneath; from *sūb*; *proptēr*, near; from *propē*. (b.) *Mordicās* and *versūs* are derived from the verbs *mordeo* and *rerto*.

REMARK. Diminutives are formed from a few adverbs; as, *clam*, *clancūlum*; *prīnum*, *prīmūlum*; *cēlēriās*, *cēlēriuscūlē*; *sapiās*, *sapiuscūlē*; *bēnē*, *bellē*, *bellis-
simē*,

COMPOSITION OF ADVERBS.

§ 193. Adverbs are compounded variously:—

1. Of an adjective and a noun; as, *postridē*, *quōtidiē*, *magnōpērē*, *maximōpērē*, *summōpērē*, *quantōpērē*, *tantōpērē*, *tantummōdo*, *solummōdo*, *multimōdis*, *quōtannis*—of *postlērō dīē*, *magnō ōperē*, etc.
2. Of a pronoun and a noun; as, *hōdīē*, *quārē*, *quōmōdō*—of *hōc dīē*, *quā rē*, etc.
3. Of an adverb and a noun; as, *nūdiū*, *sopēnūmērō*—of *nunc dies*, etc.
4. Of a preposition and a noun; as, *commīnūs*, *ēmīnūs*, *illīco*, *ōbiter*, *extemplō*, *obviam*, *postmōdō*, *admōdum*, *prōpēdiēm*—of *con*, *e*, and *mānūs*; *in* and *lōcūs*; etc.
5. Of an adjective and a pronoun; as, *āliōqūi* or *āliōqūn*, *cēlērōqūi* or *cēlērōqūn*—of *āliūs* and *quī*, i. e. *āliō quō (mōdo)*, etc.
6. Of a pronoun and an adverb; as, *āliquāndiū*, *ālticūbi*—of *āliquīs*, *dīū*, and *ubī*; *nēquāquām* and *nēquicquām*—of *nē* and *quisquam*.
7. Of two verbs; as, *ilicēt*, *silicēt*, *ridēlīcēt*—of *irē*, *scīre*, *ridērē*, and *līcēt*.
8. Of an adverb and a verb; as, *quōlibēt*, *ūbīcīs*, *undēlibēt*. So *deinceps*—from *dein* and *cāpiō*; *duntaxat*—from *dum* and *taxo*.
9. Of a participle with various parts of speech; as, *deorsum*, *dextrorsum*, *horsum*, *retrorsum*, *sursum*—of *dē*, *dexter*, *hic*, *retro*, *sūpēr*, and *vorsūs* or *versūs*.
10. Of two adverbs; as, *jamdūdum*, *quāndiū*, *tamdiū*, *cummaximē*, *tummaximē*, *quousquē*, *sīcūt*.
11. Of a preposition and an adjective; as, *dēnuo*, *imprīmīs*, *cumprīmīs*, *apprīmīs*, *incassum*—of *dē nōvō*, *in primīs*, etc.
12. Of a preposition and a pronoun; as, *quaproptēr*, *postēā*, *intēreā*, *pratēreā*, *hactēnūs*, *quātēnūs*, *āliquatēnūs*, *cātēnūs*—of *proptēr quō*, *post ea* or *eam*, etc.
13. Of a preposition and an adverb; as, *ābhīnc*, *ādhūc*, *dērēpentē*, *intēribi*, *interdiū*, *interdūm*, *persēpē*.
14. Of two or three prepositions; as, *insūpēr*, *prōlinūs*, *indē*, *dein*, *deindē*, *pērindē*.
15. Of a conjunction and an adverb; as, *nēcūbi*, *sīcūbi*—of *nē*, *sī*, and *ālicūbi*.
16. Of an adverb and a termination scarcely used except in composition; as, *ibidem*, *pārumpēr*, *quandōcumquē*, *ūbīquē*, *utcumquē*.
17. Of three different parts of speech; as, *forsitān*—of *fors*, *sīt*, *ān*, *quemad-mōdum*, *quamobrem*, etc.
18. Of an adverb and an adjective; as, *nīmīrum*, *utpōtē*.
19. Of an adjective and a verb; as, *quantumvis*, *quantumlibēt*.

Signification of certain Compound and Derivative Adverbs.

1. The adverbs *contīnuo*, *prōtīnus*, *stātim*, *confestīm*, *sābitō*, *rēpente* and *dērē-pente*, *actūtūm*, *illīco*, *ilicēt*, *extemplō*, signify in general ‘directly’ or ‘immediately’; but, strictly, *contīnno* means, ‘immediately after’; *stātim*, ‘without delay’; *confestīm*, ‘directly’; *sābitō*, ‘suddenly, unexpectedly’; *prōtīnus*, ‘farther,’ viz. in the same direction, and hence, ‘without interruption’; *rēpente* and *dērēpente*, ‘at once,’ opposed to *sensim*, ‘gradually,’ (see Cic. Off. 1, 33); *actūtūm*, ‘instantaneously,’ i. q. *ēdēm actū*; *illīco*, and more rarely *ilicēt*, ‘forthwith, the instant,’ (Virg. En. 2, 424, Cic. Mur. 10); so also *extemplō*, (Liv. 41, 1).
2. *Presertīm*, *prācipue*, *imprīmīs*, *cumprīmīs*, *apprīmīs*, are generally translated ‘principally,’ but, properly, *presertīm* is ‘particularly,’ and sets forth a particular circumstance with emphasis; *prācipue*, from *prīcipiō*, has reference to privilege, and signifies ‘especially’; *imprīmīs* and *cumprīmīs*, signify ‘principally,’ or ‘in preference to others’; and *apprīmīs*, ‘before all,’ ‘very,’ is used

in pure Latin to qualify and strengthen only adjectives. *Admodum* properly signifies ‘according to measure,’ that is, ‘in as great a measure as can be,’ ‘very, exceedingly.’ With numerals it denotes approximation, ‘about.’ *Admodum nihil* and *admodum nullus* signify ‘nothing at all’ and ‘no one at all.’

3. *Modo* is the usual equivalent for ‘only.’ *Solum*, ‘alone,’ ‘merely,’ points to something higher or greater. *Tantum*, ‘only,’ ‘merely,’ intimates that something else was expected. The significations of *solum* and *tantum* are strengthened by *mōdo*, forming *solummodo* and *tantummodo*. *Duntazut*, ‘only, solely,’ is not joined with verbs. It also signifies ‘at least,’ denoting a limitation to a particular point. *Saltem* also signifies ‘at least,’ but denotes the reduction of a demand to a minimum; as, *Eripe mihi hunc dolorem, aut minue saltem.*

4. *Frustā* implies a disappointed expectation; as in *frustra suscipere labores.* *Nēquicquam* denotes the absence of success, as in Hor. Carm. 1, 3, 21. *Incasum*, composed of *in* and *cassum*, ‘hollow’ or ‘empty,’ signifies ‘to no purpose’; as, *tēlu incassum jacēre.*

COMPARISON OF ADVERBS.

§ 194. 1. Adverbs derived from adjectives with the terminations *ē* and *ter*, and most of those in *o*, are compared like their primitives.

2. The comparative, like the neuter comparative of the adjective, ends in *iūs*; the superlative is formed from the superlative of the adjective by changing *iūs* into *e*; as,

dūrē, dāriūs, dārissimē; fāciliē, fāciliūs, fācillimē; acritēr, acriūs, acerrimē; rārō, rāriūs, rāvissimē; mātārē, mātūriūs, mātūrissimē or māturrimē.

3. Some adverbs have superlatives in *ō* or *um*; as, *mēritissimō, plūrīmum, primō* or *prīmum, pōlissimūm.*

4. If the comparison of the adjective is irregular or defective, (see §§ 125, 126), that of the adverb is so likewise; as,

*bēnē, mēliūs, optimē; mālē, pējūs, pessimē; pārum, mēnūs, mēnīmē; multūm, plās, plārīmum; —, priūs, prīmō or prīmum; —, ōtiūs, ōcissimē; —, dētēriūs, dēterrīmē; —, pōtiūs, pōlissimē or pōtissimūm; mēritō, —, mēritissimō; sātīs, sātiūs, —. Māgis, maximē, (from magnūs,) has no positive; nūpēr, nūperrīmē, has no comparative. Prōpē, prōpiūs, proxime: the adjective prōpōr has no positive in use. The regular adverb in the positive degree from *übēr* is wanting, its place being supplied by *überīmē*, but *übriūs* and *überrīmē* are used. So instead of *tristitēr, tristē*, the neuter of *tristis*, is used, but the comparative *tristiūs* is regular; and from *sōciors* only *sōcordiūs*, the comparative, is in use.*

5. *Diū* and *sepē*, though not derived from adjectives, are yet compared; —, *diatiūs, diūtissimē; sepē, sepūs, sepiissimē.* A comparative *tempēriūs*, from *tempēri* or *tempōri*, also sometimes occurs. So *sēcūs, scīiūs.*

6. Adverbs, like adjectives, are sometimes compared by prefixing *māgis* and *maximē*; as, *māgis ūpertē, maximē accommodatē.*

PREPOSITIONS.

§ 195. 1. A preposition is a particle which expresses the relation between a noun or pronoun and some preceding word.

2. Prepositions express the relations of persons or things, either to one another, or to actions and conditions; as, *āmor meus erga te*, my love toward thee; *co ad te*, I go to thee.

3. Some prepositions have the noun or pronoun which follows them in the accusative, some, in the ablative, and some, in either the accusative or the ablative.

4. Twenty-six prepositions have an accusative after them:—

<i>ād, to, towards, at, for.</i>	<i>extrā, without, beyond.</i>	<i>post, after, since, behind.</i>
<i>adversūs, { against,</i>	<i>intrā, under, beneath.</i>	<i>præter, past, before,</i>
<i>adversum, } towards.</i>	<i>int̄er, between, among,</i>	<i>against, beyond, besides.</i>
<i>antē, before.</i>	<i>during.</i>	<i>prōpē, near by, nigh.</i>
<i>āpud, at, with, near, be-</i>	<i>intrā, within.</i>	<i>prōpt̄er, near, on account</i>
<i>fore, in presence of.</i>	<i>juxtā, near to, next to.</i>	<i>of.</i>
<i>circā, { around, about.</i>	<i>ob, for, on account of,</i>	<i>sēcundum, after, behind,</i>
<i>circum, } </i>	<i>before.</i>	<i>along, next to, accord-</i>
<i>circitēr, about, near.</i>	<i>pēnēs, in the power of,</i>	<i>ing to.</i>
<i>ēs, { on this side, within.</i>	<i>with.</i>	<i>suprā, above, over.</i>
<i>citrā, } </i>	<i>pēr, through, throughout,</i>	<i>trans, over, beyond.</i>
<i>contrā, against, opposite.</i>	<i>by, during.</i>	<i>ultrā, beyond.</i>
<i>ergā, towards, opposite.</i>	<i>pōnē, behind.</i>	

5. Eleven prepositions have after them an ablative:—

<i>ā, { from, after, by.</i>	<i>dē, from, down from, af-</i>	<i>præ, before, for, on ac-</i>
<i>āb, } </i>	<i>ter, of, concerning.</i>	<i>count of, in comparison</i>
<i>abs, } </i>	<i>ē, { out of, from, of, by,</i>	<i>with.</i>
<i>absquē, without, but for.</i>	<i>ex, } after.</i>	<i>prō, before, for, instead</i>
<i>cōrāt, before, in pres-</i>	<i>pālātū, before, in pres-</i>	<i>of, according to.</i>
<i>ētū, with.</i>	<i>ence of.</i>	<i>sīnē, without.</i>
		<i>tēnūs, as far as, up to.</i>

6. Five prepositions take after them sometimes an accusative, and sometimes an ablative:—

<i>clam, without the knowl-</i>	<i>sūb, under, about, near.</i>	<i>sūpēr, above, over; upon,</i>
<i>edge of.</i>	<i>subtēr, under, beneath.</i>	<i>concerning.</i>

In, iu, on; to, into, against.

REMARK 1. Prepositions are so called, because they are generally placed before the noun or pronoun whose relation they express. They sometimes, however, stand after it. Cf. § 279, 10.

REM. 2. *A* is used only before consonants: *āb* before vowels, and frequently before consonants, though rarely before labials: *abs* is obsolete, except in the phrase *abs te*.

E is used only before consonants, *ex* before both vowels and consonants.

REM. 3. *Versūs*, which follows its nomin., (cf. § 235, R. 3), *usquē*, and *exadversūs (-um)*, sometimes take an accusative, *sīnūl* and *prōcul*, an ablative, and are then by some called prepositions. *Sēcūs*, with an accusative, occurs in Pliny and Cato.

REM. 4. Many of the prepositions, especially those which denote place, are also used as adverbs. Cf. § 191.

Signification and Use of certain Prepositions.

REM. 5. (a.) *Ad* denotes direction, and answers to the questions Whither? and Till when? as, *venio ād te*. *Sophocles ād sumnum senectūtem tragedius fuit*, Cic. It also denotes a fixed time; as, *ād hōram*, at the hour; *ād tempus aliquid facere*,—at the right time. But sometimes *ād tempus* denotes ‘for a time.’ Sometimes, also, *ād* denotes the approach of time; as, *ād lūcem, ād res-pēram, ād extrīmūm*, towards day-break, etc.; and also the actual arrival of a time; as, *ād prima signa vēris projēctus*, at the first sign of Spring.

(b.) In answer to the question Where? *ād* signifies 'near' a place; as, *ād urbem esse*; *ād portas urbis*; *pugna navalis ād Tenēdum*. It is used like *in*, 'at,' in such phrases as *ād adēm Bellōnē*, or, without *adēm*, *ād Opis*; *negotium habēre ād portum*.—With numerals it may be rendered 'to the amount of' or 'nearly'; as, *ād ducentos*. It is also used like *circiter* without any case; as, *Occisio ād hominū millibus quatuor*.—The phrase *omnes ād unum* signifies, 'all without exception,' 'every one.'

(c.) *Ad* often denotes an object or purpose, and hence comes its signification of 'in respect to'; as, *hōmo ād labōres belli impiger*. It is also used in figurative relations to denote a model, standard, or object of comparison, where we say 'according to,' or 'in comparison with'; as, *ād mōdum*, *ād effigiem*, *ād similitudinem*, *ād speciem alicūjus rei*; *ād normam*, etc. *ād voluntatem alicūjus facere aliquid*. *Ad verbum* signifies, 'word for word'; *nihil ād hanc rem*, 'nothing in comparison with this thing.'

REM. 6. *Apud* expresses nearness to, and was primarily used of persons as *ād* was applied to things. *Apud* also denotes rest, and *ād* direction, motion, etc. Hence it signifies 'with,' both literally and figuratively. With names of places it signifies 'near,' like *ād*; as, *Māle pugnātū est apud Caudium*. But in early writers, *āpud* is used for *in*; as, *Augustus āpud urbem Nōlam extinctus est*,—at Nola.—With *me*, *te*, *se*, or the name of a person, it signifies 'at the house' or 'dwelling of'; as, *Fuisti āpud Læcam illā nocte*.—Before appellatives of persons having authority in regard to any matter, it is translated 'before,' 'in the presence of'; as, *āpud judices*, *āpud prætōrem*, *āpud popūlum*.—It is also used with names of authors, instead of *in* with the name of their works; as, *Apud Xenophontem*, but we cannot say in *Xenophonte*.

REM. 7. *Aversus*, *contrā*, and *ergā* signify 'opposite to.' *Contrā* denotes hostility, like our 'against'; *ergā*, a friendly disposition, 'towards'; and *aversus* is used in either sense. But *ergā* sometimes occurs in a hostile sense.

REM. 8. *Intrā* signifies 'within,' in regard both to time and place. In regard to place it is used in answer to both questions Where? and Whither? It denotes time either as an entire period, when it is equivalent to 'during,' or as 'unfinished,' when it corresponds with 'under,' or 'before the expiration of.'

REM. 9. *Pér*, denoting place, signifies, 'through,' and also 'in,' in the sense of 'throughout.'—With the accusative of persons it signifies 'through,' 'by the instrumentality of.' It often expresses the manner; as, *pér litteras*, by letter; *pér injuriam*, *pér scelus*, with injustice, criminally; *pér iram*, from or in anger; *pér simulationem*, *pér speciem*, *pér causam*, under the pretext; *pér occasionem*, on the occasion; *pér ridiculūm*, in a ridiculous manner.—It sometimes signifies 'on account of'; as, *pér valetudinem*, on account of illness.—*Pér me licet*,—so far as I am concerned.

REM. 10. *A* or *āb*, denoting time, is used with nouns, both abstract and concrete, with the same general meaning; as, *ā primā atāte*, *āb ineunte atāte*, *āb initio ætatis*, *āb infantiā*, *ā pueritiā*, *āb adolescentiā*; and, *ā puero*, *ā pueris*, *āb adolescentib*, *āb infante*, all of which signify 'from an early age.' So also, *ā parvis*, *ā parvulo*, *ā tenero*, *ā tenēris ungūcīlis*, which expressions are of Greek origin.—*Ab initio*, *ā principio*, *ā primo*, properly denote the space of time from the beginning down to a certain point; as, *Urbem Rōnam ā principio rēges habuēre*, i. e. for a certain period after its foundation. But frequently *āb initio* is equivalent to *initio*, in the beginning.—The adherents or followers of a school are often named from its head; as, *ā Plutōne*, *āb Aristotēle*, etc.—In comic writers *āb* is sometimes used instead of the genitive; as, *ancilla āb Andriā*.—In a figurative sense it signifies 'with regard to'; as, *āb equitatu firmus*.—With names of persons it also denotes relationship, and signifies 'on the side of'; as, *Augustus ā matre M̄tignum Pompeium artissimo contingēbat grādu*,—on his mother's side.—*Stātim*, *confestim*, *rēcens āb aliquā re*, 'immediately after.'—*Ab itinēre aliquid facere*, to do a thing while on a journey.

REM. 11. *Cum* is used not only to designate accompanying persons but also accompanying circumstances; as, *cum aliquo ire*; *hostes cum detrimēto sunt*

depulsi. It signifies also 'in,' i. e. 'dressed in'; as, *cum tunica pullā sedere*. With verbs implying hostility, it signifies 'with,' in the sense of 'against'; as, *cum aliquo bellum gerere*; *cum aliquo queri*, to complain of or against.

REM. 12. *Dē* commonly signifies 'concerning,' 'about.' Hence *traditur dē Homero* is very different from *traditur ab Homero*; in the former, Homer is the object, in the latter the agent.—In the epistolary style, when a new subject is touched upon, *dē* signifies 'in regard to,' 'as respects'; as, *dē fratre, confido ita esse, ut semper volui*.—It often signifies 'down from'; and also 'of,' in a partitive sense; as, *hōmo dē pl̄be, unus dē populo*.—From its partitive signification arises its use in denoting time; as, *in om̄itū dē nocte venire*, i. e. even by night, or spending a part of the night in coming; hence *multā dē nocte, mediā dē nocte*, 'in the depth of night,' 'in the middle of the night.'—In other cases, also, it is used for *ex* or *ab*; as, *Audīvi hoc dē parente meo puer*. Cic.; especially in connection with *emere*, *mercāri*, *conducere*. *Triumphum agere dē Gallis* and *ex Gallis* are used indiscriminately.—Sometimes, like *sēcundum*, it signifies 'in accordance with,' 'after'; as, *dē consilio meo*;—sometimes it denotes the manner of an action; as, *dēnuo*, *dē integrō*, afresh; *dē improviso*, unexpectedly; *dē industriā*, purposely:—*quā dē re, quā dē causā, quibus dē causis*, for which reason or reasons.

REM. 13. *Ex*, 'from,' 'out of.' *Ex ēquo pugnāre*, to fight on horseback; so *ex itinēre scribēre*: *ex adverso*, *ē regiōne*, opposite; *ex om̄ni parte*, in or from all parts.—*Ex vino* or *ex aquā coquēre* or *bibēre*, i. e. 'with wine,' etc. are medical expressions.—It sometimes denotes manner; as, *ex animo laudāre*, to praise heartily; *ex sententiā* and *ex voluntāte*, according to one's wish.—It is also, like *dē*, used in a partitive sense; as, *unus ē pl̄be, unus ē multis*.

REM. 14. *In*, with the accusative, signifying 'to' or 'into,' denotes the point towards which motion proceeds; as, *in aēdem ire*; or the direction in which a thing extends; as, *dēcēm pēdes in altitudinem*, in height; so, also, it denotes figuratively the object towards which an action is directed, either with a friendly or a hostile design; as, *āmor in patriam, odium in malos cīves, tñ milites liberālis; oratio in aliquem*, a speech against some one.—It also denotes a purpose; as, *peccātū dāta est in rem militārem*. *Pax dāta Philippo in has lēges est*, on these conditions.—With words denoting time, it expresses a predetermination of that time, like 'for'; as, *invitāre aliquem in postérūm diem*, for the following day. *In diem vīcēre*, to live only for the day; *in futūrum, in postérūm, in reliquum*, for the future; *in aeternū, in perpetuum*, forever; *in presens*, for the present: with all these adjectives *tempus* may be supplied. *In* with *singūli*, expressed or understood, denotes a distribution, and may be translated 'to,' 'for,' 'on,' 'over.'—*In singūlos dies*, or simply *in dies*, with comparatives and verbs denoting increase, signifies 'from day to day.'—In some phrases it denotes the manner of an action; as, *serrilem in mōdum, mīrūm in mōdum*; so *in universum*, in general; *in commāne*, in common; *in vicēm*, alternately, or, instead of; *in alīcūjus lōcum alīquid petēre*, in the place, or, instead of.

REM. 15. *In*, with the ablative, signifies 'in,' 'on,' 'upon,' and answers to the question, Where? When a number or quantity is indicated, it signifies 'among,' and is equivalent to *int̄r*. It may sometimes be translated 'with,' or 'notwithstanding'; as, *In summā copiā oratōrum, nōmō tāmen Cicerōnis laudem aequāvit*.—With nouns which by themselves denote time, such as *secūlūm, annus, mensis, dies, nox, resper*, etc., the time, in answer to the question When? is expressed by the simple ablative; but *in* is used with words which acquire the signification of time only by such connection; as, *in consulātu, in principio, in bello*; but even with these *in* is sometimes omitted, but is usually retained in connection with the gerund or gerundive; as, *in legendo, in legendis librīs*. *In prēsentī, or in prēsentīō*, signifies 'at the present moment,' 'for the present.'—*Est in eo, ut alīquid fiat* signifies that something is on the point of happening.

PREPOSITIONS IN COMPOSITION.

§ 196. Most of the prepositions are used also in forming compound words. In composition, they may be considered either in reference to their form, or their force.

I. (a.) Prepositions in composition sometimes retain their final consonants, and sometimes change them, to adapt them to the sounds of the initial consonants of the words with which they are compounded. In some words, both forms are in use; in others, the final consonant or consonants are omitted.

1. *A*, in composition, is used before *m* and *v*; as, *āmōreō*, *ārello*, and sometimes before *f* in *āfui* and *āfōre*, for *abfui* and *abfōre*. *Ab* is used before vowels, and before *d*, *f*, *h*, *j*, *l*, *n*, *r*, and *s*; as, *abjūrō*, *abrōgo*, etc. *Ab* occurs only before *c*, *q*, and *t*; as, *abscondo*, *absque*, *abstīneō*. In *aspello*, *aspernor*, and *asporto*, the *b* of *abs* is dropped; in *aufēro* and *aufugiō*, it is changed into *u*.

2. *Ad* remains unchanged before vowels and before *b*, *d*, *h*, *m*, *v*. It often changes *d* into *c*, *f*, *g*, *l*, *n*, *p*, *r*, *s*, *t*, before those letters respectively; as, *acēdo*, *affēro*, *aggrēdior*, *allīgo*, *annītor*, *appōno*, *arrīgo*, *assēquor*, *attollo*. Its *d* is usually omitted before *s* followed by a consonant, and before *gn*; as, *aspergo*, *aspīcio*, *agnosco*, *agnātus*. Before *q*, the *d* is changed into *c*; as, *acquīro*.

3. *Ante* remains unchanged, except in *anticipo* and *antisto*, where it changes *e* to *i*; but *antesto* also occurs.

4. *Circum* in composition remains unchanged, only in *circūmeō* and its derivatives the *m* is often dropped; as, *circueō*, *circūtūs*, etc.

5. *Cum* (in composition, *com*), retains *m* before *b*, *m*, *p*; as, *combibo*, *committo*, *compōno*; before *l*, *n*, *r*, its *m* is changed into those letters respectively; as, *colligo*, *connītor*, *corripiō*; before other consonants, it becomes *n*; as, *condūo*, *conjungo*. Before a vowel, *gn* or *h*, *m* is commonly omitted; as, *coēo*, *coopto*, *cognosco*, *cohabito*; but it is sometimes retained; as, *comēdo*, *cōmes*, *cōmītor*. In *cōgo* and *cōgito* a contraction also takes place; as, *cōāgo*, *cōgo*, etc. In *combūro*, *b* is inserted.

6. *Ex* is prefixed to vowels, and to *c*, *h*, *p*, *q*, *s*, *t*; as, *exeō*, *exīgo*, *excurro*, *exlibeo*, *expēdīo*. Before *f*, *x* is assimilated, and also rarely becomes *ec*; as, *effēro*, or *efērō*. *S* after *x* is often omitted; as, *exēquor*, for *exsēquor*; in *excīdūm* (from *excīndo*), *s* is regularly dropped. *E* is prefixed to the other consonants; as, *ēbilo*, *ēdico*, except in *eclex*. Before these however, with the exception of *n* and *r*, *ex* is sometimes used; as, *exmōveō*. *E* is sometimes used before *p*; as, *ēpōto*.

7. *In* remains unchanged before a vowel. Before *b*, *m*, *p*, it changes *n* into *m*; as, *imbuo*, *immitto*, *impōno*; before *l* and *r*, *n* is assimilated; as, *illigo*, *irrētīo*; before *gn*, *n* is omitted; as, *ignārus*. Before the other consonants *in* is unchanged. In some compounds, *in* retains *d* before a vowel, from an ancient form *indu*; as, *indīgēna*, *indīgeo*, *indolesco*. So anciently *induperātor*, for *imperātor*.

8. *Inter* remains unchanged, except in *intellīgo* and its derivatives, in which *r* before *l* is assimilated.

9. *Ob* remains unchanged before vowels and generally before consonants. Its *b* is assimilated before *c*, *f*, *g*, *p*; as, *occurro*, *offīcio*, *oggānnīo*, *oppēto*. In *ōmitto*, *b* is dropped. An ancient form *obs*, analogous to *abs* for *ab*, is implied in *obsolesco*, from the simple verb *oleo*, and in *ostendo*, for *obstendo*.

10. *Per* is unchanged in composition, except in *pellīcio* and sometimes in *pellāceō*, in which *r* is assimilated before *l*. In *pējēro*, *r* is dropped.

11. *Post* remains unchanged, except in *pōmārium* and *pōmēridiānus*, in which *st* is dropped.

12. *Præ* and *præter* in composition remain unchanged, except that *præ* is shortened before a vowel. Cf. § 288, II. Exc. 1.

13. *Prō* has sometimes its vowel shortened, (cf. § 285, 2, Exc. 5) and, to avoid hiatus, it sometimes takes *d* before a vowel; as, *prōdeo*, *prōdesse*, *prōdigo*. Before verbs beginning with *r* and *l*, *pro* sometimes becomes *por* and *pol*; as, *porrigo*, *pollicor*.

14. *Sab* in composition remains unchanged before a vowel and before *b*, *d*, *j*, *l*, *n*, *s*, *t*, *v*. Before *c*, *f*, *g*, *m*, *p*, *r*, its *b* is regularly assimilated; as, *succédo*, *sufléro*, *suggéro*, *summóveo*, *supplico*, *surripió*. Before *c*, *p*, and *t*, it sometimes takes the form *sus* from *subs*, analogous to *abs* and *obs*; as, *suscípicio*, *suspendo*, *sustollo*; *b* is omitted before *s*, followed by a consonant; as, *suspicio*.

15. *Subter* and *súper* in composition remain unchanged.

16. *Trans* remains unchanged before a vowel. It omits *s* before *s*; as, *transcendo*: in *trádo*, *tráducō*, *trájicio*, and *tráno*, *ns* is commonly omitted.

(b.) The following words are called *inseparable prepositions*, because they are found only in composition:—

Ambi or *amb*, (Greek *ἀμφί*), *around*, *about*. *Réd* or *rē*, *again*, *back*. *Vē*, *not*.
Dis or *dī*, *asunder*. *Sē*, *apart*, *aside*.

1. *Amb* is always used before a vowel; as, *ambágēs*, *ambarevális*, *ambédo*, *am-bigo*, *ambio*, *ambáro*; except *ampulla*, *ámicio*, and *ánhelo*. Before consonants it has the forms *ambi*; as, *ambidens*, *ambifáriam*, *ambrcium*: *am*; as, *amplector*, *ampúto*: or *an*; as, *anceps*, *anfractus*, *anquiro*.

2. *Dis* is prefixed to words beginning with *c*, *p*, *q*, *s* before a vowel, *t*, and *h*; as, *discútio*, *dispónō*, *disquirō*, *distendo*, *dishiasco*; but *disertus* is formed from *dis-sérso*; before *f*, *s* is changed into *f*; as, *différo*: in *dírimo*, and *díribeo* (from *dis híbeo*), *s* becomes *r*. *Di* is prefixed to the other consonants, and to *s* when followed by a consonant; as, *diídico*, *dímitto*, *distinguō*, *dispício*. But both *dis* and *di* are used before *j*; as, *disjungo*, *dijádico*, and before *r* in *rumpo*.

3. *Réd* is used before a vowel or *h*; *rē* before a consonant; as, *rédamo*, *rēdeo*, *rédhibeo*, *rédigo*, *rédoleo*, *rédundo*; —*rójicio*, *rívōno*, *rērvortor*. But *réd* is used before *do*; as, *reddo*. The connecting vowel *i* is found in *rédívirus*; and in the poetical forms *relligio*, *relliquiae*, and sometimes in *reccido* the *d* is assimilated. In later writers *re* is sometimes found before a vowel or *h*.

4. *Sē* and *vē* are prefixed without change; as, *sécēdo*, *sécurus*; *vēgrandis*, *vēcors*.

§ 197. II. Prepositions in composition usually add their own signification to that of the word with which they are united; but sometimes they give to the compound a meaning different from that of its simples. The following are their most common significations:—

1. *A*, or *ab*, *away*, *from*, *down*; *entirely*; *un-*. With verbs it denotes removal, disappearance, absence; as, *auféro*, *abátor*, *absum*. With adjectives it denotes absence, privation; as, *ámens*, *absónus*.

2. *Ad*, *to*, *toward*; *at*, *by*. In composition with verbs *ad* denotes (*a*) *motion to* (not *into*), as, *accédo*; (*b*) *addition*, as, *ascribo*; (*c*) *nearness*, as, *assideo*; (*d*) *assent*, *favor*, as, *anno*, *arrídeo*; (*e*) *repetition* and hence *intensity*, as, *accido*; (*f*) *at*, *in consequence of*, as, *arrigo*. It is sometimes augmentative, rarely inchoative.

3. *Ambi*, *around*, *about*, *on both sides*.

4. *Circum*, *around*, *about*, *on all sides*.

5. *Cóm* or *cón*, *together*, *entirely*. In composition with verbs it denotes (*a*) *union*, as, *concurro*, *consúlo*; (*b*) *completeness*, as, *combúro*, *conficcio*; (*c*) *with effort*, as, *conjicio*, *conclámo*; (*d*) *in harmony*, as, *consóno*, *consentio*; (*e*) *on or over*, like the English *be-*, as, *collino*, *to besmear*.

6. *Contra*, against, opposite.
7. *Dē*, off, away, through, over, down; entirely; very, extremely. With verbs *dē* denotes (a) *down*; as, *dēmitto*; (b) *removal*; as, *dētondeo*; (c) *absence*; as, *dēsum*, *dēhabeo*; (d) *prevention*; as, *dēhortor*; (e) *unfriendly feeling*; as, *despicio*, *dērideo*.—With adjectives *dē* denotes (a) *down*; as, *dēclivis*; (b) *without*; as, *dēmens*.
8. *Dis*, asunder, apart, in pieces, in two; *dis-*, un-; very greatly. With verbs *dis* denotes (a) *division*; as, *dīvido*, *dīlābor*; (b) *difference*; as, *discrepō*, *dissentio*; (c) *the reverse of the simple notion*; as, *displiceo*, *diffidō*; (d) *intensity*; as, *dīlaudo*.—With adjectives *dis* denotes *difference*; as, *discōlor*, *discors*.
9. *E*, or *ex*, out, forth, away, upward, without, -less, un-; utterly, completely, very. With verbs it denotes (a) *out*; as, *exeō*, *eximo*, *ēlābōrō*; (b) *removal of something*; as, *ēdormio*; (c) *publicity*; as, *ēdico*; (d) *ascent*; as, *exsisto*; (e) *completeness*; as, *ēdisco*, *ēxūrō*; (f) with denominative verbs, *change of character*; as, *expio*, *effērō* (*āre*); (g) *removal of what is expressed by the noun whence the verb is derived*; as, *ēnōdō*; (h) *the reversal of the fundamental idea*; as, *explico*; (i) *distance*; as, *exaudio*.—With adjectives formed from substantives it denotes *absence*; as, *exsommis*.
10. *In*, with verbs, signifies in, on, at; into, against; as, *īnhābito*, *induo*, *īngēmo*, *īneo*, *īllido*. With adjectives, un-, in-, im-, il-, ir-, not; as, *īgnōtus*, *īnhospītālis*, *īnmortālis*. Some of its compounds have contrary significations, according as they are participles or adjectives; as, *īntectus*, *part.*, covered, *adj.*, uncovered.
11. *Inter*, between, among, at intervals.
12. *Ob*, with verbs, signifies to, towards; as, *ōbeo*, *ostendo*; against; as, *obluctor*, *obnuntio*; at, before; as, *ōbamblō*, *obrēsor*; upon; as, *occulco*; over; as, *obdūco*.
13. *Per*, with verbs, denotes, through, thoroughly, perfectly, quite; as, *perduō*, *perfīcio*, *perdo*: with adjectives, through, very; as, *pernox*, *perlēvis*.
14. *Post*, after, behind.
15. *Præ* in composition with verbs denotes (a) *before* in place; as, *præmitto*; (b) *by or past*; as, *præfluo*; (c) *in command*; as, *præsum*, *præfīcio*; (d) *superiority*; as, *præsto*; (e) *before* in time; as, *prædīco*, *præcerpo*; *at the extremity*; as, *præfūro*.—With adjectives, (a) *before* in place or time; as, *præcēps*, *præscīus*; (b) *very*; as, *præaltus*, *præclarus*.
16. *Præter*, past, by, beyond, besides.
17. *Prō*, before, forward, forth, away, down; for; openly; as, *prōlādo*, *porrīgo*, *prōterreo*, *prōtēro*, *prōūro*, *prōfītor*.
18. *Rē*, again, aginst, back, re-, un-, away; greatly; as, *rēfōresco*, *rēpendo*, *rēfērio*, *rēfigo*, *rēcondo*.
19. *Sē*, without, aside, apart; as, *sēūro*, *sēpōno*, *sēcēdō*, *sēcārus*.
20. *Sūb*, up, from below upwards, under. With verbs *sūb* also signifies (a) *assistance*; as, *subvenio*; (b) *succession*; as, *succīno*; (c) *in place of*; as, *suffīcio*; (d) *near*; as, *subsum*; (e) *secretly, clandestinely*; as, *surripiō*, *subdūco*; (f) *somewhat, a little*; as, *subrēdeo*, *sūbaccēso*.—With adjectives it signifies, *slightly, rather*; as, *sūbobscēns*, *sūbabsurdus*, *sūbācidus*.
21. *Subter*, beneath, under, from under, secretly, privately.
22. *Sūper*, above, over, left over, remaining, super-; as, *sūpersēdeo*, *sūpersum*, *sūperstes*, *sūpervāneus*.
23. *Trans*, over, across, through; beyond; as, *trādo*, *transeo*, *transfigo*, *transalpinus*.
24. *Vē*, not, without; very; as, *vēgrandis*, *vēcors*; *vēpallidus*.

REMARK. In composition the preposition seems often to add nothing to the signification of the word with which it is compounded.

CONJUNCTIONS.

§ 198. A conjunction is a particle which connects words or propositions.

The most usual conjunctions are,

atque, {	and, as; than.	nē, lest, that not.	quō, in order that.
āc, {	whether.	nēque or nēc, neither, nor.	quoad, as long as, until.
āc si, as if.		nēque...nēque, } neither,	quod, because, but.
ādeo, so that, so.		nēc...nēc, } ...nor.	quodsi, but if.
ān, {	whether.	nēc...nēque, } neither,	quoniam, but not.
anne, {	whether.	neenē, or not.	quoniam, since, because.
amou, whether or not.		nēquē, neither, nor.	quocquē, also.
antēquam, before.		nēquē or nē...ēt, } not	quum or cum, when, since,
āt, ast, but.		nēquē or nēc...quē, } on	because.
āt ēnum, but indeed.		the one hand, but on the	quum...tum, both...and.
atqui, but.		other.	sīd, but.
attāmēn, but yet.		nēve or neu, nor, and not.	sicut, { so as, just as, as.
aut, either, or.		nēve...nēve, } neither...	sī, if.
aut...aut, either...or.		neu...neu, } nor.	sī mōdo, if only.
antem, but.		nū, nisi, unless.	simūl, { as soon
cētērum, but, however.		nūm, whether.	similic (-atquē) { us.
ceu, as, like as, as if.		praeūt, in comparison with.	sī, but if, if however.
cum or quum, since.		prout, according as, just	sīvē or seu, or if.
dōnēc, as long as, until.		as.	sīvē...sīvē, { whether...or.
dum, provided, while, as		proinde, hence, therefore.	seu...seu, {
long as, until.		proptērā, therefore, for	siquidem, if indeed, since.
dummōdo, if but, if only.		that reason.	tāmīn, however, still.
ēnīmūrō, in very deed.		postquam, after, since.	tāmetsi, although.
ēnim, {	for.	priusquam, before.	tamquam, as if.
ētēnum, {	therefore.	quam, as, than.	tum...tum, both...and.
ēō, therefore.		quamvis, although.	undē, whence.
ēquidem, indeed.		quando, quandōquidem,	ūt, { that, as that, so that,
ergo, therefore.		whereas, since.	ūtī, { to the end that.
ēt, and.		quamquam, although.	ūt sī, as if.
ēt...ēt { both...and;		quāpropter,	utrum, whether.
ēt...quē, { as well...as.		quārē,	-vē, { either, or.
ēt...nī que or nēc, on the		quamobrem, } wherefore.	vēl, { vēl...vēl, either...or.
one hand, but not on the		quōcireā,	vēlūt, { eren as, just as,
other.		quantunvis, { although,	vēlūti, { like as.
ētiam, also.		quamlibet, } however.	vēro, truly, but indeed.
ētiamsi, { although,		quāsi, as if, just as.	vērum, but.
etsī, { though.		-quē, and.	vēruntāmēn, yet, notwithstanding.
iceireo,		-quē...ēt, { both...and;	vērum-ēnum vēro, but in-
ideo,		-quē...quē, { as well...as.	deed.
igitūr, {	therefore.	quiā, because.	
Itāquē,		quīn, but that, that not.	
licēt, though, although.		quippē, because.	
mōdo, provided.			
nam, namquē, for.			

Conjunctions, according to their different uses, are divided into two general classes,—coördinate and subordinate.

I. Coördinate conjunctions, are such as join coöordinate or similar constructions; as,

Luna et stelle fulgēbant, The moon and the stars were shining. Concidunt venti, fugiuntque nubes, The winds subside, and the clouds disperse. Difficile factu est, sed vñabor tamen, It is difficult to accomplish, but still I will try.

Coördinate conjunctions include the following subdivisions, viz. *copulative*, *disjunctive*, *adversative*, *illative*, and most of the *causal* conjunctions.

II. Subordinate conjunctions are such as join dissimilar constructions; as,

Edo, ut vivam, I eat that I may live. Pyrrhus rex in itinere incidit in canem, *qui interfecit hominis corpus custodiébat.* *Mergi pullos in aquam jussit, ut bibèrent, quoniam esse nollent.*

Subordinate conjunctions include all those connectives which unite subordinate or dependent clauses. These are the *concessive*, *illative*, *final*, *conditional*, *interrogative*, and *temporal* conjunctions, and the *causals quod, quin, quoniam*, etc. To these may be added also the relatives whether pronouns, adjectives, or adverbs.

The following paragraphs contain a specification of the several conjunctions comprised in each of the preceding subdivisions, and remarks respecting their particular import and use as connectives.

1. COPULATIVE conjunctions connect things that are to be considered jointly; as, *ēt, āc, atquē*, the enclitic *quē*, which, combined with the negation belonging to the verb, becomes *nēquē* or *nēc*, and, the negation being doubled, *nēc nōn* or *nēquē nōn*, it becomes again affirmative and equivalent to *ēt*. To these are to be added *ētiam* and *quōdquē*, with the adverbials *item* and *ittidem*.

REMARK. (a.) *Et* and *quē* differ in this, *ēt* connects things which are conceived as different, and *quē* adds what belongs to, or naturally flows from them. *Et*, therefore, is copulative and *quē* adjunctive. Hence, in an enumeration of words, *quē* frequently connects the last of the series, and by its means the preceding idea is extended without the addition of any thing which is generically different. In connecting propositions *quē* denotes a consequence, and is equivalent to 'and therefore.'

(b.) *Ac* never stands before vowels, *atquē* chiefly before vowels, but also before consonants.—*Atquē*, being formed of *ād* and *quē*, properly signifies 'and also,' 'and in addition,' thus putting things on an equality, but giving emphasis to the latter. In the beginning of a proposition, which is explanatory of that which precedes, *atquē* or *āc* introduces a thing with great weight, and may be rendered 'now'; and in answers; as, *Cognoscere hos versus? Ac memoriter, it* is rendered 'yes, and that.' *Ac* being an abridged form of *atquē* loses somewhat of its power in connecting single words, and its use alternates with that of *ēt*; it is preferred in subdivisions, whereas the main propositions are connected by *ēt*.

(c.) *Nēquē*, compounded of the ancient *nē* for *nōn* and *quē*, is used for *ēt nōn*. *Et nōn* itself is used, when only one idea or one word of a proposition is to be negated; as, *patiō et non moleste fero*; and also when our 'and not' is used for 'and not rather' to correct an improper supposition; as, *Si quam Rubrius injuriam suo nomine ac non impulsu tuo fecisset. Cic.* *Et nōn* is commonly found also in the second clause of a sentence when *ēt* precedes, but *nēquē*, also, is often used in this case. *Nēc nōn* or *nēquē nōn*, in classical prose, is not used like *ēt* to connect nouns, but only to join propositions, and the two words are separated. In later writers, however, they are not separated and are equivalent to *ēt*.

(d.) *Etiam* has a wider extent than *quōdquē*, for it contains the idea of our 'even,' and it also adds a new circumstance, whereas *quōdquē* denotes the addition of a thing of a similar kind. Hence *etiam* is properly used to connect sentences, while *quōdquē* refers to a single word. *Etiam* signifies 'and further,' *quōdquē*, 'and so,' 'also.' *Quōdquē* always follows the word to which it refers, *etiam* in similar cases is usually placed before it, but when it connects propositions its place is arbitrary. *Et*, too, in classical prose, is sometimes used in the sense of 'also.' So often is *nōn mōdo—sēd ēt*, 'not only—but also,' or 'but even.'

(e.) Copulative conjunctions are often repeated in the sense of 'both—and,' 'as well—as,' 'not only—but also.' *Et—et* is of common occurrence; so, in later writers, but rarely in Cicero, *et—quē*; *quē—et* connect single words, but not in Cicero; *quē—quē*, occur for the most part only in poetry, or in connection with the relative.—Negative propositions are connected in English by 'neither—nor,' and in Latin by *nēquē—nēquē*, *nēc—nēc*, *nēquē—nēc*, and rarely by *nēc—nēquē*. Propositions, one of which is negative and the other affirmative 'on the one hand—but not on the other,' or, 'not on the one hand—but on the other,' are connected by *et—nēquē* or *nēc*, *nēquē* or *nēc—et*, and occasionally by *nēc* or *nēquē—quē*.

2. DISJUNCTIVE conjunctions connect things that are to be considered separately; as, *aut*, *vēl*, the enclitic *vē*, and *sīvē* or *seu*.

REMARK. (a.) *Aut* and *vēl* differ in this; *aut* indicates a difference of the object, *vēl*, a difference of expression, i. e. *aut* is objective, *vēl*, subjective. *Vēl* is connected with the verb *velle*, and is generally repeated, *vēl—vēl*, 'choose this or choose this,' and the single *vēl* is used by Cicero only to correct a preceding expression, and commonly combined with *dicam*, *pōtius*, or *etiam*.—Hence by ellipsis *vēl* has acquired the signification of the adverb, 'even,' and so enhances the signification of the word modified by it; as, *Quum Sōphōles vel optime scripsērū Electram*, where *bēne* is to be supplied before *vēl*, and the latter is used for the purpose of correcting the preceding expression. Cf. § 127, 4. By means of its derivation from *velle* it has, also, the signification of 'for example' or 'to take a case,' for which *vēlūt* is more frequently used.—(b.) *Vē*, the apocopated *vēl*, leaves the choice free between two or more things, and in later but good prose *vēl* is used in the same manner.

(c.) *Sīvē* commonly retains the meaning of *sī*, and is then the same as *vēl sī*, but sometimes loses it, and is then equivalent to *vēl*, denoting a difference of name; as, *Vocabūlūm sīvē appellatiō*. Quint. The form *seu* is rarely used by Cicero except in the combination *seu pōtius*.—(d.) *Aut* and *vē* serve to continue the negation in negative sentences, where we use 'nor'; as, *nōn—aut*, where *nōn—nēquē* also may be used. They are used also in negative questions; as, *Num leges nostras moresvē nōrūt?* Cic.; and after comparatives; as, *Doctrinā paubo aspērior, quam veritus aut nūtrā patiātur*. Cic. It is only when both ideas are to be united into one that a copulative is used instead of *aut* and *vē*.—(e.) 'Either—or' is expressed in Latin by *aut—aut*, denoting an opposition between two things, one of which excludes the other, or by *vēl—vēl*, denoting that the opposition is immaterial in respect to the result, so that the one need not exclude the other; as, *Vēl imperatōre vel milite me ultimini*. Sall.—*Sīrē—sīvē* is the same as *vēl sī—vēl sī*, and retains the meaning of *vēl—vēl*. If nouns only are opposed to each other, an uncertainty is expressed as to how a thing is to be called; as, *Crētūn lēges, quas sīve Jupitēr sive Minos sanxit*; i. e. I do not know whether I am to say Jupiter or Minos.

3. COMPARATIVE conjunctions express a comparison. These are, *ūt* or *ūtī*, *sīcūt*, *vēlūt*, *prōūt*, *præūt*, the poetical *cēu*, *quam*, *tamquam*, (with and without *sī*), *quāsī*, *ūt sī*, *āc sī*, with *āc* and *atquē*, when they signify 'as.'

REMARK. *Ac* and *atquē* signify 'as' or 'than' after adverbs and adjectives which denote similarity or dissimilarity; as, *āquē*, *juxtā*, *pār* and *pāritēr*, *pērindē* and *proindē*, *prō cō*, *similis* and *similiter*, *dissimilis*, *tālis*, *tōtidem*, *ālius* and *ālīer*, *contrā*, *sēcūs*, *contrāriūs*.—*Quam* is rarely used after these words, except when a negative particle is joined with *alius*; as, *Virtus nihil aliul est*, *quam*, etc.; and *ēt* and *quē* do not occur in this connection.—*Ac* is used for *quam*, after comparatives, in poetry and occasionally by late prose writers; as, *Artius atque hedera*. Hor. *Insānius ac sī*. Id.

4. CONCESSIVE conjunctions express a concession, with the general signification 'although.' These are *etsī*, *ētiāsī*, *tāmetī*, or *tāmēnētsī*, *quamquam*, *quāmēis*, *quantumvis*, *quamlibēt*, *licēt*, *ūt* in the sense of 'even if' or 'although,' and *quām* when it signifies 'although.'

REMARK. *Tāmēn* and other particles signifying 'yet,' 'still,' are the correlatives of the concessive conjunctions; as, *Ut desint vīres, tāmen est laudanda*

roluntas. Ovid. The adverb *quidem* becomes a concessive conjunction, when it is used to connect propositions and is followed by *sed*.—*Quamquam*, in absolute sentences, sometimes refers to something preceding, which it limits and partly nullifies; as, *Quamquam quid loquor?* Yet why do I speak?

5. CONDITIONAL conjunctions express a condition, their fundamental signification being 'if.' These are *si*, *sīn*, *nīsī* or *nī*, *sī mōdo*, *dūm mōdō*, 'if only,' 'if but,' (for which *dūm* and *mōdō* are also used alone), *dūm mōdō nē*, or simply *mōdō nē* or *dūm nē*.

REMARK. (a.) In order to indicate the connection with a preceding proposition, the relative *quod*, which in such case loses its signification as a pronoun, and may be rendered, 'nay,' 'now,' 'and,' or 'then,' is frequently put before *si* and sometimes before *nīsī* and *eīsī*, so that *quodsī* may be regarded as one word, signifying 'now if,' 'but if,' or 'if then.' It serves especially to introduce something assumed as true, from which further inferences may be drawn. It sometimes signifies 'although.' *Quodnīsī* signifies 'if then—not,' and *quodetsī*, 'nay, even if.' *Quod* is found also before *quām*, *ūbī*, *quiā*, *quōniam*, *nē*, *ūtīnam*, and even before the relative pronoun.

(b.) *Nī* and *nīsī* limit a statement by introducing an exception, and thus differ from *sī nōn*, which introduces a negative case. It is often immaterial whether *nīsī* or *sī nōn* is used, but the difference is still essential. *Sī nōn* is used when single words are opposed to one another, and in this case *sī mīnūs* may be used instead of *sī nōn*.—If after an affirmative proposition its negative opposite is added without a verb, our 'but if not' is commonly expressed in prose by *sī mīnūs* or *sīn mīnūs* or *sīn alīter*; as, *Educ tecum etiam omnes tuos; si minus, quam plurimos.* Cic.; rarely by *sī nōn*.

6. ILLATIVE conjunctions express an inference or conclusion, with the general signification of 'therefore,' 'consequently.' These are *ergo*, *igitūr*, *itāquē*, *eō*, *ideo*, *iccirco*, *proindē*, *proptēreā*, and the relative conjunctions, *quaproptēr*, *quārē*, *quamobrem*, *quōcīrca*, *undē*, 'wherefore.'

REMARK. *Ergo* and *igitūr* denote a logical inference.—*Itāquē*, 'and thus,' expresses the relation of cause in facts.—*Ideo*, *iccirco*, and *proptēreā*, 'on this account,' express the agreement between intention and action.—*Eō*, 'on this account,' or 'for this purpose,' is more frequently an adverb of place.—*Proindē*, 'consequently,' implies an exhortation.—*Undē*, 'whence,' is properly an adverb of place.—*Ädeo*, 'so that,' or simply 'so,' is also properly an adverb. *Hinc*, 'hence,' and *indē*, 'thence,' continue to be adverbs.

7. CAUSAL conjunctions express a cause or reason, with the general signification of 'for' and 'because.' These are *nam*, *namquē*, *ēnīm*, *ētēnīm*, *quiā*, *quōd*, *quōniam*, *quippē*, *quām*, *quando*, *quāndō quidēm*, *siguidēm*; and the adverbs *nīmīrum*, *nēmpē*, *scilicēt*, and *vīdēlīcēt*.

REMARK. (a.) *Nam* is used at the beginning of a proposition, *ēnīm*, after the first or second word. *Nam* introduces an objective reason, and *ēnīm* merely a subjective one. There is the same difference between *namquē* and *ētēnīm*. *Namquē*, however, though constantly standing at the beginning of a proposition in Cicero, Cæsar, and Nepos, is in later writers often put after the beginning. *Ēnīm* in the sense of *āt ēnīm* or *sēd ēnīm* is sometimes, by comic writers, put at the beginning of a proposition.—*Nam*, *ēnīm*, and *ētēnīm* are often used in the sense of 'namely,' or 'to wit,' to introduce an explanation of something going before. *Nīmīrum*, *vīdēlīcēt*, and *scilicēt* likewise answer to our 'namely' or 'viz.' *Nīmīrum*, compounded of *nī* and *mīrum*, and signifying 'a wonder if not,' is used as a connective in the sense of 'undoubtedly' or 'surely,' and implies strong confidence in the truth of the proposition with which it is connected.—*Vīdēlīcēt* and *scilicēt* introduce an explanation, with this difference that *vīdēlīcēt* generally indicates the true, and *scilicēt* a wrong explanation. Sometimes, however, *nam*, *ēnīm*, *ētēnīm*, *nīmīrum*, and *vīdēlīcēt* are used in an ironical sense, and *scilicēt* introduces a true reason.—*Nēmpē*, 'surely,' often assumes a sarcastic meaning when another person's concession is taken for the purpose of refuting him.—(b.) *Quiā* and *quōd* indicate a defi-

nite and conclusive reason, *quoniam*, (i. e. *quam jam*), a motive.—*Ideo*, *iccirco*, *propterea quod*, and *quiā*, are used without any essential difference, except that *quiā* introduces a more strict and logical reason, whereas *quoniam*, signifying ‘now as,’ introduces important circumstances.—*Quando*, *quandōquidem*, and *siquidem* approach nearer to *quoniam* than to *quiā*, as they introduce only subjective reasons. *Quandōquidem* denotes a reason implied in a circumstance previously mentioned; *siquidem*, a reason implied in a concession. In *siquidem* the meaning of *si* is generally dropped, but it sometimes remains, and then *si* and *quidem* should be written as separate words; as, *O fortūtam rempublicam*, *si quidem hanc sentīam ejecerit*. Cic.—*Quippe*, with the relative pronoun or with *quam*, introduces a subjective reason. When used elliptically without a verb it signifies ‘forsooth’ or ‘indeed.’ Sometimes it is followed by a sentence with *enīm*, and in this way gradually acquires the signification of *nam*.

8. FINAL conjunctions express a purpose, object, or result, with the signification of ‘in order that,’ or ‘in order that not.’ These are *ut* or *uti*, *quō*, *nē* or *ut nē*, *nērē* or *neu*, *quīn* and *quōminūs*.

REMARK. *Ut*, as a conjunction, indicates either a result or a purpose, ‘so that,’ and ‘in order that.’ When indicating a result, if a negative is added to it, it becomes *ut nōn*; when indicating a purpose, if the negative is added, it, becomes *nē* or *ut nē*, but *ut nōn* also is very rarely used for *nē*.—*Nērē* (i. e. *vēl nē*) signifies either ‘or in order that not,’ or ‘and in order that not.’ *Ut nē* is a pleonasm, not differing perceptibly from *nē*. It is used more frequently by Cicero than by other writers. *Quō nē* for *nē* occurs once in Horace.

9. ADVERSATIVE conjunctions, express opposition, with the signification of ‘but.’ These are *sēd*, *autem*, *vērum*, *vēro*, *āt* (poetical *ast*), *āt enīm*, *atquī*, *tāmen*, *attāmen*, *sedtāmen*, *vēruntāmen*, *āt vēro*, (*enīm vēro*), *vērumēnīm*, *vērum*, *vēro*, *cētērum*.

REMARK. (a.) *Sēd* denotes a direct opposition, and interrupts the narrative or argument; *autem* marks a transition, and denotes at once a connection and an opposition. *Porro*, ‘further,’ denotes progression and transition but not opposition, except in later authors.—*Vērum* has a similar relation to *vēro* as *sēd* to *autem*. *Vērum*, while it denotes opposition, contains also an explanation. *Vēro* connects things which are different, but denotes the point in favor of which the decision should be. It thus forms the transition to something more important, as in the phrase, *Illud vēro plane non est ferendum*, i. e. that which I am about to mention. In affirmative answers *vēro* is often added to the verb; as, *Dasue?* *Do vēro*. Hence, when the protasis supplies the place of a question, it is sometimes introduced into the apodosis merely to show that it contains an answer. Hence also *vēro* alone signifies ‘yes,’ like *sānē*, *itā*, and *etiam*.—*Enīmvēro*, ‘yes, truly,’ ‘in truth,’ does not denote opposition. It sometimes, like *vēro*, forms the transition to that which is most important. The compound *vērum enīm vēro* denotes the most emphatic opposition.

(b.) *At* denotes that that which is opposed is equivalent to that which precedes. It frequently follows *si*, in the sense of ‘yet,’ or ‘at least’; as, *etsi non sp̄ientissimus, at amicissimus*. It is especially used to denote objections whether of the speaker himself or of others. *At enīm* introduces a reason for the objection implied in *at*.—By *atquī*, ‘but still,’ ‘but yet,’ or ‘nevertheless,’ we admit what precedes, but oppose something else to it; as, *Magnum narras, vix credibile*. *Atquī sic habet*. Hor. So, also, when that which is admitted, is made use of to prove the contrary. Finally, *atquī* is used in syllogisms, when a thing is assumed which had before been left undecided; in this case it does not denote a direct opposition of facts, and may be translated by ‘now,’ ‘but,’ ‘but now.’—*Cētērum*, properly ‘as for the rest,’ is often used by later writers for *sēd*.—*Contra ea*, in the sense of ‘on the other hand,’ is used as a conjunction. So *ādeo* with a pronoun, when it may be translated ‘just,’ ‘precisely,’ ‘ever,’ ‘indeed,’ or an intensive ‘and.’

10. TEMPORAL conjunctions, express time. These are *quam*, *quam pri-*
num, *ut*, *āt prīnum*, *ubī*, *postquam*, *antēquam*, and *prius-*
quam, *quando*, *sīmūlāc* or *sīmūlatque*, or *sīmūl* alone, *dum*,
usquē dūm, *dōnēc*, *quoad*.

REMARK. *Ut* and *ābi*, as particles of time, signify ‘when.’ *Dum*, *dōnēc*, and *quond* signify either ‘as long as,’ or ‘until.’ *Dum* often precedes *int̄erā* or *in-*
lērim, and both *dum* and *dōnēc* are often preceded by the adverbs *usq̄ue*, *usq̄ue*
eo or *usq̄ue* *ādeo*.

11. INTERROGATIVE conjunctions indicate a question. These are, *num*, *utrum*, *ān*, and the enclitic *nē*. This, when attached to the three preceding particles, forming *numnē*, *utrumnē*, and *annē*, does not affect their meaning. With *nōn* it forms a special interrogative particle *nōnnē*. To these add *ec* and *ēn*, as they appear in *ecquis*, *ecquando*, and *ēnum-*
quam, and *numquid* and *ecquid*, when used simply as interrogative particles.

REMARK. (a.) The interrogative particles have no distinct meaning by themselves in direct questions, but only serve to give to a proposition the form of a question. In direct speech the interrogative particles are sometimes omitted, but in indirect questions they are indispensable, except in the case of a double question, where the first particle is sometimes omitted.—*Ecquid* and *nunquid*, as interrogative particles, have the meaning of *num*, *quid* in this case having no meaning, but they must be carefully distinguished from the interrogative pronouns *ecquid* and *nunquid*. *En*, or when followed by a *g*, *ec* is, like *num*, *nē*, and *ān*, an interrogative particle, but is always prefixed to some other interrogative word.

(b.) In direct questions, *num* and its compounds *numnē*, *numnam*, *numquid*, *numquidnam*, and the compounds with *ēn* or *ec* suppose that the answer will be ‘no’; as, *Num putas me tam dementem fuisse?* But *ecquid* is sometimes used in an affirmative sense. In general the negative sense of these particles does not appear in indirect questions.

(c.) *Nē* properly denotes simply a question, but it is used sometimes affirmatively and sometimes negatively. When *nē* is attached, not to the principal verb but to some other word, a negative sense is produced; as, *mene istud potuisse facere putas?* Do you believe that I would have done that? The answer expected is ‘no.’ When attached to the principal verb *nē* often gives the affirmative meaning, and the answer expected is ‘yes.’—*Nonnē* is the sign of an affirmative question; as, *Canis nonne hypo similis est?*—*Utrum*, in accordance with its derivation from *āter*, which of two, is used only in double questions whether consisting of two or more. It is sometimes accompanied by *nē*, which is usually separated from it by one or more words; as, *Utrum, faceanne an predicem?* In later writers, however, *utrumnē* is united into one word. *Nē* is rarely appended to interrogative adjectives, but examples of such use are sometimes found in poetry; as, *uterū*; *quonē malo*; *quantunē*. In a few passages it is even attached to the relative pronoun.

(d.) *An* is not used as a sign of an indirect question before the silver age; when so used it answers to ‘whether.’ It is used by Cicero exclusively in a second or opposite question, where we use ‘or’; as, *Si sitis, nihil int̄erest utrum aqua sit, an vitium; nec refert, utrum sit aureum poculum, an vitreum, an manus concava.* Sen. In direct interrogations, when no interrogative clause precedes, *ān*, *annē*, *ān r̄v̄o* are likewise used in the sense of ‘or,’ that is in such a manner that a preceding interrogation is supplied by the mind; as, *Incitus te offendī, an putas me delectōri ledendis hominibus?* Here we may supply before *an putas*, etc. the sentence, ‘Do you believe this?’—*An*, after a preceding question, is rendered by ‘not,’ and it then indicates that the answer cannot be doubtful; as, *A rebus gerendis senectus abstrahit. Quibus? An his, que geruntur jurentātē ac virib⁹?* Is it not from those kinds of business, which? etc. Here we may suppose *aliisne?* to be supplied before *an his?* Is it from other kinds of business, or from those? etc. Such questions may be introduced by *nonnē*, but without allusion to an opposite question, which is implied in *ān*.

(e.) To the rule that *ān*, in indirect questions, is used exclusively to indicate a second or opposite question, there is one great exception, for it is employed in single indirect questions after such expressions as *dubito*, *dubium est*, *incertum est*; *delib̄ro*, *həsito*, and especially after *nescio* or *haud scio*, all of which denote uncertainty, but with an inclination to the affirmative; as, *Si per se virtus sine*

fortuna ponderanda sit, dubito an hunc primum omniū ponam. If virtue is to be estimated without reference to its success, I am not certain whether I should not prefer this man to all others. Nep. It is not Latin to say *dubito annon* for *dubito an*.—*Nescio an*, or *haud scio an* are used quite in the sense of ‘perhaps,’ so that they are followed by the negatives *nullus*, *nēmo*, *numquam*, instead of *ultus*, *quisquam* and *unquam*. When the principal verb is omitted, *an* is often used in the sense of *aut*; as, *Themistocles, quum ei Simonides, an quis alias artem memorie polliceretur*, etc. In such cases *in certum est* is understood, and in Tacitus is often supplied.—The conjunction *sī* is sometimes used in indirect interrogations instead of *num*, like the Greek *ti*, and it is so used by Cicero after the verb *exp̄erior*.

NOTE 1. The conjunctions *-ne*, *-que*, *-ve*, are not used alone, but are always affixed to some other word, and are hence called *enclitics*.

NOTE 2. Some words here classed with conjunctions are also used as adverbs, and many classed as adverbs are likewise conjunctions; that is, they at the same time qualify verbs, etc., and connect propositions; as, *Ceteris in rebus, quum venit calamitas, tum detrimentum accipitur*, In other concerns, when misfortune comes, then damage is received.

NOTE 3. Conjunctions, like adverbs, are variously compounded with other parts of speech, and with each other; as, *atque*, (i. e. *adque*), *icet* or *inhic*, (i. e. *id-circa*), *ideo*, *namque*, etc. In some, compounded of an adverb and a conjunction, each of the simple words retains its meaning, and properly belongs to its own class; as, *etiam* (*et jam*) and now; *itaque*, and so; *neque* or *nec*, and not.

INTERJECTIONS.

§ 199. An interjection is a particle used in exclamation, and expressing some emotion of the mind.

The most usual interjections are,

ah! ah! alas!	hem! oho! indeed! well! hah! alas! alack!
āha! āha! ah! haha!	heu! oh! ah! alas!
āpāgē! away! begone!	heus! ho! ho there! hark! halloo!
ātāt! or atatte! oh! ah! alas! lo!	hui! hah! ho! oh!
au! or han! oh! ah!	īō! ho! hurrah! huzzah!
eccē! lo! see! behold!	ō! o! oh! ah!
ēhem! ha! what!	ōh! oh! o! ah!
ēheu! ah! alas!	ōhē! ho! halloo! ho there!
ēho! ehodum! ho! soho!	ōho! oho! aha!
eiā! or heiā! ah! ah ha! indeed!	oi! hoy! alas!
ēn! lo! see! behold!	pāpā! strange! wonderful!
eu! well done! bravo!	plui! fish! fugh!
eugē! well done! good!	phy! pish! tush!
euax! { huzzah! hurrah!	prō! or prōl! oh! ah!
euce! {	st! hist! whist! hush!
ha! hold! ho!	tata! so! strange!
ha! ha! he! ha! ha!	væ! uh! alas! woe!
hei! ah! wo! alas!	vah! vaha! uh! alas! oh!

REMARK 1. An interjection sometimes denotes several different emotions. Thus *vah* is used to express wonder, grief, joy, and anger.

REM. 2. Other parts of speech may sometimes be regarded as interjections; *ns*, *pax!* be still! So *indignum*, *infandum*, *nūlum*, *miserūm*, *miserable*, *nēfis*, when used as expressions of astonishment, grief, or horror; and *macte* and *mucti*, as expressions of approbation. In like manner the adverbs *nē*, *profecto*, *cito*, *bēne*, *belle*; the verbs *queso*, *prēcor*, *ōro*, *obs̄cro*, *annābo*, *āge*, *āgite*, *cēdo*, *zōdes*, (for *si audes*), *sis*, *sultis*, (for *si vis* and *si vultis*), *āgēsis*, *āgēdum*, and *āgite dum*, and the interrogative *quid?* what? used as exclamations.

REM. 3. With the interjections may also be classed the following invocations of the gods : *hercules*, *hercule*, *hercle*; or *mehercules*, *mehercule*, *mehercle*; *medius fidius*, *mecastor*, *ecastor*, *ecere*, *pol*, *edepol*, *equirine*, *per deum*, *per deum immortalem*, *per deos*, *per Jōrem*, *prō* (or *prōh*) *Jūpiter*, *prō dii immortales*, *prō deum fidem*, *prō deum atque honestum fidem*, *prō deum immortālium* (scil. *fides*), etc.

SYNTAX.

§ 200. 1. Syntax treats of the construction of sentences.

2. A sentence is a thought expressed in words ; as, *Cānes latrant*, The dogs bark.

3. All sentences are either

- (1.) DECLARATIVE; as, *Venti spirant*, The winds blow :—
- (2.) INTERROGATIVE; as, *Spirantne venti?* Do the winds blow?—
- (3.) EXCLAMATORY; as, *Quam vehementer spirant venti!* How fiercely the winds blow!—or
- (4.) IMPERATIVE; as, *Venti, spīrāte*, Blow, winds.

4. The mood of the verb in the first three classes of sentences is either the indicative or the subjunctive; in imperative sentences it is either the imperative or the subjunctive.

5. A sentence may consist either of one proposition or of two or more propositions connected together.

PROPOSITIONS.

§ 201. 1. A proposition consists of a *subject* and a *predicate*.

2. The subject of a proposition is that of which something is affirmed.

3. The predicate is that which is affirmed of the subject.

Thus, in the proposition, *Equus currīt*, The horse runs, *equus* is the subject and *currīt* is the predicate.

NOTE. The word *affirm*, as here used, includes all the various significations of the verb, as expressed in the several moods.

4. Propositions are either *principal* or *subordinate*.

5. A principal proposition is one which makes complete sense by itself; as,

Phōcīon fuit perpētuo pauper, quām dītissimus esse posset, Phocion was always poor, though he might have been very rich.

6. A subordinate proposition is one which, by means of a subordinate conjunction, is made to depend upon or limit some part of another proposition; as,

Phōcīon fuit pērpetuo prūper, quām dītissimns esse posset, Phocion was always poor, though he might have been very rich.

7. Subordinate propositions are used either as *substantives*, *adjectives*, or *adverbs*, and are accordingly called *substantive*, *adjective* or *adverbial propositions* or *clauses*.

8. Substantive clauses are connected with the propositions on which they depend by means of the final conjunctions *ut*, *ne*, *quo*, *quin*, etc., sometimes by *quod*, and, in clauses containing an indirect question, by interrogative pronouns, adjectives, adverbs and conjunctions. See §§ 262 and 265.

REMARK. A dependent substantive clause often takes the form of the accusative with the infinitive, and in that case has no connective; as, *Gaudeo te valēre*.

9. Adjective clauses are connected by means of relatives, both pronouns and pronominal adjectives; as, *qui*, *quālis*, *quaestus*, etc. Adverbial clauses are connected either by relative adverbs of place and time, (§ 197, R. 1, (b.), or by temporal, conditional, concessive, comparative, and sometimes by causal conjunctions.

10. A sentence consisting of one proposition is called a *simple* sentence; as,

Cūdunt fōlia, The leaves fall. *Semirāmis Babylōnēm conditit*.

11. A sentence consisting of a principal and one or more subordinate propositions is called a *complex* sentence; as,

Qui fit, ut nōmo contentus rīvat? How happens it, that no one lives content? *Quis ego sim, me rogitas*, You ask me, who I am.

12. A sentence consisting of two or more principal propositions, either alone or in connection with one or more subordinate propositions, is called a *compound* sentence; as,

Spirant venti et cūdunt fōlia, The winds blow, and the leaves fall.

13. The propositions composing a complex or a compound sentence are called its *members* or *clauses*; the principal proposition is called the *leading clause*, its subject, the *leading subject*, and its verb, the *leading verb*.

SUBJECT.

§ 202. 1. The subject also is either *simple*, *complex*, or *compound*.

2. The simple subject, which is also called the *grammatical* subject, is either a noun or some word standing for a noun; as,

Aves rōlant, Birds fly. *Tu lēgis*, Thou readest. *A est rōūlis*, A is a vowel. *Meutri est turpe*, To lie is base.

3. The complex subject, called also the *logical* subject, consists of the simple subject with its modifications; as,

Conscientia bēne actae vitæ est jūndissima, The consciousness of a well spent life is very pleasant. Here *conscientia* is the grammatical, and *conscientia bēne acta* the complex, subject.

4. The compound subject consists of two or more simple or complex subjects to which a single predicate belongs; as,

Lūna et stellæ fulgabant, The moon and stars were shining. Grammātice ac mūsicæ jumte fūrunt, Grammar and music were united. *Semper hōnos nōmenque tuum laudesque mīnibunt*.

REMARK. Words are said to *modify* or *limit* other words, when they serve to explain, describe, define, enlarge, restrict, or otherwise qualify their meaning.

5. Every sentence must contain a subject and a predicate, called its *principal* or *essential* parts: any sentence may also receive additions to these, called its *subordinate* parts.

Complex or Modified Subject.

6. The complex subject is formed by adding other words to the simple subject. All additions to the subject, like the subject itself, are either *simple*, *complex*, or *compound*.

I. *Simple additions.* The subject may be modified by adding:—

1. A *single word*:—

(1.) A noun in the same case; as,

Nos cōsūles dēstāmus, We *cōsuls* are remiss. *Mūcius augur multa narrāvit*, Mucius the augur related many things.

(2.) A noun or pronoun in an oblique case, modifying or limiting the subject; as,

Amor multitudinis cōmūdūt̄ur, The love of the multitude is excited. *Cura mei*, Care for me. *Viribus usus*, Need of strength.

(3.) An adjective, adjective pronoun, or participle; as,

Fūgit invidia et̄us, Envious time flies. *Mea māter est bēnigna*. *Dūcit agmīna penthesilīa fūrens*. *Lītera scripta mānet*.

2. A phrase consisting of a preposition and its case; as,

Sōpor in grāmine. *Oppida sine p̄asidio*. *Receptio ad te*.

3. A dependent adjective clause introduced by *qui*, *quālis*, *quantus*, etc.; as,

Lēce fil, quod bēne fertur, *ōnus*, The burden, *which is borne well*, becomes light. *Lītere*, quas sc̄ripsiſti, accepte sunt. *Ut*, *quālis* (ille) hābēri vellet, *tālis* esſet. *Tanta est inter eos*, quanta maxima esse pōtest, *mōrum distantia*.

II. *Complex additions.* The subject may be modified:—

1. By a *word* to which other words are added.

(1.) When the word to which other words are added is a noun or pronoun, it may be modified in any of the ways above mentioned.

(2.) When it is an adjective it may be modified:—

(a.) By an adverb either simple or modified; as,

Erat exspectatio valde magna. *Praesidium non nūmis firmum*.

(b.) By a noun in an oblique case; as,

Major pītātē, Superior in piety. *Contentiōnis cūpidus*, Fond of contention. *Patri similiſ*, Like his father. *Nūlus inembra*. *Jūrēnes patre digni*.

(c.) By an infinitive, a gerund, or a supine; as,

Insueta vincere, Not accustomed to be conquered. *Venandi studiosus*, Fond of hunting. *Mirabile dictu*, Wonderful to tell.

(d.) By a phrase consisting of a preposition and its case; as, *Rudis in re publica*, Unskilled in civil affairs. *Ab equitate firmus*. *Celer in pugnam*. *Pronus ad fidem*.

(e.) By a subordinate clause; as,

Melior est certa pax, quam sperata Victoria, A certain peace is better than an expected victory. *Dubius sum, quid faciam*.

(3.) When it is a participle, it may be modified like a verb. See § 203.

2. By a phrase consisting of a preposition and its case to which other words are added; as,

De Victoria Cæsaris fama perfertur, A report concerning Caesar's victory is brought.

REMARK 1. As the case following the preposition is that of a noun or pronoun, it may be modified like the subject in any of the foregoing ways.

REM. 2. The preposition itself may be modified by an adverb, or by a noun or adjective in an oblique case; as,

Longe ultra, Far beyond. *Multo ante noctem*, Long before night. *Sexennio post Veiros captos*, Six years after the capture of Veii.

3. By a subordinate clause, to whose subject or predicate other words are added.

REMARK. These additions may be of the same form as those added to the principal subject or predicate of the sentence.

III. Compound additions. The subject may be modified:—

1. By two or more nouns in the same case as the subject, connected by a coördinate conjunction; as,

Consules, Brutus et Collatinus, The consuls, *Brutus* and *Collatinus*.

2. By two or more oblique cases of a noun or pronoun connected coördinately; as,

Vitæque nescisque potestas. *Percorū et labōrum incitamentum*.

3. By two or more adjectives, adjective pronouns, or participles, connected coördinately; as,

Grave bellum perdiuturnumque. *Animi tenui atque molles*.

4. By two or more adjective clauses connected coördinately; as, *Et qui fecere, et qui facta aliorum scrisserent, multi laudantur*. Sall.

5. By two or more of the preceding modifications connected coördinately; as,

Genus hominum agreste, sine legibus, sine imperio, liberum, atque solitum.

REM. 1. A modified grammatical subject, considered as one complex idea, may itself be modified; as,

Omnia tua consilia, All thy counsels. Here *omnia* modifies, not *consilia*, but the complex idea expressed by *tua consilia*. So *Triginta naves longæ*. *Præpotens finitus rex*.

REM. 2. An infinitive, with the words connected with it, may be the logical subject of a proposition ; as,

Virtus est vitium fūgere, *To shun vice* is a virtue.

REM. 3. A clause, or any member consisting of two or more clauses, may be the logical subject of a proposition ; as,

E cōlo descendit 'Nosce te ipsum.' *Aequum est*, ut hoc fācias.

REM. 4. The noun or pronoun which is the subject of a proposition is put in the nominative, when the verb of the predicate is a finite verb; but when the verb is in the infinitive, the subject is put in the accusative.

NOTE 1. A verb in any mood, except the infinitive, is called a *finite verb*.

NOTE 2. In the following pages, when the term *subject* or *predicate* is used alone, the grammatical subject or predicate is intended.

PREDICATE.

§ 203. 1. The predicate, like the subject, is either *simple*, *complex*, or *compound*.

2. The simple predicate, which is also called the *grammatical predicate*, is either a single finite verb, or the copula *sum* with a noun, adjective, and rarely with an adverb ; as,

Sol lūcet, The sun shines. *Multa ānimālia rēpunt*, Many animals creep. *Brēvis est rōluptas*, Pleasure is brief. *Eurōpa est pēninsūla*, Europe is a peninsula. *Rectissime sunt apud te omnia*.

3. The complex predicate, called also the *logical predicate*, consists of the simple predicate with its modifications ; as,

Scipio fūdit Annibālis cōpias, Scipio routed the forces of Hannibal. Here *fūdit* is the grammatical, and *fūdit Annibālis cōpias* the logical predicate.—So, *Rōmālus Rōmānae conditor urbis fuit*.

4. The compound predicate consists of two or more simple or complex predicates belonging to the same subject ; as,

Prōbitas laudātur et alget, Honesty is praised and neglected. *Lēti vis rāpuit, rāpietque gentes*. *Lucius Catilina fuit magnā vi et anīmi et corpōris, sed ingenio malo pravōque*.

Complex or Modified Predicate.

5. The complex predicate is formed by adding other words to the simple predicate. All additions to the predicate, like the predicate itself, are either simple, complex, or compound.

I. *Simple additions*. The predicate may be modified by adding :—

1. A *single word* ;—

(1.) A noun or adjective in the same case as the subject. This occurs after certain neuter verbs and passive verbs of naming, calling, etc. (See § 210, R. 3.) ; as,

Servus fit libertinus, The slave becomes a freedman. *Servius Tullius rex est dēclarātus*. *Aristides justus est appellātus*. *Incēdo regina*.

(2.) A noun or pronoun in an oblique case ; as,

Spe vītūs, We live by hope. *Deus rēgit mundum*, God rules the world.

(3.) An adverb either simple or modified; as,

Sæpe vénit, He came often. *Festina lente*, Hasten slowly. *Litteræ fäcile discuntur*. *Chrémes nūmis grāviter crāciat adōlescentūlum*.

(4.) An infinitive mood; as,

Cūpīt discere, He desires to learn. *Audeo dicēre*. Ver esse cōpērat.

2. A phrase consisting of a preposition and its case; as, *Vénit ad urbem*, He came to the city.

3. A dependent substantive or adverbial clause; as,

Véreor ne reprēhendar, I fear that I shall be blamed. *Zēnōnem, quum Athēnis essein, audiēbam frēquentēr*. Fāc cōgītes.

II. *Complex additions*. The predicate may be modified:—

1. By a word to which other words are added.

REMARK. These words are the same as in the corresponding cases of complex additions to the subject. See § 202, II.

2. By a phrase consisting of a preposition and its case, to which other words are added. See complex additions to the subject, § 202.

3. By a subordinate clause, to whose subject or predicate other words are added. See complex subject, § 202, II, 3.

REM. 2. Each of the words constituting a proposition may be modified by two or more additions not dependent on, nor connected with each other, and consisting either of single words, phrases, or dependent clauses; as, *Agumēnōnis belli glōria*. *Pāternum ȍdium erga Rōmānos*. *Mens sibi consīda recti*. *Mea maxime intērest, te rālōre*. *Ago tibi grātias*. *Meipsum inertiae condēmo*. *Eos hoc mōneō*. In quo te accūso. *Mōnet eum, ut suspicīōnes vīet*.

III. *Compound additions*. 1. The predicate may be modified by two or more words, phrases, or clauses, joined together by a coördinate conjunction. See Compound additions to the subject, § 202, III.

2. The leading verb is usually either in the indicative or imperative mood, but sometimes in the subjunctive or the historical infinitive.

3. The members of a compound sentence are connected by coördinate conjunctions; those of a complex sentence by some relative word, or by a subordinate conjunction.

4. Instead of a dependent clause connected by a conjunction, a noun and participle, or two nouns, sometimes stand as an abridged proposition; as,

Bello confecto discessit, i. e. *quum bellum confectum esset, discessit*, The war being finished, or when the war was finished, he departed. *Nil despērandū*, Teucro dūce.

5. An infinitive may be modified like the verb of a predicate.

6. *Agreement* is the correspondence of one word with another in gender, number, case, or person.

7. A word is said to *govern* another, when it requires it to be put in a certain case or mood.

8. A word is said to *depend* on another, when its case, gender, number, mood, tense, or person, is determined by that word.

9. A word is said to *follow* another, when it depends upon it in construction, whatever may be its position in the sentence.

APPOSITION.

§ 204. A noun, annexed to another noun or to a pronoun, and denoting the same person or thing, is put in the same case; as,

Urbs Rōma, The city *Rome*. *Nos consūles*, We *consuls*. So *Apud Herodōtum*, patrem *histōriæ*, sunt *innumerabiles fabālē*, In *Herodotus*, the *father* of history, etc. Cic. *Lapides silices*, *flint stones*. Liv. *Ante me consūlem*, Before I was *consul*. *Fons cui nōmen Arethūsa est*. Cic.

REMARK 1. (a.) A noun, thus annexed to another, is said to be in *apposition* to it. It is generally added for the sake of explanation, identification, or description; sometimes it denotes character or purpose; as, *Ejus fūgæ coītem me adjuṇxi*, I added myself, *as a companion* of his flight; and sometimes the time, cause, reason, etc., of an action; as, *Alexander puer*, Alexander *when a boy*. *Citō sēnēx scribēre histōriān instituit*. Suet.

(b.) A noun in apposition, like an adjective used as an epithet, (§ 205, N. 2,) *assumes* the attribute denoted by it as belonging to the noun which it limits, while the predicate-nominative *affirms* it. Hence both nouns belong to the same part of the sentence, whether subject or predicate. In cases of apposition, there seems to be an ellipsis of the ancient participle *ens*, being; *qui est*, who is; *qui vocātur*, who is called; or the like.

REM. 2. If the annexed noun has a form of the same gender as the other noun, it takes that form; as, *Usus magister egrēgius*. Plin. *Philosōphia magis-træ vītæ*. Cic. If the annexed noun is of the common gender, the adjective qualifying it takes the gender of the preceding noun; as, *Laurus fidissima custos*.

REM. 3. The annexed noun sometimes differs from the other in gender or in number; as, *Duo fulmina belli*, *Scipiādas*, clādem *Libyæ*. Virg. *Mītylēna*, nrbs *nobilis*. Cic. *Tulliōla*, deliciæ *nostræ*. Id.;—and sometimes in both; as, *Nātæ, mœx vires*. Virg. *Nos, animæ viles, inhumāta inflatique turba*. Id.

REM. 4. The substantive pronoun is sometimes omitted before the word in apposition to it; as, *Consul dixi*, scil. *éo*; (I) the *consul* said. And instead of the substantive pronoun, a possessive adjective pronoun is sometimes used; as, *Tua dōmūs, tālis viri*. Cic. See § 211, R. 3, (b.)

REM. 5. A noun may be in apposition to two or more nouns, and, in such case, is usually put in the plural; as, *M. Antonius, C. Cassius, tribūni plēbis*, M. Antonius, C. Cassius, tribunes of the people. Cæs. *Publius et Servius Sullæ, Se-rei filii*. Sall. *Tib. et Gaius Gracchi*. Cic. *Oratiōnes L. et C. Aureliōrum Orestarum*. Id. But sometimes in the singular; as, *Cn. et L. Domitius*. Cic.

(1.) So when the nouns are connected by *cum*, the annexed noun taking the case of the former; as, *Dicear chām vīro cum Aristoxēno, doctos sāne homines, omittāmus*. Cic.

(2.) If the nouns are proper names of different genders, a masculine noun is annexed rather than a feminine, when both forms exist; as, *Ad Ptolemaeū Cleopatranū rēges legāti missi sunt*. Liv.

REM. 6. The annexed noun is sometimes in the genitive; as, *Urbem Patavī locāvit*, The city of *Patavium*. Virg. *Plurimus Eridāni annis*. Id. *Arbōrem fici uniuersam vidērat*. Cic. *In oppido Antiochiae*. Id. *Rupili et Persi par*. Hor.

REM. 7. The name of a town in the genitive occurs with an ablative in apposition to it; as, *Coriathi Achaie urbe*; At *Corinth*, a city of *Achaia*. Tac. *Antiochiae, celēbri urbe*. Cic. See § 221, Note, and § 254, Rem. 3.

REM. 8. (a.) A proper name, after *nōmen* or *cognōmen*, with a verb followed by a dative, is put in apposition either to *nōmen*, etc., or to the dative, the latter by a species of attraction; as, *Fons, cui nōmen Arethūsa est*. Cic. *Stirps virilis, cui Ascanium parentes dixerē nōmen*. Liv. *Nōmen Arctūro est mihi*, I have the

name Arcturus. Plant. *Cui nunc cognōmen Iālo additur.* Virg. *Cui Egerio inditum nōmen.* Liv.—(b.) The name may also be put in the genitive; as, *Nōmen Mercifrii est mīhi.* Plaut. *Q. Metellus, cui Macedonici nōmen inditum ērat.* Vell. Cf. R. 6.—(c.) In *Illa oīas, cui fecimus Aurea nōmen,* Ov. Met. 15, 96, *Aurea* is used as an indeclinable noun, instead of *Auream* (scil. *atātem*); or *Aureæ, dat.* (scil. *atāti.*)

REM. 9. A clause may supply the place of one of the nouns; as, *Cogitat oratōrem instituit—rem arduam.* Let him reflect that an orator is training—a difficult thing. Quint.—So also a neuter adjective used substantively; as, *Triste lūpus stabūlis.* The wolf, a sad thing to the folds. Virg. *Vārium et mutabile semper femina.* Id.

REM. 10. Sometimes the former noun denotes a whole, and its parts are expressed by nouns in apposition to it; as, *Onerārie, pars maxima ad Ægimūrun, —alīæ adversus urbem ipsam delatæ sunt.* The ships of burden were carried, the greatest part, to Ægimarus—others opposite to the city itself. Liv. *Pictōres et poētæ summ quisqne opus a vulgo considerāri vult.* Cic. In the construction of the ablative absolute, *quisque* remains in the nominative, though the word to which it is in apposition is in the ablative; as, *Multis sibi quisque impérium petentibus.* Sall. J. 18. So also, in Liv. 26, 29, *quisque* remains in the nominative although the word to which it is in apposition is in the accusative with the infinitive.

To this rule may be subjoined that which relates to the agreement of interrogative and responsive words.

REM. 11. The principal noun or pronoun in the answer to a question, must be in the same case as the corresponding interrogative word; as,

Quis hērus est tibi? Amphitreno, scil. *est.* Who is your master? Amphitruo (is.) Plaut. *Quid quæreris?* Librum, scil. *quero.* What are you looking for? A book. *Quōtā hōrā venisti?* Sextā. At what hour did you come? At the sixth.

NOTE 1. Instead of the genitive of a substantive pronoun, the corresponding possessive pronoun is often used, agreeing with its noun; as, *Cūjus est liber?* Mens, (not *Mei.*) (See § 211, Rem. 3, (b.)) So *cūjum* for genitive *cūjus?* *Cūjum pēcus?* an Melibei? Non; *vīrum Ægōnis.* Virg.

NOTE 2. Sometimes the rules of syntax require the responsive to be in a different case from that of the interrogative; as, *Quanti emisti?* *Vīginti mīnis.* *Dammatusne es furti?* *Imo alio crimine.* See §§ 214, R. 1, and 217, R. 2.

ADJECTIVES.

§ 205. Adjectives, adjective pronouns, and participles, agree with their nouns, in gender, number, and case; as,

<i>Bōnus vir,</i> A good man.	<i>Bōnos viros,</i> Good men.
<i>Benigna māter,</i> A kind mother.	<i>Vīnae līges,</i> Useless laws.
<i>Triste bellum,</i> A sad war.	<i>Minācia rerba,</i> Threatening words.
<i>Spe amissā,</i> Hope being lost.	<i>Hec res,</i> This thing.
So, <i>Mea māter est benigna.</i>	
	<i>Hec lēges vāne sunt.</i>

NOTE 1. Adjectives, according to their meaning, (§ 104), are divided into two classes—*qualifying* and *limiting*—the former denoting some *property* or *quality* of a noun; as, a *wise* man, lead is *heavy*; the latter *defining* or *restricting* its meaning; as, *this* man, *ten* cities. To the former class belong such adjectives as denote a property or quality, including all participles and participial adjectives; to the latter, the adjective pronouns, pronominal adjectives, and numerals.

NOTE 2. An adjective, participle, or pronoun, may either be used as an epithet to modify a noun, or, with the copula *sum*, may constitute a predicate. In the former case the quality is *assumed*, in the latter it is *asserted*. In both cases, the rule for their agreement is, in general, the same. See § 210, R. 1.

NOTE 3. Any word or combination of words added to a noun to modify or limit its meaning is of the nature of an adjective.

NOTE 4. In the following remarks, the word *adjective* is to be considered as including participles, either alone or combined with the auxiliary *sum*, and also adjective pronouns, unless the contrary is intimated.

REMARK 1. An adjective agrees also with a substantive pronoun, taking its gender from that of the noun for which the pronoun stands; as, *Ipse capellas æger ëgo, scil. ëgo, Melibeus*; Virg. *Fortunatë puer, tu nunc eris alter ab illo*. Id. *Ul se tótum ei trädëret*. Nep. *O me misérum* (spoken by a man), *miséram me* (spoken by a woman). So *salvi sūmus, salvas sūmus, scil. nos*, masculine or feminine.—In general propositions which include both sexes, the pronouns are considered masculine; as, *Nos frāges consūmērē nāti*. Hor.

REM. 2. An adjective may belong to each of two or more nouns, and in such case is put in the plural. If the nouns are of the same gender, the adjective agrees with them in gender, as well as in number; as,

Lūpus et agnus siti compulsi, A wolf and a lamb, constrained by thirst. Phæd. *Sicilia Sardiniāque amissæ*. Liv.

When the nouns are of different genders,

(1.) If they denote living things, the adjective is masculine rather than feminine; as,

Páter mihi et māter mortui sunt, My father and mother are dead. Ter. So also *uterque* in the singular. *Procumbit uterque*, scil. *Deucalíon et Pyrrha*. Ovid.

(2.) If they denote things without life, the adjective is generally neuter; as,

His gēnus, aetas, eloquentia própe æquālia faēge, Their family, age, and eloquence, were nearly equal. Sall. *Regna, impēria, nobilitātes, honōres, dīvitiae in cāsa sita sunt*. Cie. *Haic bella, rapinæ, discordia civilis, grāta fuēre*. Sall. *Anima atque animus, quānvis integra rēcens in corpore eunt*. Luer.

NOTE. When nouns denoting things without life are of the *same* gender (either masculine or feminine), but of different numbers, the adjective is sometimes neuter; as, *Creso et rīta et patrimōnū partes, et urbs Barce concessa sunt*. Just.; sometimes also when both nouns are in the singular number; as, *Plerosque velocitas et rēgio hostib⁹ ignāra tutāta sunt*. Sall. *Nox atque præda remorāta sunt*. Id.

(3.) If one of the nouns denotes an animate, and another an inanimate thing, the adjective is sometimes neuter, and sometimes takes the gender of that which has life; as,

Numidæ atque signa militāria obseurāti sunt, The Numidians and the military standards were concealed. Sall. *Romāni rēgēm regnumque Macedōnia sua futūra sciunt*. Liv. *Jāne, fāc aēternos pacisque ministros*. Ovid.

Exc. to REM. 2. The adjective often agrees with the nearest noun, and is understood with the rest; as,

Sōciis et rēge rēcepto, Our companions and king having been recovered. Virg. *Agri omnes et māria*. Cic. *Cognitum est sālūtem, liberos, fāmam, fortūnas esse cārissimas*. Cic.

NOTE. A noun in the singular, followed by an ablative with *cum*, has sometimes a plural adjective, the gender being the same as if the nouns were connected by *et*; as, *Filiam cum filio accitos*. Liv. *Illa cum Lauso de Nūmitōre sāti*. Ovid. *Filium Alexandri cum mātre in arcem custōdiendos mittit*. Just.

REM. 3. (1.) An adjective qualifying a collective noun is often put in the plural, taking the gender of the individuals which the noun denotes; as,

Pars certāe pārāti, A part, prepared to contend. Virg. *Pars per agros dilapsi. suam quisque spem exsēquentes*. Liv. *Supplex turba ērant sine jūdice tūti*. Ovid. This construction always occurs when the collective noun is the subject of a plural verb. See § 209, R. 11.

(2.) Sometimes, though rarely, an adjective in the singular takes the gender of the individuals; as, *Pars arduus altis pulvērulentus ēquis fārit*. Virg. *Pars ūnā dūcum—fractus morbo*. Ovid.

(3.) Sometimes other nouns, which only in a figurative sense denote human beings, have by *synēsis* an adjective of a different gender from their own, referring to the words which they include; as, *Lātīum Cāpuāque agro mulefāti*, Latium and Capua were deprived of their land. Liv. *Cipita conjurātōniis virgis cāesi ac sēcūri percussi sunt*. Id. *Auxilia irāti*. Id. So after *millia*; as, *Duo mūllia Týriōrum, crūcībus affixi*. Curt. Cf. § 323, 3, (4).

REM. 4. Two adjectives in the singular are sometimes joined to a plural noun; as, *Māria Tyrrhēnum atque Adriāticūm*, The Tuscan and Adriatic seas. Liv. *Cum lēgiōnibus sēcundā et tertīā*. Liv. *Circa portas Collinām Esquili-nāmque*. Id. But sometimes the noun is in the singular; as, *Inter Esquilinām Collināmque portam*. Id. *Lēgio Martia et quarta*. In comic writers, an adjective or participle in the singular is sometimes used with a plural pronoun; as, *Nōbis prāsentē*. Plaut. *Absente nōbis*. Ter.

REM. 5. A participle which should regularly agree with the subject of a proposition, when placed after the noun of the predicate, (a) sometimes takes the gender and number of the latter; as, *Non omnis error stūditia est dicenda*, Not every error is to be called folly. Cic. *Gens univera Vēnēti appellāti*. Liv. (b.) Sometimes also it agrees with a noun following the subject and in apposition to it; as, *Cōrinthum, patres restri, tōtius Gracie lūmen, extinctum esse vōlverunt*. Cic.; or (c) with the noun of a subordinate sentence; as, *Illōrum urbē ut prōpugnācūlūm oppōsitūm esse barbāris*. Nep.

REM. 6. When the subject of an infinitive is omitted after a dative of the same signification, (§ 239, R. 1,) an adjective in the predicate, belonging to that subject, is sometimes put in the dative; as, *Mihi negligenti esse non licuit*, i. e. me negligētē esse mihi non licuit. Cic. *Da mihi justo sanctōque ridēti*. Hor. A noun is sometimes expressed with the adjective; as, *Vōbis nē esse est fortib⁹ esse viris*. Liv. But the adjective often agrees with the omitted subject; as, *Expēdīt bōnas esse vōbis*, scil. vos. Ter. *Si cīri Rōmāno licet esse Gādītānum*. Cic.

REM. 7. (1.) An adjective is often used alone, especially in the plural, the noun, with which it agrees, being understood; as,

Bōni sunt rāri, scil. hōmīnes, Good (men) are rare. *Cesar suos mīsit*, scil. mīlitēs, Cæsar sent his (soldiers). *Dextra*, scil. mānus, The right (hand). *In-plentur pinguis fērīne*, scil. carnis. Virg. *Hiberna*, scil. castra. *Altūm*, scil. mōre. *Quartāna*, scil. febris. *Immortāles*, scil. Dii. Lucer. *Amantīum*, scil. hōmīnum. Ter. *Illum indignanti similem, similemque mīnanti aspīcēres*, scil. hōmīni. Virg. *Tibi primas dēfēro*, scil. partes. Cic. *Respice prāterītūm, scil. tēnūpūs*, which is often omitted, as in *ex quo*, *ex eo*, and *ex illō*, scil. tempōre. *Cognōri ex mēorūm omnīum lītēris*, scii. amicōrum. Cic. So patrīal adjectives; as, *Mīssi ad Parthūm Armēnīumq̄ legāti*, scil. régem. *In Tuscūlāno*, scil. prāedio.

NOTE 1. The noun to be supplied with masculine adjectives is commonly *hōmīnes*, but when they are possessives, it is often *āmici*, *mīlites*, *cīces*, or *pīncipiū*.

NOTE 2. The noun to be supplied is often contained in a preceding clause.

(2.) An adjective in the neuter gender, without a noun, is often used substantively, where, in English, the word *thing* or *things* is to be supplied; as,

Bōnum, a good thing; *mālum*, a bad thing, or, an evil. So *hōnestum*, *vērum*, *turpe*; and in the plural, *bōna*, *māla*, *turpia*, *lēvia*, *cēlestia*, etc. *Lībor omnia vincit*, Labor overcomes all things. Virg.

NOTE 1. The Latins generally preferred adding *res* to an adjective, to using its neuter as a substantive. But sometimes, when *res* is used, an adjective or pronoun referring to it is put in the neuter instead of the feminine; as, *Eārum rērum utrumque*. Cic. *Hūmānārum rērum fortūna plērāque rēgit*. Sall. *Illud te rōgo, sumptui ne pārcas ullā ī re, quod ad vālētūdīnem ḥōpus sīt*. Cic. *Omnium rērum mōrē est extrēmū*. Cic.

NOTE 2. Instead of *thing* or *things*, other words may sometimes be supplied, as the sense requires. With a preposition, neuter adjectives form adverbial phrases; as, *A pīmo*, At first. Plaut. *Per mālūa*, Mutually. Virg. *In pīmīs*, In the first place. *Ad hoc*, or *Ad hēc*, Moreover, besides.

(3.) Adjectives used substantively often have other adjectives agreeing with them; as, *Alia omnia*, All other (things.) Plin. *Iniquissūmi mei*, My greatest enemies. *Fāmiliāris mens*. Cic. *Iniquus nōster*. Id. *Justa fūnebria*. Liv. *Jōcīs omnia plēna*. scil. sunt. Virg.

REM. 8. (a.) Imperatives, infinitives, adverbs, clauses, and words considered merely as such, may be used substantively, and take a neuter adjective in the singular number; as, *Suprēmūn vālē dīxit*, He pronounced a last farewell. Ovid. *Dulce et dēcōrūm est pro patriā mōri*. Hor. *Velle suum cuique est*. Pers. Cras istud *quando rēnit?* Mart. J. *Rēdībo actūtūm*. A. Id *actūtūm diu est*. Plaut. Excepto quod non simul esses, cētēra lōtus. Hor. (b.) In the poets and later prose writers the adjective, as in Greek, is sometimes in the neuter plural; as, *Ūl Āēneās pēlīgo jactētur*—notā tibi. Virg.

REM. 9. (a.) Adjectives and adjective pronouns, instead of agreeing with their nouns, are sometimes put in the neuter gender, with a partitive signification, and their nouns in the genitive; as, *Multūm tempōris*, for *multūm tempus*; much time. *Id rei*, for *ea res*; that thing. So, plus *clōquentia*, the other form not being admissible with *plus*. (See § 110, (b.) Neuter adjectives are used in like manner in the plural; as, *Vāna rērum*, for *rānae res*. Hor. *Plērāque hūmānārum rērum*. Sall. Cf. § 212, R. 3, N. 4. But in some such examples, the adjective seems to be used substantively, according to Rem. 7, (2); as, *Acūta belli*. Hor. *Tellāris ḥōperta*. Virg. *Sūnīma pectōris*.

NOTE. The adjectives thus used partitively in the singular, for the most part, signify quantity. See § 212, Rem. 3, Note 1.

REM. 10. A neuter adjective is sometimes used adverbially in the nominative or accusative, both singular and plural; as, *Dulce rideant Lālāgen āmābo*, *dulce lōquentia*. Hor. *Magnum strīdens*. Virg. *Arna horrendū sōnuēre*. Id. *Multa deos rēnērāti sunt*. Cic. *Hōdie aut summmū cras*. Id. See § 192, II. 4, (b.)

REM. 11. (a.) A noun is sometimes used as an adjective; as, *Nēmo miles Rōmānūs*, No Roman soldier. Liv. *Nēmo fēre ādōlescens*. Cic. *Vir nēmo bōnūs*. Id. Cf. § 207, R. 31, (c.) *Tibērim accōlis flūciis orbātūm*. Tac. *Incōla turba*. Ovid. The poets use in this manner the Greek patronymics in *as* and *is*; as, *Pēlius hāsta*. Ovid. *Luārus Parnāsīs*. Id. *Ursa Libyītis*. Virg. Cf. also § 129, 8.

(b.) An adverb is also sometimes used as an adjective; as, *Nēque ēnim ignāri sūmus ante mālōrum*; i. e. *antiquōrum* or *prēterītōrum*. Virg. *Nunc hōmīnum mōres*. Plaut.

REM. 12. (a.) An adjective or adjective pronoun, used partitively, stands alone, and commonly takes the gender of the genitive plural, which depends upon it; but when it is preceded by a noun of a different gender, to which it refers, it usually takes that gender, but sometimes that of the genitive; as, *Elephantu belluarum nulla est prudenter*, No beast is wiser than the elephant. Cic. *Indus, qui est omnium fluminum maximus*. Cic. *Velocissimum omnium animalium est delphinus*. Plin. See § 212, Rein. 2.—(b.) So also with *de, ex, in, apud, inter, etc.*, etc., with the ablative or accusative instead of the partitive genitive. See § 212, R. 2, N. 4.

(c.) When a collective noun follows in the genitive singular, (§ 212, R. 2.) the adjective takes the gender of the individuals which compose it; as, *Vir fortissimus nostrae civitatis*, The bravest man of our state. Cic. *Maximus stirpis*. Liv.

REM. 13. (a.) When a possessive pronoun or adjective is used instead of the genitive of its primitive or of its corresponding noun (see § 211, R. 3, (b.) and (c.) and R. 4), an adjective agreeing with that genitive is sometimes joined with such possessive; as, *Soliū meum peccatum corrigi non potest*, The fault of me alone cannot be corrected. Cic. *Noster duoruī ēventus*. Liv. *Tunī ipsius studium*. Cic. *Pugna Rōmāna stābilis suo pondere incumbentium in hostem*. Liv.

(b.) Sometimes a noun in the genitive is expressed, in apposition to the substantive pronoun for which the possessive stands; as, *Pectus tuum, hōminis simplicis*. Cic.

REM. 14. An adjective, properly belonging to the genitive, is sometimes made to agree with the noun on which the genitive depends, and vice versa; as, *Edificatiōnis tue consilium for turam*, Your design of building. Cic. *Accusantes violati hospitiū fadus, tor riolatum*. Liv. *Ad mājora īitia rērum dūcentibus fātis, for mājorum*. Id. *Ils nōminib⁹ cīvitatum, quib⁹ ex cīvitib⁹, etc., for eārum cīritatū*. Cæs.

REM. 15. (a.) An adjective agreeing with a noun is sometimes used, instead of an adverb qualifying a verb, especially in poetry; as, *Ecce vēnit Tēlīmon p̄op̄erns*, Lo, Telamon comes in haste. Ovid. *Læti pācem agitabāmus*, for late. Sall. *Ānēus se mātūtinus āgēbat*, for māne. Virg. *Nec lāpus grēyib⁹ nocturnus obambalit*, i. e. by night. Id.

(b.) So *nullus* is used for *non*; as, *Mēmīni tāmetsi nullus mōneas*, Though you do not suggest it. Ter. *Sextus ab armis nullus discēdit*. Cic. *Prior, p̄im⁹, p̄inceps, p̄op̄ior, p̄oxim⁹, sōlus, ūnus, ultimus, multus, totus*, and some others, are used instead of their neutrals, adverbially; as, *Priori Rēno augūriū vīnisse fertur*. Liv. *Hispānia postrēma omnium p̄ovinciarum perdōmita est*. Liv. *Scārōla sōlos nōrem mōnes Asie p̄efuit*, Only nine months. Cic. *Unum hoc dico*, This only I say. Id. This is sometimes done, for want of an adverb of appropriate meaning; as, *Prōnus ecēdit*. Ovid. *Frēquentes convēnērant*. Sall.

(c.) In such expressions, *tu*, in the nominative, sometimes takes an adjective in the vocative, and vice versa; as, *Sic vērias hōdiene*. Tibull. *Sulce, p̄im⁹ omnium pārens patrie appellāte*. Plin.

REM. 16. (a.) A noun is often qualified by two or more adjectives; and sometimes the complex idea, formed by a noun with one or more adjectives, is itself qualified by other adjectives, which agree in gender, etc. with the noun.

(b.) When several adjectives, each independently of the other, qualify a noun, if they precede it, they are almost always connected by one or more conjunctions; as, *Multā et vāriā et cōpiōsā ōrātiōne*. Cic. If they follow it, the conjunction is sometimes expressed, and sometimes omitted; as, *Vir altus et excellens*. Cic. *Actiu, vāriu, vēhēmens, plēna vēritatīs*. Id.

(c.) But when one of the adjectives qualifies the noun, and another the complex idea formed by the first with the noun, the conjunction is always omitted; as, *Pērīcūlōsissimum cītile bellum*, A most dangerous civil war. Cic. *Mālam dōmesticam disciplinam*. Id. So with three or more adjectives; *Externos multos clāros rōtos nōmīnārem*. Cic. Cf. § 202, III., R. 1.

REM. 17. The first part, last part, middle part, etc., of any place or time are generally expressed in Latin by the adjectives *primus*, *mēdius*, *ultimus*, *extremus*, *intimus*, *infimus*, *īmus*, *summus*, *suprēmus*, *rēliquus*, and *cētera*; as,

Mēdia nox, The middle of the night. *Summa arbor*, The top of a tree. *Suprēmos montes*, The summits of the mountains. But these adjectives frequently occur without this signification; as, *Ab extreō complexu*, From the last embrace. Cic. *Infimo lōco nātus*, Of the lowest rank. Id.

REM. 18. The participle of the compound tenses of verbs, used impersonally in the passive voice, is neuter; as, *Ventum est*. Cic. *Itum est in rīstēra terre*. Ovid. *Seribendum est mīhi*. See § 184, 2 and 3.

RELATIVES.

§ 206. **REM. 19.** (a.) Relatives agree with their antecedents in gender, number, and person, but their case depends on the construction of the clause to which they belong; as,

Puer qui lēgit, The boy who reads. *Edificium quod extruxit*, The house which he built. *Literæ quas dēdi*, The letter which I gave. *Non sum quālis ēram*, I am not such as I was. Hor. So *Dens cūjus mānēre rāvimus*, cui nullus est similiſ, quem cōlīmus, a quo facta sunt omniū, est veterū. *Addictus Her-nippo*, et ab hoc dūctus est. *Aquila*, quantus frangit ilices. Hor.

NOTE 1. This rule includes all adjectives and adjective pronouns which relate to a noun in a preceding clause. Its more common application, however, is to the construction of the demonstrative pronouns and the relative *qui*.

NOTE 2. When a pronoun refers to the mere words of a sentence, it is said to be used *logically*. *Qui* and *is* are so used, and sometimes also *hic* and *ille*.

(b.) The relative may be considered as placed between two cases of the same noun, either expressed or understood, with the former of which it agrees in gender, number, and person, and with the latter in gender, number, and case.

(1.) Sometimes both nouns are expressed; as,

Erant omnīo duo itinēra, quībus itinēribus dōmo exire possent, There were only two routes, by which routes they could leave home. Cæs. *Crudelissimc bello, quāle bellum nullū umquam barbāria gessit*. Cic. But it is most frequent with the word *dies*; as, *Fōre in armis certo die, qui dies fūtūrus erat*, etc. Cic. The repetition of the substantive is necessary, when, for any reason, it becomes doubtful to which of two or more preceding substantives the relative refers.

(2.) Usually the antecedent noun only is expressed; as,

Anūm rēge, qui, nisi pāret, impērat, Govern your passions, which rule unless they obey. Hor. *Tantæ multitudinis, quantum cāpit urbs nostra, consursus est ad me factus*. Cic. *Quot cāpitū virunt, totidem stādiōrum millia*. Hor.

(3.) Sometimes the *latter* noun only is expressed, especially when the relative clause, as is frequently the case, precedes that of the antecedent; as,

Quībus de rēbus ad me scripsisti, cōram vidēbimus: scil. de rēbus, In regard to the things of which you wrote to me, we will consider when we meet. Cic. *In quem primum ēgressi sunt lōcūm, Trōja rōcātur*; scil, lōcūs. Liv. *Quāta vi expētunt, tantū dēfendunt*. Quālesque rīsus ēram vidisse viros, ex ordine tāles aspīcio. Ovid.

(a.) The place of the antecedent is sometimes supplied by a demonstrative pronoun; as, *Ad quas res aptissimi erimus, in iis potissimum elaborabimus*. Cic. But the demonstrative is often omitted when its case is the same as that of the relative, and not unfrequently, also, when the cases are different. When the relative clause precedes that of the antecedent, *is* is expressed only for the sake of emphasis. Hence we find such sentences as, *Maximum ornamentum amicitiae tollit, qui ex ea tollit reverendum*. Cic. *Terra quod accipit, numquam sine usura reddit*. Id.—The demonstrative adjectives and adverbs are in like manner often omitted before their corresponding relatives; *talis* before *qualis*, *tantus* before *quantus*, *inde* before *unde*, *ibi* before *ubi*, etc.

(b.) Sometimes the latter noun only is expressed, even when the relative clause does not precede; as, *Quas non malorum quas amor curas habet, haec inter oblitiscitur?* Hor.

(4.) Sometimes neither noun is expressed; this happens especially when the antecedent is designedly left indefinite, or when it is a substantive pronoun; as,

Qui bēne lātuit, bēne vixit, scil. hōmo, (He) who has well escaped notice, has lived well. Ovid. *Sunt quos currīculo pulchrem Olympicum collēgisse jūrat, scil. hōmīnes*, There are whom it delights, i. e. Some delight. Hor. *Non hōbeo quod te accusē, scil. id propter quod*. Cic. *Non sōlum sōpiens ridēris, qui hinc abasis, sed etiām bēatus*, scil. tu. Cic.

(5.) The relative is sometimes either entirely omitted; as, *Urbs antiqua fuit; Tyrū tēnuēre cōlōni*, scil. *quam* or *eam*, There was an ancient city (which) Tyrian colonists possessed, Virg.; or, if once expressed, is afterwards omitted, even when, if supplied, its case would be different; as, *Bocchus cum pēdītibus, quos filius ejus adduzērat, nēque in priōre pugnā adfuerant, Rōmānos invādant, for el qui non in priōre*, etc. Sall.

(6.) (a.) The relative sometimes takes the case of the antecedent, instead of its own proper case; as, *Quin sribas et aliquid āgas eōrum, quōrum consuesti, for quae*. Cic. *Roptim quibus quisque pōterat elātis, exhibant, for iūs, que quisque efferre pōterat, elātis*. Liv.

(b.) The antecedent likewise sometimes takes the case of the relative, the substantive either preceding or following the pronoun; as, *Urbem quam stūtuo restra est, for urbs*. Virg. *Eunūchum quem dēdisti nōbīs, quis turbis dēdit!* for *Eunūchus*. Ter. *Nauerātem quem cōvenire vōlui, in nāvi non ērat*. Plaut. *Atque ālii, quōrum cōmædia prisca vīrōrum est, for atque ālii vīri, quōrum est*. Hor. *Illi, scripta quibus cōmædia prisca vīris est, for illi vīri, quibus*. Id. *Quos pūeros misēram, ep̄istōlum mihi attulērunt*. Cic.

These constructions are said to occur by *attraction*.

(7.) (a.) An adjective, which properly belongs to the antecedent, is sometimes placed in the relative clause, and agrees with the relative; as, *Inter jōcos, quos inconditos jāciunt, for jōcos inconditos, quos*, etc. Amidst the rude jests which they utter. Liv. *Verbis, quae magna vōlant*. Virg. *Cālōre, quem multum habet*. Cic.

(b.) This is the common position of the adjective, when it is a *numeral*, a *comparative*, or a *superlative*; as, *Nocte quam in terris ultimam ēgit*, The last night which he spent upon earth. *Asclāpius, qui p̄mūs vulnus obligāisse dicitur*. Cic. *Consiliis pāre, que nunc pulcherrima Nautēs dōt sēnior*, Listen to the excellent advice, which, etc. Virg. Some instances occur in which an adjective belonging to the relative clause, is placed in that of the antecedent; as, *Quum vēnissent ad vāda Volaterrāna, quae nōminantur*, Which are called Volaterran. Cic.

(8.) When to the relative or demonstrative is joined a noun explanatory of its antecedent, but of a different gender or number, the relative or demonstrative usually agrees with that noun; as,

Santōnes non longe a Tōlōsōtiūm finib⁹ absunt, quæ civitas est in prōvinciā, The Santones are not far distant from the borders of the Tolosates, which state is in the province. Cæs. *Ante comitia, quod tempus haud longe abērat.* Sall. *Rōme fōnum Diānā pōpūli Lātini cum pōpūlo Rōmāno fēcērunt;* ea érat confessio cīput rērum Rōmām esse; i. e. that thing or that act. Liv. *Si omnia fūriendi sunt, que amici rēlīnt, non amicitiae tāles, sed conjūratiōnēs pūtandae sunt;* i. e. such things or such connections. Cic. So, *Ista quidē vis,* Surely this is force. *Ea ipsa causa belli fuit, for id ipsum.* Hither also may be referred such explanatory sentences as, *Qui meus amor in te est,* Such is my love for you. Cic.

(9.) If the relative refers to one of two nouns, denoting the same object, but of different genders, it agrees with either; as,

Flūmen est Arar quod in Rhōdūnum influit. Cæs. *Ad flūmen Oxum perventum est, qui turbidus semper est.* Curt.

(10.) When, in a relative clause containing the verb *sum* or a verb of naming, esteeming, etc., a predicate-noun occurs of a different gender from the antecedent, the relative commonly agrees with the latter; but when the preceding noun is to be explained and distinguished from another, the relative agrees with the former; as,

Nātūræ vultus quem dīxēre Chaoś, The appearance of nature which they called chaos. Ovid. *Gēnus hōmīnum quod Hēlōtes vōcātur.* Nep. *Animal, quem vōcāmus hōmīnem,* The animal whom we call man. Cic. *Lōcus in carcēre, quod Tulliānum appellātur.* Sall. *Pērūniārum conquisitio; eos esse bellī civilis nervos dictiāns Muciānus.* Tac.

(11.) The relative sometimes agrees with a noun, either equivalent in sense to the antecedent, or only implied in the preceding clause; as,

Abundantia eārum rērum, quæ mortāles pīma pūtant, An abundance of those things, which mortals esteem most important. Sall. Cf. § 205, R. 7, (2.) N. 1. But sometimes when a neuter adjective used substantively has preceded, *res* with a relative follows; as, *Permulta sunt, quæ dū i possunt, quā re intelligātur.* Cic. *Fatāle monstrum, quæ, etc., scil. Cleopātra.* Hor. Cf. § 323, 3, (4.)

(a.) A relative or demonstrative pronoun, referring to a collective noun, or to a noun which only in a figurative sense denotes a human being, sometimes takes the gender and number of the individuals which the noun implies; as, *Equitātum, quos.* Sall. *Gēnus, qui pīmuntur.* Cic. *Sēnātas—ii.* Sall.

(b.) A pronoun in the plural often follows a noun in the singular, referring not only to the noun but to the class of persons or things to which it belongs; as, *Dēmōcritūm ḍīmittāmus; nthil est ēnīm īpud istos, quod, etc.* i. e. with Democritus and his followers. Cic. *Dīanys̄tus nēgārit se jūre illo nigro quod cānē cīput ērat, dēlectātūm.* *Tūn is, qui illa covērat,* etc. Id.

(12.) The antecedent is sometimes implied in a possessive pronoun; as, *Omnes laudāre fortūnas meas, qui nōtūm tāli iugēniū pīdītūm hābērem;* scil. *mei.* All were extolling my fortune, who, etc. Ter. *Id mea minime rēfert,* qui sum nātu māximus. Id. *Nostrūm consilium laudāndūm est, qui nōlērim,* etc. Cic.; or in a possessive adjective; as, *Servili tāmūltu, quos,* etc. Cæs.

(13.) (a.) Sometimes the antecedent is a proposition; the relative then is commonly neuter; as, *Postrēmo, quod diffīcillīmū inter mortāles, glōriā invidiā rūcīsti,* Finally, you have overcome envy with glory, which, among men, is most difficult. Sall. *Equidēm exspectāban jām tuas lītēras, idque cū multis.* Cic.

(b.) In such instances, *id* is generally placed before the relative pronoun, referring to the idea in the antecedent clause; as, *Sive, id quod constat, Plātonīs stūdīosus audiēndī fāit.* Cic. *Diēm consāmī rōlēbōnt, id quod fēcērunt.* Id.

(c.) Sometimes *is*, referring to a clause, agrees with a noun following; as, *Idem velle atque idem nolle, ea dēnūm firma amicitia est.* Sall.

(14.) *Quod*, relating to a preceding statement, and serving the purpose of transition, is often placed at the beginning of a sentence after a period, where it may be translated by ‘nay,’ ‘now,’ or ‘and.’ It is thus used especially before *sī*, *etsi*, and *nisi*; as, *Quodsi illinc inānis prōfūgisse, tamen ista tua fūga nēfāria jādicārētur*, i. e. and even if you had fled without taking any thing with you, still, etc. Cic. *Verr.* 1, 14. *Quodsi*, ‘if then,’ is especially used in introducing something assumed as true, from which further inferences may be drawn. Sometimes also it is equivalent to ‘although.’ *Quodnisi* signifies ‘if then—not’; as, *Quodnisi ēgo meo adventu illius cōnātus aliquantūlum repressissem, tam multos, etc.* *Quodetsi* is ‘nay, even if’; as, *Quodetsi ingēniis magnis prediti quidam dicendi cōpiam sīne ratiōne consequentur, ars tāmen est dux certior.* — *Quod* is found also before *quām, ubi, quia, quōniam, nē* and *utinam*, where the conjunction alone would seem to be sufficient; as, *Quod utinam illum, cūjus impio fācīnōre in has misērias projectus sum, eādem haec simūlantem videam.* Sall. It is so used even before a relative in Cic. *Phil.* 10, 4, *fin.* — *Quod*, in such examples, seems to be an accusative, with *propter* or *ad* understood.

(15.) (a.) A relative is always plural, when referring to two or more nouns in the singular. If the nouns are of different genders, the gender of the relative is determined by Rem. 2, page 185; as, *Ninus et Semirāmis, qui Bābylōna condērant, Ninus and Semiramis, who had founded Babylon.* Vell. *Crēbro fūnāli et tibicīne, quā sibi sumpsērat.* Cic. *Ex summā lēttīā utque luscivīā, quā dūturna quies pēpērērat.* Sall. *Nāres et captīvōs que ad Chīum captā erānt.* Liv.

(b.) If the antecedents are of different persons, the relative follows the first person rather than the second or third, and the second rather than the third; as, *Tu et pāter, qui in convīcio ērātis. Ego et tu, qui ērāmus.* Cf. § 209, R. 12, (7.)

(16.) The relative adjectives *quōt, quantus, quālis*, are construed like the relative *qui*. They have generally, in the antecedent clause, the corresponding demonstrative words, *tōt, tantus, tālis*; but these are also often omitted. Frequently also the order of the clauses is reversed, so that the relative clause precedes the demonstrative.

(17.) *Qui*, at the beginning of a sentence, is often translated like a demonstrative; as, *Quāe quām itā sint, Since these (things) are so.* Cic.

(18.) The relative *qui* with *sum* and either a nominative or the ablative of quality, is used in explanatory clauses, instead of *pro*, ‘in accordance with,’ or ‘according to’; thus, instead of *Tu, pro tuā prūdentīā, quid optīnum factū sit, vīdēbis.* Cic., we may say, *quā tua est prūdentīa, or, quā prūdentīā es.* So, *Vēlis tantummodo, quā tua virtus, expugnābis.* Hor. *Quā prūdentīā es, nihil te fūgiet.* Cic.

(19.) A relative clause is sometimes used for the purpose of denoting by circumlocution the person of the agent in a definite but not permanent condition; as, *Ii, qui audīunt, or qui adsunt*, i. e. the hearers, the persons present. So, also, a relative clause is used for the English expression ‘above mentioned’; as, *Ex libris quos dīxi or quos ante (supra) laudāri:* and the English ‘so called,’ or ‘what is called,’ is expressed by *quem, quam, quod rōcant, or by qui, que, quod rōcātur, dīcītur, etc.*; as, *Nec Iermas hos, quos rōcant, impōni (Athēnīs) līcībut.* Cic. *Vestra, que dīcītur, vita, mors est.* Id.

(20.) Relative and demonstrative adverbs (see § 191, R. 1), are frequently used instead of relative and demonstrative pronouns with prepositions; as, *Is, unde te audīsse dīcis, i. e. a quo.* Cic. *Dīvitiae apud illos sunt, aut ubi illi rōlunt, i. e. apud quos.* Sall. *Huic ab adōlescentīā bella intestīna, cādes, rōpīnae, discordia cīvīlis, grāta fūre, ibique jāventūtem exercūt, i. e. in iīs, in these things.* Sall.

(21.) With *quam qui* and the superlative after *tan* the verb of the relative clause is sometimes omitted; a., *Tam mihi grātūm id ērit, quam quod grātissīmū.* Cic. *Tam ēnīm sum āmīcus reipūblicā, quam qui maxime.* Id. *Tam sum mitis, quam qui lēnissīmū.* Id. So also with *ut qui* without *tan*; as, *Te semper sic cōlām et tēbōr, ut quem diligētissīme.* Id.

DEMONSTRATIVES.

§ 207. REM. 20. The oblique cases of the personal pronoun of the third person (*him*, *her*, etc.) are commonly expressed in prose by the oblique cases of *is*, *ea*, *id*. *Hic* and *ille*, however, being more emphatic, take the place of *is*, *ea*, *id*, in lyric poetry, and occasionally in prose also, when particular emphasis is intended. The cases of *ipse*, *ipsa*, *ipsum*, also, are employed for this purpose, when the individuality of the person is to be distinctly expressed. In reflexive sentences, the oblique cases of the pronoun of the third person, are regularly supplied by *sui*, *sibi*, *se*; and it is only when the person of the leading subject is to be referred to with particular emphasis, that *ipse* is used instead of *sui*.

REM. 21. The demonstrative pronouns, *is* and *ille*, are sometimes used, especially with *quidem*, where a corresponding word in English is unnecessary; as, *Sápientie stádium vétus id quidem in nostris, sed tamen*, etc. Cie. *O hóminem semper illum quidem mili optum, nunc véro étiam suávem*. Id. *Quem nōque fides, néque júsjurandum, néque illum misericordia, réppresit*, Whom neither fidelity, nor an oath, nor pity, has restrained. Ter. *Is* when used for the sake of emphasis seems sometimes in English to be superfluous; as, *Mále se res hábet, quum, quod virtute effici débet, id tentátur pécuniá*. Cic.

REM. 22. *Sic, ita, id, hoc, illud*, are often used redundantly as a preliminary announcement of a subsequent proposition, and are added to the verb on which this proposition depends; as, *Sic a mājoribus suis accéperant, tanta pópuli Róm'ni esse bénéficia, ut*, etc. Cie. *Te illud admóneo, ut quótidie méditare, résistendum esse iráculue*. Id. *Hoc tibi persuádeas rélíquias, me nihil ómisisse*, I wish you to be persuaded of this—that I have omitted nothing. These pleonastic additions have generally no influence on the construction of propositions, but in a few instances they are followed by *ut*; as, *De cíjus dicendi cópiá sic accépimus, ut*, etc. Cie. *Ita éním dífinit, ut perturbátio sit*, etc. Id. In the phrase *hoc, illud*, or *id ágère ut*, the pronoun is established by custom and is necessary. See § 273, 1, (a).

REM. 23. (a.) *Hic* ‘this’ refers to what is near to the speaker either in place or time, *ille* ‘that’ to what is more remote. Hence *hic* sometimes refers to the speaker himself, and *hic homo* is then the same as *égo*. On this account *hic* is sometimes called the demonstrative of the first person. When reference is made to two things previously mentioned, *hic* commonly refers to the latter, *ille* to the former, and the pronouns are arranged in the same order, as the objects to which they relate; as, *Ignávia corpus hébétat, lóbör firmat; illa máláram sénectútēm, hic longam ádolescéntiam reddit*, Sloth enervates the body, labor strengthens it; the former produces premature old age, the latter protracted youth. Cels.

(b.) But the order is often reversed, so that *hic* refers to the object first mentioned, and *ille* to the one mentioned last; as, *Sic deus et virgo est; hic spe céler, illa timore*. Ovid. So when *alter...alter*, ‘the one...the other,’ refer to two things mentioned before, the previous order is sometimes observed and sometimes reversed; but wherever there is ambiguity the order is reversed, so that the first *alter* refers to the last object. Sometimes *hic...hic* are used instead of *hic...ille*. So *ille...ille* sometimes denote ‘the one...the other.’

(c.) *Hic* and *ille* have the same relation to time present and past as *nunc* and *tunc*, see § 277; and hence whatever, in speaking of present time, is expressed by *hic* and its derivative adverbs, *hic*, *hinc*, *huc*, and *adhuc*, is expressed by *ille* and its derivatives, when it is spoken of as belonging to past time.

REM. 24. *Ille*, when not in opposition to *hic*, is often used to denote that which is of general notoriety; as, *Mugno illi Alexandro simillimus*, Very like Alexander the Great. Vell. *Médæa illa*, The celebrated Medea. Cie. Hence *ille* is sometimes added to other pronouns, to refer to something discussed before; as, *Arébant visére, quis ille tot per annos ópes nostras sprévisset*. Tac. *Ille* is sometimes translated *this*; as, *Unum illud dico*, This only I say. Cic. *Ille*

sometimes marks a change of persons, and may then be translated ‘the other’; as, *Vercingetōrix obriām Cäsārī p̄ficiſcitur.* Ille (scil. *Cäsar*) oppidūm Noviodūnum oppugnāre instituērat. *Cäs.*

REM. 25. *Iste* properly refers to the person addressed, and for this reason is called the demonstrative of the second person.—*Ille* refers to the person spoken of, and is hence called the demonstrative of the third person. Thus *iste liber* is thy book, but *ille liber* is the book of which we are speaking. Hence, in letters, *hic* and its derivatives are used of the writer; *iste* and its derivatives of the person addressed; *ille*, etc., of some other person or thing. See § 191, R. 1, (e.) *Iste* from its frequent forensic use, and its application to the opponent, often denotes contempt.

REM. 26. (a.) *Is* does not, like *hic*, *ille*, and *iste*, denote the place or order of the object to which it relates, but either refers without particular emphasis to something already mentioned or to something which is to be defined by the relative *qui*. *Hic*, *is*, or *ille*, may be used in this way before the relative, but only *hic* or *is* after it; as, *Qui dōcet, is discit*, or *hic discit*, but not *ille discit*, unless some individual is referred to.

(b.) *Is* before a relative or *ut* has sometimes the sense of *tālis*, such, denoting a class; as, *Nēque ēnim tu is es, qui quid sis nescias.* Nor are you such a person, as not to know what you are. Cic.; sometimes it has the force of *idem*; as, *vos —ii.* Cic. Manil. 12.

(c.) If the noun to which *is* refers is to receive some additional predicate, we must use *et is*, *atque is*, *isque*, *et is quidem*, and with a negative *nec is*; as, *Vincula rēro, et ea sempiterna*, etc. Cic. *Unā in dōmo, et ea quidem angusta*, etc. Id. *Adolescentes aliquot, nec ii tēnuī lōo orti*, etc. Liv. *Sed is* is used when the additional predicate is opposed to the preceding; as, *Sérēritātem in s̄nectūtē prōbō, sed eum, sicut alia, mōdīcam.* Cic. The neuter *et id*, or *idque*, serves to introduce an addition to the preceding proposition; as, *Quamquam te, Marce fili, annum jam audientem Crātippūm, idque Athénis*, etc.

(d.) *Is* is not expressed when it would be in the same oblique case as the preceding noun to which it refers; as, *Pāter āmat libēros et tāmen castigat. Multos illustrat fortūna, dum vexat.*

(e.) When in English ‘that’ or ‘those’ is used instead of the repetition of the preceding substantive, *is* is never used in Latin, and *ille* only in later authors. In such cases the noun is commonly not repeated in Latin, and no pronoun is used in its place; as, *Philippus hostiū mānū sape vitārū, suōrum effūgēre non vāluit, those of his own subjects.* Curt. Sometimes the substantive is repeated; as, *Jūdīcia cīvitātīs cūn jūdīciūs principiū certant.* Vell. Sometimes a possessive adjective is used instead of the genitive depending on the omitted substantive; as, *Tērentiū fābūlās stūdiōse lēgo,* Plautiniū mīnus dīlectō: and sometimes instead of the genitive or a possessive adjective the name of the person itself is put in the case which the verb governs; as, *Si cūm Lycurgo et Drācōne et Sōlōne nostras lēges conferre vōlueritis.* Cic.—In Cicero *hic* and *ille*, when the preceding substantive is understood, retain their demonstrative signification, and therefore do not merely supply the place of the omitted substantive; as, *Nullam ēnim rītus dīlam mercēdem dēsiderat, prāter hanc, i. e. the one of which I am speaking.* Cic.

REM. 27. (a.) *Idem*, as denoting a subject which stands in equal relations to two different predicates, often supplies the place of *item* or *ētiam*, ‘also,’ ‘at the same time,’ or of *tāmen*, ‘yet,’ if the things are apparently inconsistent; as, *Mūsici, qui ērant quondam iidem poētae, Musicians, who formerly were poets also.* Cic. *Euphrātes et Tigris magno aquārum dīvortio iter percurrunt;* *iidem* (and yet) *paulatīm in arctius corunt.*

(b.) *Et ipse*, on the other hand, denotes that the same predicate belongs to two subjects. It is rendered by ‘too’ or ‘also’; as, *Antōnius Commōdus nihil pāternū habuit, nisi quod contra Germānos fēlūiter et ipse pugnāvit, for item or ipse quóque.* Entr.—So, also, *nec ipse* is used in the sense of ‘neither’; as, *Prīmis rēpulsis Mahabal cū mājōre rōbōre virōrum missus nec ipse ēruptionūm cohōrtium sustinuit.* Liv.

(c.) *Idem* is sometimes repeated in the sense of 'at once,' denoting the union of qualities which might be thought incompatible; as, *Fuere quidam qui idem ornatae iidem versute dicérent*, There have been some who could speak at once elegantly and artfully. Cic.

(d.) 'The same as' is variously expressed in Latin, by *idem* with *qui*, *ac* or *atque*, *quam*, *quasi*, *ut* or *cum*; as, *Verres idem est qui fuit semper*, Verres is the same as he has always been. Cic. *Vita est eadem ac fuit*. Liv. *Disputatiōnēm expōnūt iisdem fēre verbis ut actum est*. Cic. *Eandem constituit pōtestātem quam si*, etc. Cic. *Eōdein lōco res est, quasi ea pēcūnia lēgāta non esset*. Id. *Hunc ēgo eōdem mēcum patre gēnitum*, etc. So also poetically with the dative; as, *Eādem āliis sōpitu' quiēte est*. Lucr. Cf. § 222, R. 7.

IPSE, INTENSIVE OR ADJUNCTIVE.

REM. 28. (a.) *Ipse*, when used with a substantive pronoun taken reflexively, agrees either with such pronoun or with the subject of the proposition, according as either is emphatic; as, *Agam per me ipse*, I will do it myself. Cic. *Non ēgeo mēditinā* (i. e. *ut alii me consolentur*); *me ipse cōsōlōr*. Cic. *Accūsando eum, a cuius crūdēlitàte rosmet ipsi armis vindicasti*. Liv.—Cn. *Pompeium omnibus, Lentilūm mīhi ipsi antēpōno*. Cic. *Fac ut te ipsum custōdias*. Id. *Dēforme est de se ipsum prædicāre*. Id.—But Cicero often construes *ipse* as the subject, even where the emphasis belongs to the object; as, *Quid est nēgotii continēre eos, quibus presis, si te ipse contineas?*

(b.) When *ipse* is joined with a possessive pronoun used reflexively, it usually takes the case of the subject; as, *Meam ipse lēgem nēgligo*; not *meam ipsius*, according to § 211, R. 3, (a). So, *Si ex scriptis cognosci ipsi suis pōtuissent*. Cic. *Eam fraudem vestrā ipsi virtūte vitasti*. Liv. But the genitive is necessary when the possessive does not refer to the subject; as, *Tuā ipsius causā hoc fēci*. And it is sometimes found where the case of the subject should be used; as, *Conjēctūram de tuo ipsius stūdio cēpēris*, instead of *ipse*.—(c.) *Ipse* is sometimes used as reflexive without *sui*; as, *Omnēs bōni, quantum in ipsis fuit, Cēsārem occidērunt*. Cic.

(d.) *Ipse*, with nouns denoting time or number, expresses exactness, and may be rendered, 'just,' 'precisely'; or 'very,' 'only'; as, *Dyrrhāchiō sum pōfectus ipso illo die, quo lēx est dāta de nobis*, on the very day. Cic. *Triginta dies ērant ipsi, quum has dābam līterās, per quos nullas a vobis accēpēram*, just thirty days. Id. *Et quisquam dūbitabīt—quam fācile impērio atque exercitu sōcios et rectigālia conservātūrus sit, qui ipso nōmine ac rūmōre dēfendērit*, by his very name, or, by his name only. Id.

GENERAL RELATIVES.

REM. 29. *Quicquid que, quisquis*, and the other general relatives (see § 139, 5, R., are, in classical prose, always connected with a verb, and form the protasis. *Quicunque* is commonly used as an adjective, and *quisquis* as a substantive; but the neuter *quodcumque* is used as a substantive with a following genitive; as, *Quodcumque militūm*; and, on the other hand, *quisquis* is rarely an adjective; as, *Quisquis ērit vītā cōlōr*. Hor.; and even the neuter *quidquid* is used in the same manner; as, *Quisquis hōnos tāmāli, quidquid sōlāmen hūmandī est*. Virg. *Quicunque* seems sometimes even in Cicero equivalent to *omnis* or *quivis*; as, *Quā sānāri pōlērunt, quācumque rātiōne sānābo*, What can be cured, I will cure by every possible means. Cic. Yet *possūm* is rather to be supplied;—'in whatever way I can.' But in later writers *quicunque* is frequently used in the absolute sense for *quāris* or *quilibet*; as, *Cicērōnēm cūcūmque ēōrum fortiter oppōsūrim*. Quint. *Quāliscumque* and *quantūscumque* are likewise used in an absolute sense by ellipsis; as, *Tu non concūpisces quāticumque ad libertātem pērvenīre?* At any price, be it ever so high. Sen. So *quisquis* is occasionally used, not as a relative, but as an indefinite pronoun.—*Siquis* often seems to stand as a relative, like the Greek *ὅτις* for *ὅτις*, 'whoever'; but it always contains the idea of 'perhaps'; as, *Nūda fēre Alpium cācūmāna sunt, et si quid est pābūli, obrūnt nīves*. Liv.

INDEFINITE PRONOUNS.

REM. 30. (a.) *Aliquis* and *qui spiam* are particular and affirmative, corresponding to the English *some one*; as, *Hérēditas est pécūnia, quae morte álicijus ad quempiam pervenit jūre*, An inheritance is property which, at the death of some one, falls to some (other) one by law. Cic. *Muli sine doctrinā áiquid omnium gēnērum et artium consēquuntur*. Id.

(b.) *Aliquis* is more emphatic than the indefinite pronoun *quis*. (See § 137, (3).) Hence *aliquis* stands by itself, but *quis* is commonly connected with certain conjunctions or relative words, but these are sometimes separated from it by one or more words. Sometimes, however, *quis* is used without such conjunctions or relatives; as, *Morbus aut ēgestas aut quid ejusmodi*. Cic. *Dētrahere quid de aliquo*. Id. *Injuriā cui fācere*. Id. So, *Dixerit quis, Some one might say*. But even after those conjunctions which usually require *quis*, *aliquis* is used when employed antithetically and of course emphatically; as, *Timēbut Pompeius omniū, ne áiquid ros timērētis*. Cic. In English the emphasis of *aliquis* is sometimes expressed by 'really'; as, *Sensus mōriēndi, si aliquis esse pōtest, is ad exīgum tempus dārat*. Cic.—*Quispiam*, also, is sometimes used like *quis* after *si*, etc., and sometimes stands alone; as, *Queret fortasse quispiam*.

REM. 31. (a.) *Quisquam*, 'any one,' and *ullus*, 'any,' are universal. Like *umquam* and *usquam* they are used in propositions which involve a universal negative, or which express an interrogation with a negative force, or a condition (usually with *si* or *quasi*); also, after comparatives, after the adverb *vix*, and the preposition *sine*; as, *Nēque ex castris Cātilinā quisquam omnium discess̄rūt*, Nor had any one departed from the camp of Catiline. Sall. *Nec ullo cāsu pōtest contingēre, ut ulla intermissio fiat officii*. Cic. *An quisquam pōtest sine perturbātiōne mentis irasci?* Id. *Tētrior hic tyrrannus Sýrācūsānis fuit, quam quisquam sūpēriōrum*. Id. *Vix quidquam spei est*. Sen. But after the dependent negative particles *ne*, *nēve*, and the negative interrogative particle *num*, *quis* and not *quisquam* is used.

(b.) But *quisquam* and *ullus* after *si* are often used not in a negative sense, but instead of *aliquis* or *quis*, serving only to increase the indefiniteness which would be implied in the latter pronouns; as, *Aut énim nēmo, quod quidem māgis crēdo, aut, si quisquam, ille sāpiens fuit, if any man*. Cic. Hence, ultimately, even without *si*, where the indefiniteness is to be made emphatic, *quisquam*, *ullus*, *umquam* and *usquam* were used; as, *Quamdiu quisquam ērit, qui te dēfendēre audēat, vives*. Cic. *Bellum maxime omnium mēmōrābile, que umquam gesta sunt, scriptūrus sum*. Tac.

(c.) *Ullus* is properly an adjective, but *quisquam* is commonly used without a noun, except it is a word denoting a person; as, *Cuiquam cīvi*, To any citizen. *Cūjusquam orātōriā élōquentiam*. Hence *quisquam* corresponds to the substantive *nēmo* and *ullus* to the adjective *nullus*. *Nēmo* is often used with other substantives denoting male persons so as to become equivalent to the adjective *nullus*; as, *nēmo pictor*, *nēmo adōlescens*, and even *hōmo nēmo*. Cic. *Quisquam* is sometimes used in a similar manner; as, *quisquam hōmo, quisquam cīvis*. On the other hand *nullus* and *ullus* are used as substantives instead of *nēmo* and *quisquam*, especially the genitive *nullius* and the ablative *nullo*.

REM. 32. (a.) *Alius*, like *ullus*, though properly an adjective, is sometimes used like a pronoun. It is often repeated, or joined with an adverb derived from it, in the same proposition, which may be translated by two separate propositions, commencing respectively with 'one...another'; as, *Aliud áliis videtur optimum*, One thing seems best to one, another to another. Cic. *Aliis áliunde pērīcūlum est*, Danger threatens one from one source, another from another; or, Danger threatens different persons from different sources. Ter. *Dióngyūm álīter eum áliis de nōbis lōcūtum audiēbam*. Cic.—*Alter* is used in the same manner when only two persons are spoken of, but there are no adverbs derived from it; as, *Alter in altērum causam confērunt*, They accuse each other.

(b.) *Alius*, repeated in *diffērent* propositions, is also translated 'one...another'; as, *Aliud agītur, aliud simulātūr*, One thing is done, another pretended. Cic. *Alīter lōquitur, alīter scribit*, like *alīter ac or utque*, He speaks otherwise than he writes. So *Aliud lōquitur, aliud scribit*.

(c.) *Uterque*, 'each of two,' is always used by Cicero in the singular number, when only two individuals are spoken of. Its plural, *utriusque*, is used only when each of two parties consists of several individuals; as, *Mācēdōnes—Tyrūi, utriusque*. But in other good prose writers the plural *utriusque* is occasionally used in speaking of only two; as, *Utrique Diōnysii*. Nep. Cf. § 209, R. 11, (4).

REM. 33. (a.) *Quidam* differs from *aliquis* by implying that a person or thing, though indefinitely described, is definitely known; as, *Quidam de collēgiis nostris*, A certain one of our colleagues. Cic. *Scis me quōdam tempore Mētāpontum vēnisse tēcum*. Id.

(b.) *Quidam* is sometimes used for *some*, as opposed to *the whole*, or to *others*; as, *Excesserāunt urbe quidam, alii mortem sibi consicērunt*, Some departed from the city, others destroyed themselves. Liv. Hence it is used to soften an expression, where in English we say 'so to speak,' etc.; as, *Mīlto est quoddam bellum nātūrāle cum corvo*, A kind of natural warfare. Cic. *Fuit énim illud quoddam cācum tempus seritatis*. Id. *Etēnī omnes artes quae ad hāmānitātem pertinēt, hābent quoddam commīnē vincīlū et quāsi cognōtō qnādām inter se contīnentur*. Id.—*Tamquam* is used for the same purpose, and also *ut ita dicam*.

REM. 34. *Quīvis* and *quilibet*, 'any one,' and *ūnusquisque*, 'each,' are universal and absolute; as, *Omnia sunt ejusmodi quīvis ut perspicere possit*, All are of such a nature that any one can perceive. Cic. *Hic apud mājores nostros adhibēbātur pēritus, nunc quilibet*. Id. *Nātūra ūnumquemque trahit ad discendū*. A negative joined with them denies only the universality which they imply; as, *Non euīvis hōmīni contingit adire Cōrīnthū*, i. e. not to every man without distinction. Hor. *Cuiquam* would have made the negation universal.

REM. 35. (a.) *Quisqne* signifies *each*, *every one*, distributively or relatively, and generally stands without a noun; as, *Quod cuique obtigit, id quisque tēneat*, Let each one keep what has fallen to each. Cic. Hence it is used particularly after relative and interrogative pronouns and adverbs; as, *Scipio pollicētur sibi magnē cārē fōre, ut omnia cīritātib⁹, quae cūjusque fūsset, restituērentur*. Cic. *Ul predicti posset, quid cuique ēventūrum, et quo quisque fāto nātus esset*. Id. *Cur fūt̄ quidque queris: recte omnīo*. Id. *Quo quisque est sollētior, hoc dōct̄ lābōriōsius*. Id. *Ut quisque optīme dicit, ita maxime dicendi difficultātē timet*. Id. And hence the expression *quōtusquisque* in the sense of 'how few among all.' It is also used distributively after numerals; as, *Dēcīmus quisque sorte lectus*, Every tenth man. *Quinto quōque anno*, In every fifth year. So also after *suus*; as, *Sui cuique lābōri cārissimi: suum cuique plāct̄*. (Respecting the order of the words, cf. § 279, 14: and respecting *quisque* in the nominative in apposition to a noun or pronoun in the ablative absolute or in the accusative with the infinitive, see § 204, R. 10.)

(b.) *Quisque* with a superlative, either in the singular or the plural, denotes universality, and is generally equivalent to *omnes* with the positive; as, *dōct̄simus quisque*, Every learned man, i. e. all the learned; but often, also, in connection with the verb, it retains the idea of a reciprocal comparison, and is to be rendered by the superlative; as, *In omni arte optimum quidque rārissimum*, The best is the rarest. Cic. *Altissima quēque flāmina minimo sōno lābuntur*, The deepest rivers flow with the least sound. Curt. With *primus*, it denotes the *first possible*; as, *Primo quōque tempore*, As soon as possible. Cic.

POSSESSIVES.

REM. 36. (a.) The possessive pronouns *meus*, *tuus*, *suus*, *noster*, and *vester*, are joined to nouns, to indicate an action or possession of the persons denoted by their primitives; as, *Tātus āmor meus est tibi*, My love is secure to you. Ovid. *Tuam vicem dōlērē sōleo*. Cic.—These pronouns, as in English, when belonging to two substantives, are generally expressed but once, even when the substantives are of different genders; as, *āmor tuus ac jādīcīum de me*.

(b.) But these pronouns are sometimes used when the persons to which they refer are the *objects* of an action, feeling, etc.; as, *Num nēque tuā nēgligentia, nēque ódio id fēcī tuo*, For he did it neither through neglect nor hatred of *you*. Ter. See § 211, R. 3.

(c.) The possessive pronouns, especially when used as reflexives, are often omitted; as, *Quo rēvertar? in patriam?* scil. *meam*, Whither shall I return? to (my) country? Ovid. *Dextrā mūnēra porrexit*, scil. *suā*. Id. But they are expressed when emphasis or contrast is intended, where in English ‘own’ might be added to the pronoun; as, *Ego non dicam, tamen id pōtēritis cum antīnis vestris cōgitāre*. Cic.

(d.) When besides the person of the subject, that of a remote object also occurs in the proposition, the possessive pronoun will refer to the latter; as, *Patris dñmum mīhi rēconciliasti*, i. e. *patris mei dñmum* rather than *tai*.

(e.) As reflexives, *meus*, etc., are translated my, thy, his, her, its, our, your, their; or my own, thy own, his own, etc.

THE REFLEXIVES *SUI* AND *SUUS*.

§ 208. REM. 37. (a.) *Sui* and *suus* properly refer to the subject of the proposition in which they stand; as,

Oppidāni fūcīnus in se ac suos fēdūm consciēnt, The citizens decide on a foul crime against themselves and their friends. Liv.

(b.) They continue to be used in successive clauses, if the subject remains the same; as,

Ipse se quisque dīlīgit, non ut aliquam a se ipse mercēdem exigat cārītātis suā, sed quod per se sibi quisque cārus est. Cic.

(1.) In dependent clauses, in which the subject does not remain the same, the reflexives are commonly used in references to the leading subject, when the thoughts, language, purposes, etc., of that subject are stated; as,

Ariōristus prædīcārīt, non sēsē Gallis, sed Gallos sībi bellum intūlisse, Ariovistus declared that he had not made war upon the Gauls, but the Gauls upon him. Cæs. *Hōmērūm Colōphōnīi cīrem esse dicunt suūm, The Colophonians say that Homer is their citizen.* Cic. *Tyrannus pētīvit ut se ad amīcūlūm tertium ascrībērent.* Id. But sometimes, to avoid ambiguity, the cases of *is* or *ille* are used in such clauses in references to the leading subject; as, *Helvētīi sīsē Allobrōges vi coactūros existimābant, ut per suos fīnes eos ire pātērentur.* Cæs. Here *suos* refers to the subject of the dependent clause, and *eos* to *Helvētīi*, the subject of the leading clause. And sometimes, even in the same dependent clause, two reflexive pronouns are used, referring to different persons; as, *Sēyħæ pētēbant, ut rēgīs sui filiām mātrīmōnō sībi jungēret.* Curt.

(2.) If, however, the leading subject, whose thoughts, etc., are expressed, is indefinite, the reflexives relate to the subject of a dependent clause; as,

Mēdēam prædīcant (scil. hōmīnes) in fūgā frātrīs sui membra in iīs lōcis, quā se pārens pēsēquerētur, dissipāvisse. Cic. *Ipsum rēgem trādūnt ópērātūm his sacris se abdīlisse.* Liv.

(3.) (a.) When the leading verb is in the passive voice, the reflexive often refers not to its subject, but to that which would be its subject in the active voice; as,

A Cēsārē invītor ut sīm sībi lōgātūs, i. e. Cēsar me invitāt, I am invited by Cēsar to become his lieutenant. Cic.

(b.) So when the subject is a thing without life, the reflexive may relate to some other word in the sentence, which denotes a thing having life; as,

Cānum tam fida custōlia quid significat āliud, nīsi se ad hōmīrum commōdītātēs esse gīnēratōs? Cic.

(4.) Instead of *sui* and *suus*, whether referring to a leading or a subordinate subject, *ipse* is sometimes used, to avoid ambiguity from the similarity of both numbers of *sui*, and also to mark more emphatically than *suus*, the person to whom it relates; as,

Jugurtha lēgātos misit, quā ipsi liberisque ritam pētērent, Jugurtha sent ambassadors to ask life for himself and his children. Sall. *Ea mōlestissime ferre hōmīnes dēbent, quē ipsōrum culpā contracta sunt.*

(5.) In the plural number, with *inter*, *se* only is used, if the person or thing referred to is in the nominative or accusative; *se* or *ipse*, if in any other case; as,

Frātres inter se quum formā, tum mōribus similes, Brothers resembling each other both in person and character. Cic. *Fēras inter sēse conciliat nātūra*. Cic. *Incidunt alīqua a doctis ētiam inter ipsos mālūo reprehensa*. Quint.

(6.) (a.) When reference is made not to the subject of the proposition, but to some other person or thing, *hic*, *is*, or *ille*, is generally used, except in the cases above specified; as,

Thēmistōles servum ad Xerxem misit, ut ei nuntiāret, suis verbis, adversārios ējus in fūgā esse, Themistocles sent his servant to Xerxes, to inform him (Xerxes), in his (Themistocles') name, that his (Xerxes') enemies were upon the point of flight. Nep.

(b.) But when no ambiguity would arise, and especially when the verb is of the first or second person, *sui* and *suus* sometimes take the place of the demonstrative pronouns; as,

Suam rem sibi salvān sistam, I will restore his property entire to him. Plaut.

(c.) On the contrary, the demonstratives are sometimes used for the reflexives; as,

Helvētiī persuādent Raurācis, ut ūnā cum iis prōficiantur, The Helvetii persuade the Rauraci to go with them. Cæs.—In some instances, a reflexive and a demonstrative are used in reference to the same person; as, *Ita se gessit* (scil. *Ligāriūs*) *ut ei pācem esse expēdīret*. Cic. *C. Claudii ḍrāntis per sui frātris pārentisque ējus mānēs*. Liv.—Sometimes the reflexives refer to different subjects in the same sentence; as, *Ariōvistus respondit, nēmīnem sēcum sine suā pernicie contendisse* (Cæs.); where *se* refers to Ariovistus, and *suā* to *nēmīnem*.

(7.) (a.) *Suus* often refers to a word in the predicate of a sentence, and is then usually placed after it; as,

Hunc cīres sui ex urbe ījēcērunt, Him his fellow-citizens banished from the city. Cic. *Titārius quum prōcul Ambiōrigem, suos cōhortandem, conspexisset*. Cæs.

(b.) *Suus*, and not *hūjus*, is used when a noun is omitted; as,

Oetārius quem sui (scil. *āmīci*) *Cæsārem sālūtābant*, Oetavius, whom his followers saluted as Cæsar.

(c.) *Suus* is also commonly used when two nouns are coupled by *cum* but not when they are connected by a conjunction; as,

Ptōlēmaeus āmīcos Demetrii cum suis rēbus dimisit, Ptolemy dismissed the friends of Demetrius with their effects. Just.

(8.) *Suus* sometimes denotes *fit, favorable*; as,

Sunt et sua dōna pārenti, There are likewise for my father suitable presents. Virg. *Uī libērātor ille pōpūli Rōmāni oppērīvētur tempōra sua*. Liv. *Alphēnus ūtēbātur pōpūlo sāne suo*. Cic. Sometimes it signifies *peculiar*; as, *Molles sua tūra Sābei*, scil. *mittunt*, i. e. the frankincense for which their country was famous. Virg. *Fessosque sōpor suus occūpat artus*. Id.

NOMINATIVE.

SUBJECT-NOMINATIVE AND VERB.

§ 209. (a.) The noun or pronoun which is the subject of a finite verb is put in the nominative.

NOTE 1. (a.) A verb in any mood except the infinitive is called a finite verb. (b.) In historical writing the nominative is sometimes joined with the present infinitive instead of the imperfect indicative. Cf. R. 5.

(b.) A verb agrees with its subject-nominative, in number and person; as,

Ego lēgo, I read.

Tu scribis, Thou writest.

Equus currit, The horse runs.

Nos lēgimus, We read.

Vos scribitis, You write.

Equi currunt, Horses run.

NOTE 2. The imperative singular is sometimes used in addressing several persons; as, *Huc nōtās adjice septem*, scil. *ros*, *Thēbaides*. Ovid. Met. 6, 182. So *Adde dīfectionem Itāliæ*, scil. *ros*, *militēs*. Liv. 26, 41.

REMARK 1. (a.) The nominatives *ēgo*, *tu*, *nos*, *vos*, are seldom expressed, the termination of the verb sufficiently marking the person; as,

Cūpio, I desire; *rīvis*, thou livest; *hābēmus*, we have. See § 147, 3.

(b.) But when emphasis or opposition is intended, the nominatives of the first and second persons are expressed; as, *Ego rēges ījēci*, *vos týrannos intrōdūcītis*, I banished kings, you introduce tyrants. Auct. ad Her. *Nos*, *nos*, *dīco āperē*, *consālēs dīsāmūs*. Cic. *Tu es pātronūs*, *tu pāter*. Ter. In indignant questions and addresses *tu* is expressed; as, *Tu in fōrum prōdīre*, *tu lūcem cōspicēre*, *tu in hōrum cōspectum rēnīre cōnāris?* Auct. ad Her.

REM. 2. The nominative of the third person is often omitted:—

(1.) When it has been expressed in a preceding proposition:—

(a.) As nominative; as, *Mōsa p̄fūlt ex monte Vōsēgo*, *et in Océānum infūlt*. Cæs.; or (b) in an oblique case; as, *Cursōrem mīsērunt*, *ut id nūntiāret*, scil. *cursor*. Nep.; or (c) in a possessive adjective; as, *Et vēreor quo se Jūnōnia rēvant Hōspitā*; *haud tanto cessābīt cardīne rērum*, scil. *illa*, i. e. *Jūnō*. Virg. En. I. 672.

(2.) When it is a general word for person or thing:—

Thus *hōmīnes* is often omitted before *aiunt*, *dicunt*, *fērunt*, etc.; as, *Ut aiunt*, As they say. Cic. *Maxime admirantur eum*, qui pēcūniā non mōrētur. Id.—*So bēne est*, *bēne hābet* or *bēne āgitur*, It is well; as, *Sī rales*, *bēne est*, *ego valedo*. Cic. *Quum mēliū est*, *grātūlōr dis*. Afran. Optūme hābet, Nothing can be better. Plaut. *Bēne hābet*: *jaeta sunt fundāmenta dīfensiōnis*. Cic. *Bēne āgitur pro noxīa*. Plaut.

NOTE 3. This omission of the nominative is common in the clause preceding a relative; as, *Qui Bāvīum non ōdit*, *āmet tua carmīna*, *Mārī*, scil. *hōmō*, Let him who hates not Bavius, love your verses, Mævius. Virg. *Vastātūr agri quod inter urbēm ac Fidēnas est*, scil. *id spātīum*. Liv. *Sunt quos jāvat...* scil. *hōmīnes*, There are (those) whom it delights. Hor. *Est qui nec vēlēris pōcūla Massīci spērñt*, scil. *hōmō*. Hor. Here *sunt quos* and *est qui* are equivalent to *quidam*, *ālīguis*, or *ālīqui*. So, *Est quod gāudeas*, There is (reason) why you should rejoice. Cic. *Nēque érat cur fallēre vellent*. Ovid. *Est ubi id rāleat*. Cic. *Est, quum non est sātiūs*, etc. Auct. ad Her. In the latter cases, the adverbs are equivalent to *in quo*, scil. *lōco*, *tempōre*.

REM. 3. (1.) The nominative is *wanting* before verbs denoting the state of the weather, or the operations of nature; as,

Fulgūrat, It lightens. Plin. *Ningit*, It snows. Virg. *Lūcescēbat*, It was growing light. Liv. *Jam advesperascit*. Cic.

(2.) The nominative is also wanting before the third person singular of the passive of neuter verbs, and of active verbs used impersonally; as,

Fāvētur tibi a me, Thou art favored by me. *Ejus ɔ̄rātiōni vēhēmenter ab omnībus reclāmātūm est*. Cic. *Proinde ut bēne rīvītur*, diu rīvītur. Plaut. *Ad exītum ventūm est*. Sen. *Actūm est de impēriō*. See § 184, 2: and cf. § 229, R. 5, (b.)

NOTE 4. A nominative, however, is expressed before the passive of some neuter verbs, which, in the active voice, are followed by an accusative; as, *Pugna pugnāta est*. Cic. See § 232, (1.)

(3.) It is wanting also before the neuter of the future passive participle with *est*; as,

Si ris me flēre dōlendum est prīnum ipsi tibi, If you wish me to weep, you yourself must first grieve. Hor. *Orandum est, ut sit mens sāna in corpōre sāno*. Juv. *Ad villām revertendūm est*. Cic.

(4.) The nominative is also wanting before the impersonal verbs *mīsēret*, *pānitēt*, *pūdet*, *tādet*, and *pīget*; as,

Eos īneptiārum pānitēt, They repent of their follies. Cic. *Mīsēret te āliōrum, tui te nec mīsēret nec pūdet*. Plaut. *Me cīvitātīs mōrūm pīget tēdetqēt*. Sall.—In such examples, the sense will sometimes permit us to supply *fōrtūna*, *condītīo*, *mēmōria*, etc. So in the expression, *Vēnīt in mentē*, It came into mind; as, *In mentē vēnīt de spēcūlo*, scil. *cōgītātīo*, etc. Plaut.—An infinitive or a subjunctive clause sometimes forms the subject of these verbs; as, *Te id nullo nōdō pūdūit fācēre*, To do that by no means shamed you. Ter. *Non pānitēt me, quantum pōfēcērim*. Cic.

(5.) The subject of the verb is sometimes an infinitive or a neuter participle (either alone or with other words), one or more propositions, or an adverb. (Cf. § 202, R. 2 and 3: and § 274, R. 5, (b.) The verb is then in the third person singular; as,

Vācāre culpā magnūm est sōlātiūm, To be free from fault is a great consolation. *Nēque est te fallēre quidquām*, To deceive you in any thing is not (possible.) Virg. *Mentīri non est neūm*. Plaut. *Te non istud audivisse mīrūm est*, That you have not heard that is wonderful. Cic. ‘*Summūm jus, suīmā iñjūriā*,’ *factūm est jam tritūm sermōne pōrverbiūm*. Id. *Nī dēgēnērātūm in āliis huic quōque dēcōri offēcīsset*. Liv. (Cf. § 274, R. 5, (b.) *Sin est ut vēlīs mānērē illām apud te*. Ter. *Nec pōfāit Hȳdrā crescēre per damnum, gēminasque rēsūmēre vires*. Ovid. *Dic mīhi, eras istud, Postūme, quando vēnīt?* Tell me, Postumus, when does that to-morrow come? Mart. *Pārumne campīs atque Neptūno sūper fūsum est Lātīni sanguinis?* Hor.

(a.) This construction is especially common with impersonal verbs; as, *Orātōrem irāsci non dēcēt*, That an orator should be angry, is not becoming. Cic. *Hoc siēri et ḥōportet et ḥōpus est*. Id. *Me pēdībus dēlectat claudēre verba*, Hor. *Intērest omnīum rectē fācēre*. Cic. *Cāsu accīdit*, ut, id quod Rōmāe audiērat prīmus nūntiāret. Id. Sometimes a neuter pronoun is interposed between a proposition and its verb; as, *Impāne fācēre que libet*, id est rēgem esse. Sall. Cf. § 206, (13), (a.)

(6.) The nominative is also wanting before *pōtest*, *cāpīt* or *cāptūm est*, *incīpit*, *dēsīnit*, *dēbet*, *sōlet*, and *rīdētūr*, when followed by the infinitive of an impersonal verb; as,

Pigēre eum facti cāpit, It began to repent him (i. e. he began to repent) of his conduct. Just. *Sipientia est ūna, quā p̄ceptrice, in tranquillitāte vivi pōtest*. Cic. *Tædere sōlet ārāros impendū*. Quint.

REM. 4. The verb is sometimes omitted; as,

Di mēliōra piis, scil. dent or rēlīnt, May the gods grant better things to the pious. Virg. *Vērum hæc hactēnus, scil. diximus*. Cic. *Pertineo* is understood in such expressions as *nihil ad me, nihil ad rem; Quid hoc ad Epicūrum?* What does this concern Epicurus? *Quorsus hæc?* i. e. *quorsus hoc pertinent?* What is that for?—*Pārābo* is to be supplied, in *Quo mihi hanc rem?* Of what use is this to me? and, *Unde mihi aliquam rem?* Whence am I to get any thing? as, *Quo mihi bibliothēcas?* Sen. *Unde mihi lāpīden?* Hor. A tense of *fācio* is often to be supplied, as in *Recte ille, mēlius hi;* *Bēne Chrysippus, qui dōcet*. Cic. *Nihil per vim umquam Clōdius, omnia per vim Milo.* Id. *Quæ quum dixisset, Cotta fīnem.* Id. So, also in the phrases *nihil aliud quam; quid aliud quam;* *nihil pr̄terquam*, which signify 'merely'; as, *Tisophernes nihil aliud quam bellum compārāvit*. Nep. This verb is in like manner omitted with *nihil amplius quam; nihil minus quam*, and in the phrase *si nihil aliud*.—*Ait* or *inquit* is sometimes omitted in introducing the direct words of another, and more frequently in relating a connected conversation; as, *Tum ille; hic ēgo; huic ēgo.* *Dicit* is sometimes omitted in quoting a person's words; as, *Scite Chrysippus: ut glādii causā rāgīnam, sic pr̄ter mundum cēlētra omnia aliōrum causā esse gēnērāta*. Cic. —After *per* in adjurations *ōro, rōgo* or *p̄rēcor* is often omitted; as, *Per ēgo vos deos patrios, vindicāte ab ultimo dedēcōre nōmen gentenque Persārum;* i. e. *per deos patrios vos ōro, vindicāte*. Curt. This omission is most common with the copula *sum*; as, *Nam Pōlydōrus ēgo, scil. sum*, For I am Polydorus. Virg. And so *est* and *sunt* are often omitted with predicate adjectives, and especially in proverbial phrases; as, *Quot hōmīnes tot sententīæ*. Ter. *Omnia pr̄aclāra rārū, scil. sunt.* Cic. So also *est* and *sunt* are often omitted in the compound tenses of the passive voice; as, *Agro multātī, scil. sunt.* Liv. Cf. § 270, R. 3.

NOTE 5. In Latin, as in English, a verb is often joined to one of two connected nominatives and understood with the other, and that even when the persons are different; as, *māgis ēgo te āmo, quam tu me, scil. āmas*. After a negative verb a corresponding positive verb is sometimes to be supplied; as, after *nēgo, dico*, after *vēto, jūbeo*, and in this case *et* takes the signification of *sed*. Cf. § 323, 1, (2.), (b.).

NOTE 6. Sometimes, when the verb of an appended proposition is omitted, its subject is attracted to the case of a noun in the leading proposition with which is joined a participle of the omitted verb; as, *Hannibāl Minūcium, māgistrum équitum, pāri ac dictatōrem dōlo pr̄ductum in pr̄lēum, fūgarīt*, i. e. *pāri ac dictatōr dōlo pr̄ductus fuērat*. Nep. Hann. 5. So Liv. 34, 32.

REM. 5. In the historic style the nominative is sometimes found with the present infinitive; as,

Intērim quōtidie Cēsar Āduos frūmentum flāgtārē, Meanwhile Cēsar was daily demanding corn of the Ādui. Cēs. *Nos pāvidī trēpidārē mētu.* Virg. *Id horrendū ferri.* Id.

NOTE 7. The infinitive in this construction is called the *historical infinitive*, and is used instead of the imperfect indicative to express in a lively manner a continued or repeated action or condition.

REM. 6. The relative *qui* may refer to an antecedent either of the first, second, or third person; and its verb takes the person of the antecedent; as,

Ego qui lēgo, I who *read*. *Tu qui scrībis*, Thou who *writest*. *Equus qui currit*, The horse which *runs*. *Vos qui quārētis*, You who *ask*.

REM. 7. (a.). Verbs in the first person plural, and the second person singular, are sometimes used to express general truths; as,

Quam multa fāctimus causā amicōrum! How many things we do (i. e. men do) for the sake of friends! Cic. *Si vis me flēre, dileendum est primum ipsi tibi,* Whoever wishes me, etc. Hor.

(b.) *Nos* is often used for *ēgo*, and *noster* for *meus*; and even when the pronoun is not expressed, the verb is frequently put in the first person plural instead of the first person singular. The genitive *nostri* is used for *met*, but *nostrūm* always expresses a real plurality.

REM. 8. The accusative is sometimes used for the nominative by attraction. See § 206, (6.) (b.)

REM. 9. The verb sometimes agrees with the *predicate-nominative*, especially if it precedes the verb; as, *Amanīlīum irā amōris integrātio est*, The quarrels of lovers are a renewal of love. Ter. *Lōca, que proxīma Carthāgīnēm, Nūmidīa appellātur*. Sall. And sometimes it agrees with the nearest subject of a subordinate sentence; as, *Sed ei cāriōra semper omnia, quam dēcus atque pūdicitia fuit*. Sall. Cat. 25.

REM. 10. In cases of apposition, the verb commonly agrees with the noun which is to be explained; as, *Tulliōla, dēllēcie nostrae, flāgitat*. Cic. But sometimes the verb agrees, not with the principal nominative, but with a nearer noun in apposition to it; as, *Tungri, civitas Galliæ, fontem hābet insignem*, The Tungri, a state of Gaul, has a remarkable fountain. Plin. *Cōriōli oppidūm captūm (est)*. Liv.

REM. 11. A collective noun has sometimes, especially in poetry, a plural verb; as,

Pars epūlis önērant mensas, Part load the tables with food. Virg. *Turba runnt*. Ovid. *Atria turba tēnent*; *vēniunt lēre vulgus euntque*. Id.

(1.) (a.) A plural verb, joined to a collective noun, usually expresses the action, etc., of the *individuals* which that noun denotes. In Cicero, Sallust, and Cæsar, this construction scarcely occurs in simple sentences; but it is often used, when the subject of the verb is expressed not in its own, but in a preceding clause; as, *Hoc idem gēnēri hāmāno érenit, quod in terrā collōcati sint*, because they (scil. hōmīnes) live on earth. Cie. In Livy it occurs more frequently; as, *Locros omnis multitādo abeunt*.

(b.) Abstract nouns are sometimes used collectively, instead of their concretes; as, *nōbilitas* for *nōbiles*, *jārentus* for *jārēnes*, *vīcīnia* for *vīcīni*, *sercītūm* for *serri*, *lēris armātūra* for *lēciter armāti*, etc. (c.) *Miles*, *ēques*, *pēdes*, and similar words are sometimes used collectively for the soldiery, the cavalry, etc.

(2.) When two or more clauses have the same collective noun as their subject, the verb is frequently singular in the former, and plural in the latter; as, *Juu ne nocte quidem turba ex eo lōco dilābēbātur, refractūrosque carērem inlābantur*. Liv. *Gens cādem, que te crādēli Daunia bello insēquitur, nos si pellant, nihil abfōre crēdant*. Virg.

(3.) *Tantum*, followed by a genitive plural, has sometimes a plural verb, like a collective noun; as, *Quid huc tantum hōminūm incēdunt?* Why are so many men coming hither? Plaut.

(4.) A plural verb is sometimes used, though not by Cicero, after *utēque* and *quisque*, *pars...pars*, *ālius...ālium*, and *alter...altērum*, on account of the idea of plurality which they involve; as, *Uterque eōrum ex castris exercitūm édāvut*, Each of them leads his army from the camp. Cæs. *Inlinus quisque libertōrum vīcti abreptiōne (sunt.) Tac.* *Alius ālium, ut prēlium incipiāt*, circumspectant. Liv. Cf. § 207, R. 32, (c.)

NOTE 8. This construction may be explained by passages like the following, in which the plural is placed first, and then the singular, denoting its parts; *Cētēri, suo quisque tempōre, adērunt*. Liv. *Dēcēmviři perturbāti ālius in āliam partēm castrōrum discurrunt*. Id. See § 204, R. 10.

REM. 12. Two or more nominatives singular, not in apposition, generally have a plural verb; as,

Fūrōr irāque mentem p̄c̄p̄tant, Fury and rage hurry on (my) mind. Virg.
Dum aet̄as, mētus, māgister, prohibēbant. Ter.

(1.) If the predicate belongs to the several nominatives jointly, the verb is always plural; as, Grammātice quondam ac mūsice juncte fūerunt. Quint.

(2.) A verb in the singular is often used after several nominatives singular, especially if they denote things without life; as,

Mens ēnim, et rātio et consilium in sēnibus est. Cic. Bēnēfīcentia, libērlitas, bōnitas, justitia funditus tollit. Id.

NOTE 9. This construction is most common when the several nominatives, as in the preceding examples, constitute, as it were, but one idea. So also the compound subject Sēnātus pōp̄lusque Rōmānus has always a predicate in the singular. The same construction sometimes, especially in the poets, occurs with names of persons; as, Gorgias, Thrāsymāchus, Prōtagoras, Prōdīcus, Hippōnus in hōnōre fuit. Cic. Quin et Prōmēthēus et Pēlōpis pārens dulci lōbōrum dēcip̄tur sōno. Hor. When the nominatives denote both persons and things, the verb is commonly plural; as, Cōttio cōsulūm et Pompeius obsunt. Liv.

(3.) When one of the nouns is plural, the verb is generally so; but sometimes it is singular, when the plural noun does not immediately precede it; as, Dīi te pēnātes patrīque, et patris Imāgo, et dōmus rēgia, et in dōmo rēgāle sōlūm, et nōmen Tarqūniūm creat vōcatque rēgem. Liv.

(4.) When each of the nominatives is preceded by *et* or *tum*, the verb agrees with the last; as, Hoc et rātio doctis, et nēcessitas barbāris, et mos gentib⁹s, et fēris nātūra ipsa p̄aescrit. This, reason has dictated to the learned, and necessity to barbarians, and custom to nations, and nature itself to wild beasts. Cic. Et ēgo, et Cēcēro meus flāgitābit. Id. Tum aetas vīresque, tum arīta glōria ānimūm stimūlābat. Liv. So when the subject consists of two infinitives; as, Et facēre, et pati fōrtia, Rōmānum est. Cic. Unus et alter always takes a singular verb; as, Dīcit unus et alter brēviter. Cic. Unus et alter assūtūr pannus. Hor.

(5.) When the nominatives are connected by *aut*, sometimes the plural, but commonly the singular, is used; as,

Si Sēcrōtes aut Antisthēnes dicēret, If Socrates or Antisthenes should say. Cie.
Ut quosque stūdium prīrātīm aut grātia occūpāvērunt. Liv.

(a.) The plural is necessary with disjunctives, if the subject includes the first or second person; as, Quod in Dēcēntrīs nēque ēgo nēque C̄sar habīti essemus. Cic.—(b.) With *aut...aut* and *nec...nec* the singular is preferred, but with *seu...seu* and *tam...quam* the verb is in the plural.

(6.) A nominative singular, joined to an ablative by the preposition *cum*, sometimes has a singular but more frequently a plural verb; as, Dōmītius cum Messālā certus esse vīdēbātur. Cic. Boēchus, cum pēditib⁹s, postrēnam Rōmānorūm acīem invādunt, Boēchus, with his foot-soldiers, attacks the rear of the Roman army. Sall. Ipse dux, cum aliquot principib⁹s, cāpiuntur. Liv.

(7.) If the nominatives are of different persons, the verb is of the first person rather than the second or third, and of the second rather than the third; as,

Si tu et Tullia vālētis, ēgo et Cēcēro vālēmus, If you and Tullia are well, Cicero and I are well. Cic. Hec nēque ēgo nēque tu fēcīmus. Ter. Ego pōp̄lusque Rōmānus bellum jūdīco fācioque. Liv.

(a.) Yet sometimes the verb agrees in number and person with the nearest nominative, and is understood with the other; as, Vos ipsi et sēnātus frēquens restīt. This is always the case when the action of the verb is qualified with reference to each nominative separately; as, Ego mīsēre tu fēliciter vivis.

REM. 13. The interjections *en*, *ecce*, and *O*, are sometimes followed by the nominative; as,

En Priāmus! Lo Priam! Virg. *En ēgo, vester Ascānius.* Id. *Ecce hōmo Catiēnus!* Cic. *Ecce tue littorae.* Id. *O vir fortis atque amicus!* Ter.

PREDICATE-NOMINATIVE.

§ 210.—A noun in the predicate, after a verb neuter or passive, is put in the same case as the subject, when it denotes the same person or thing; as,

(a.) When the subject is in the nominative; *Ira fūror brēvis est*, Anger is a short madness. Hor. *Ego rōcor Lyconīdes*, I am called Lyconides. Plaut. *Ego incēdo reginū*, I walk a queen. Virg. *Caius et Lācius frātres fuērunt*. Cic.—So (b.) when the subject is in the accusative with the infinitive; *Jūdicem me esse vōlo*. Cic.

(c.) Sometimes also a *dative*, denoting the same object, both precedes and follows a verb neuter or passive. See § 227, N.—And (d.) a predicate ablative sometimes follows passive participles of *choosing*, *naming*, etc.; as, *Conālibus certiōribus factis*. Liv. See § 257, R. 11.

(e.) If the predicate noun has a form of the same gender as the subject, it takes that form; as, *Licentia corruptrix est mōrum*. Cf. § 204, R. 2.—(f.) But if the subject is neuter, the noun of the predicate, if it has both a masculine and a feminine form, takes the former; as, *Tempus ritæ māgister est*.

(g.) An infinitive may supply the place of a predicate nominative. See § 269, R. 4.

~~REMARK 1.~~ (a.) Adjectives, adjective pronouns, and participles, standing in the predicate, after verbs neuter or passive, and relating to the subject, agree with it in gender, number, and case.

(b.) When the subject consists of two or more nouns, the gender and number of such predicate adjectives are determined by § 205, R. 2.

REM. 2. (a.) The noun in the predicate sometimes differs in gender and number from the subject; as, *Sanguis érant lācrimæ*, Her tears were blood. Ovid. *Captivi militum præda fuērunt*. Liv.

(b.) So when a subject in the singular is followed by an ablative with *cum*, the predicate is plural; as, *Exsūles esse jübēt L. Tarquinium cum conjūge et libēris*. Liv.

REM. 3. The verbs which most frequently have a noun, etc., in the predicate agreeing in case, etc., with their subject, are:—

(1.) The *copula sum*; as, *Ego Jōvis sum filius*. Plaut. *Disce esse pāter*. Ter. The predicate with *sum* may be an adverb of place, manner, etc.; as, *Quod est longe aliter*. Cic. *Rectissime sunt apud te omnia*, Every thing with you is in a very good condition. Id.; or a noun in an oblique case; as, *Nūmen sine tūre est*. Ovid. *Sunt nōbis mitia pōma*. Virg.

(2.) Certain neuter verbs denoting *existence*, *position*, *motion*, etc.; as, *vīco*, *exsisto*, *appāreo*, *cādo*, *eo*, *evādo*, *fūgio*, *incēdo*, *jāceo*, *māneo*, *sēdeo*, *sto*, *vēnio*, etc. Thus, *Rex circuībat pēdes*, The king went round on foot. Plin. *Quos jūdicabat non posse orātōres éradēre*. Cic. *Ego huic cause patrōnus exstīti*. Cic. *Qui fit, ut nēmo contentus vivat?*

(3.) The passive of verbs denoting,

(a.) To *name* or *call*; as, *appellor*, *dīcor*, *nōmīnor*, *nuncūpor*, *perhibeōr*, *sālūtor*, *scribor*, *inscribor*, *vōcor*. Thus, *Cognōmine Justus est appellātus*, He was called by the surname Just. Nep. *Aristaeus ólivae dicitur inventor*. Cic.

(b.) To choose, render, appoint, or constitute; as, *constituor, creor, dūlōr, dēsignor, dīgor, fīo, reddor, rēnumior*. Thus, *Dux a Rōmānis ēlectus est Q. Fābius. Postquam ēphēbus factus est. Nep. Certior factus sum.*

(c.) To esteem or reckon; as, *censeor, cognoscor, crēdor, dēprēchendor, cōsistimor, dūcor, fēror, hābeor, jūdicor, mēmōr, nūmēr, pātor, rēpērior, rideor*. Thus, *Crēdībar sōnyūnis auctor ēgo. Ovid. Mōlīm rīdēri tīmidus quam pārum prūdens. Cic.*

NOTE 1. With several passives of the last class, when followed by a predicate-nominative, etc., an infinitive of *sum* is expressed or understood; as, *Amenſ mihi fuisse videor*, I think I was beside myself. Cic. But the dative of the first person is sometimes omitted after *videor*; as, *Sātis dōcuſſe videor. Id.—Atilius prūdens esse pātābatur. Id.* So with *dīcor* (to be said), and *perhībeor*; as, *Vērus patriæ dīcēris esse pāter. Mart. Hoc ne lōcūtus sine mercēde cōsistimor. Phād.*

NOTE 2. *Audio* is sometimes used by the poets like *appellor*; as, *Tu rexque pāterque audisti cōram. Hor.*

REM. 4. A predicate-nominative is used after many other verbs to denote a purpose, time, or circumstance of the action; as, *Cōmes additus Aēolidēs, Aēolidēs* was added as a companion. Virg. *Lūpus óbamblat nocturnus. Id. Appāret līquido sublimis in athēre Nīsus. Id.* So with an active verb; *Audīrī hoc puer. Cic. Sōpiens nil fācīt invitūs. Id. Rēpublīcam dēfēndi adōleſens. Id. Cf. § 204, R. 1.*

NOTE 3. Instead of the predicate-nominative, a dative of the end or purpose sometimes occurs (see § 227); sometimes an ablative with *pro*; as, *audācia pro mīro est*; and sometimes the ablatives *lōco* or *in nāmēro* with a genitive; as, *ille est mihi pārentis lōco; in hostiū nūmēro hābētur.*

REM. 5. The noun *ōpus*, signifying 'need,' is often used as a predicate after *sum*. It is, in such cases, translated by the adjectives *needful*, *necessary*, etc.; as, *Dux nōbīs et auctor ōpus est. Cic. Multi ōpus sunt bōves. Varr. (Dixit) aurum et ancillas ōpus esse. Ter. Usus also is occasionally so construed.*

REM. 6. When the pronoun, which is the subject of an infinitive, is omitted, the case of the predicate is sometimes, in the poets, attracted into that of the subject of the verb on which the infinitive depends; as, *Uxor imicti Jōvis esse nescis, i. e. te esse uxōrem. Hor. Rētūlit Ajax esse Jōvis prōnēpos. Ovid.*

GENITIVE.

GENITIVE AFTER NOUNS.

~~§~~ 211. A noun which limits the meaning of another noun, denoting a different person or thing, is put in the genitive; as,

Amor glōriæ, Love of glory; *Arma Achillīs*, The arms of Achilles; *Pāter pa-trīæ*, The father of the country; *Vītium iræ*, The vice of anger; *Nēmōrum cūs-tos*, The guardian of the groves; *Amor hōbendi*, Love of possessing.

NOTE 1. In the first example, *āmor* denotes love in general; *glōriæ* limits the affection to the particular object, glory. Such universally is the effect of the genitive, depending upon a noun. Hence the limitation of a noun by a genitive resembles that which is effected by an adjective. In each the noun limited constitutes with its limitation only a single idea.

REMARK 1. The genitive denotes various relations, the most common of which are those of *Source*; as, *Rādīi sōlīs*, The rays of the sun;—*Cause*; as, *Dōlor pōdagræ*, The pain of the gout;—*Effect*; as, *Artifex mundi*, The Creator of the world;—*Connection*; as, *Pāter consūlis*, The father of the consul;—*Possession*; as, *Dōmus Cēsāris*, The house of Caesar;—*Object*; as, *Cōgītātiō alīcūjus rei*, A thought of something;—*Purpose*; as, *Appārātus triumphi*, Preparation for a triumph;—*A whole*; as, *Pars hōminū*, A part

of men; this is called the *partitive* genitive;—*Character or Quality*; as, *Adolescens summa audacia*, A youth of the greatest boldness;—*Material or Component Parts*; as, *Montes auri*, Mountains of gold; *Acerus scutorum*, A heap of shields;—*Time*; as, *Frumentum diērum dēcem*, Corn for ten days. Sall.

REM. 2. The genitive is called *subjective* or *active*, when it denotes either that *to which a thing belongs*, or the *subject* of the action, feeling, etc., implied in the noun which it limits. It is called *objective* or *passive*, when it denotes the *object* affected by such action, or towards which such feeling is directed; as,

Subjective.

Facta virōrum, Deeds of men.

Dolor āimi, Grief of mind.

Jūnōis ira, The anger of Juno.

Objective.

Odium ritii, Hatred of vice.

Amor rītūlis, Love of virtue.

Dīsiderium ōti, Desire of leisure.

(a.) Whether a genitive is subjective or objective, is to be determined by the meaning of the words, and by their connection. Thus, *prōvidentia Dei* signifies God's providence, or that exercised by him; *timor Dei*, the fear of God, or that exercised towards him. The same or similar words, in different connections, may express both significations. Thus, *mētus hostiū*, fear of the enemy, may mean, either the fear felt by the enemy, or that felt by their opponents. So *vulnus Ulixis* (Virg. *Æn.* 2, 456.) denotes the wound which Ulysses had given; *vulnus Æneae*, (*Id. Æn.* 12, 323.) that which Æneas had received.

(b.) The relation expressed by the English *possessive case* is subjective, while that denoted by *of* with its case is either subjective or objective.

(c.) The objective genitive is of very extensive use in Latin in the limitation of verbal nouns and adjectives, whatever may be the construction of the verbs from which such nouns and adjectives are derived, whether they take an accusative or some other case or even a preposition.

(d.) When ambiguity would arise from the use of the objective genitive, a preposition with an accusative or ablative is commonly used; as, *Amor in rēpublicā*, for *rēpublicāe*, Love to the state. Cic. *Odīon erga Rōmānos*, for *Rōmānōrum*. Nep. *Cūra de sālūte patrī*, for *sālūtis*. Cic. *Prādātor ex sōciis*, for *sōciōrum*. Sall. Sometimes both constructions are combined; as, *Rēverentia adversus hōmīnes et optimi cājusque et rēlquōrum*. Cie. *Off.* 1, 28.

NOTE. A limiting genitive is sometimes used instead of a noun in apposition, especially with *vox*, *nōmen*, *verbū*, etc.; as, *vox vōluptatis*, the word pleasure; *nōmen āmicitiae*, the word *āmicitia*; *dōmini appellatio*. This is usual when the genus is defined by the species; as, *arbor fui*, a fig-tree; *flos vīole*, a violet; *rītus continentiae*, the virtue of abstinence; and in geographical names; as, *oppīdum Antiōchiae*. Cf. § 204, R. 6.—Cicero frequently uses a genitive in this manner with *gēnus* and *causā*; as, *Unum gēnus est eōrum, qui*, etc. *Due sunt causā, ūna pūdōris, allēra scēlēris*.—So, also, the genitive of gerunds; as, *Triste est nōmen ipsum cārendi*, The very word *to want* is sad. Cic.

REM. 3. (a.) A substantive pronoun in the genitive, limiting the meaning of a noun, is commonly objective; as,

Cūra mei, Care for me. Ovid. *Pars tui*, Part of thee. Id. *Vestri cūram āgite*. Curt. This genitive is used especially with verbal substantives in *or*, *ix* and *io*; as, *Accūsātor mei*. Cic. *Nīmia ēstīmātō sui*. Id. *Rātiōnēt et sūi et alīōrum hābēre*. Id.

(b.) Instead of the *subjective* or *possessive* genitive of a substantive pronoun, the corresponding adjective pronoun is commonly used; as.

Liber meus, not *liber mei*, my book. *Cūra mea*, My care, i. e. the care exercised by me. Cic. *Tuas līterās exspecto*. Id. Yet the subjective genitive of a substantive pronoun sometimes occurs; as, *Tui ūnius stūdio*, By the zeal of yourself alone. Cic.

(c.) And not unfrequently, also, an adjective occurs instead of the objective genitive; as, *Mea injuria*, Injury to me. Sall. So, *Invidia tua*, Envy of thee. *Fiducia tua*, Confidence in thee. Plaut. *Spes mea*, The hope placed in me. With *causā* the adjective pronoun, and never the genitive, is used; as, *Meā causā*, For my sake. Plaut.

REM. 4. (a.) Instead, also, of the subjective genitive of a noun, a possessive adjective is often used; as, *Causa régia*, for *causa régis*. Cic. *Héris filius*, for *héri filius*. Id. *Evandri ensis*, for *Évandri*. Virg. *Herculeus lóbōr*, for *Herculis*. Hor. *Civilis fúror*, for *cívium*. Hor. So, also, for the objective genitive, *Métus hostilis*, Fear of the enemy. Sall.

(b.) The genitive of the person implied in the adjective pronoun or possessive adjective, or an adjective agreeing with such genitive, is sometimes added as an apposition; as, *Vestrā ipsórum causā hoc fécī*. In the poets and later prose writers a participle also is found agreeing with such implied genitive; as, *Mea scripta vulgo récitare timentis*. Hor. Cf. § 204, R. 4, and § 205, R. 13.

REM. 5. In the predicate after *sum*, and sometimes after other verbs, the dative is used like the objective genitive; as,

Idem ámor exitium pécōri (est), pécōrisque mágistro. Virg. *Vitis ut arbóribus décori est, ut vélibus úræ—Tu décus omne tuis*. Virg. In this passage the dative *décori* and the nominative *décus* are used with no difference of meaning. Cf. § 227, R. 4. *Auctor fui sénatui*. Cic. *Murena lègatus Lúculo fuit*. Id. *Erit ille míhi semper deus*. Virg. *Huic causæ patrónus exstítí*. Cic. *Huic égo me bello dúcem prófiteor*. Id. *Se tertium (esse) cui fátum fóret urbis pótiri*. Id. *Cum P. Africáno sénátus égit, ut lègatus frátri prófiscérétur*. Id. *César tègimenta gálieis mítiles ex viminibꝫ fáccere jùbet*. Cæs. *Trinobantibꝫ César impérat—frumentum exercitui*. Id. *Quod néque insidiæ consuli prócédébant*. Sall. *Quem exitum tantis mális spérarent?* Id. *Sanctus vir et ex sententia ambobꝫ, scil. qui fuit*. Id. See § 227, R. 4.

NOTE. The dative in the preceding examples has been thought by some grammarians to depend on the nouns connected with it; as, *exitium, décus, auctor, lègatus, deus, patrónus*, etc.; by others it has been held to depend on these nouns in connection with the verbs, and not upon either separately; but the better opinion seems to be that, which makes such datives grammatically dependent upon the verbs only, though logically connected also with the nouns.

(1.) Instead, also, of the possessive genitive, a dative of the person may follow a verb, when its act has relation to the body or possessions of such person; as,

Sé omnes flentes Cæsari ad pèdes prýjécérunt, They all, weeping, cast themselves at the feet of Caesar. Cæs. *Cui corpus porrigitur*, For whom the body, i. e. whose body, is extended. Virg. *Tum vèro exarsit jùvēni dòlor ossibus ingens*. Id. *Transfigitur scútum Pulfiōni*. Cæs.

REM. 6. When the limiting noun denotes a *property, character, or quality*, it has an adjective agreeing with it, and is put either in the genitive or the ablative; as,

Vir exempli recti, A man of correct example. Liv. *Adolescens summae audácie*, A youth of the greatest boldness. Sall. *Fossa pédum riginti*, A ditch of twenty feet, (i. e. in width). Cæs. *Hamilcar scūn duxit filium Hennibalem annórum növem*. Nep. *Athènienses dilitigunt Péridem*, spectatæ virtutis virum. Just. *Quinquaginta annórum impérium*. Id. *Iter unius dicit*. Cic. *Pulchritùdine eximia fémīna*, A woman of exquisite beauty. Cic. *Maximo nāv̄ filius*, The eldest son. Nep. *L. Cötīlna fuit magnā vi et ántīmi et corpōris, sed ingēnio mālo prāvōque*. Sall. *Spēlunca infinitā altitudine*. Cic.—Sometimes both constructions occur in the same proposition; as, *Lentūlum nostrum, eximia spe, summae virtutis adolescentem*. Cic.

(1.) A genitive sometimes supplies the place of the adjective; and the noun denoting the property, etc., is then always put in the ablative; as, *Est bos cervi figurā*,...of the form of a stag. Cæs. *Uri spēcie et cōlōre tauri*. Id. *Frātes palmi altitudine*. Plin. *Clari digiti pollicis crassitudine*. Cæs.

(2.) All the qualities and attributes of persons and things, whether inherent or accidental, may be thus expressed by the genitive and ablative of quality, provided the substantives are immediately connected; as, *fossa quindēcim pēdūm*; *hōmo antiquā virtūte*. It hence follows that such genitives and ablatives, when used to express duration of time or extent of space, are distinguished from the cases in which the accusative is required, since the latter case always follows adjectives or verbs; as, *fossa quindēcim pēdēs lāta*: *puer dēcem annos nātus*. Cf. § 236.

(3.) Whether the genitive or the ablative of quality is preferable in particular cases, can frequently be determined only by reference to classical authority; but, in general, the genitive is used more frequently to express inherent qualities than such as are merely accidental, while the ablative is used indifferently for either purpose. In speaking of transitory qualities or conditions the ablative is always used; as, *Magno timōre sum*, I am in great fear. Cic. *Bōno ānimo sum*. Id. *Quanto fuērim dōlōre mēministi*. Id. *Maximo hōnōre Servius Tullius érat*. Liv. With plural substantives the genitive is rare; while in expressions of measure it is used rather than the ablative.

(4.) An accusative instead of a genitive of quality is used with *sēcūs* (sex), *gēnūs* and *pōndo*; as, *Libērōrum cāpitūm vīrile sēcūs ad dēcem millia captū*, i. e. of the male sex, instead of *sexūs vīrili*. Liv. So *gēnūs*, when joined with a pronoun, as *hoc*, *id*, *illud*, *quod*, or with *omne*, is used for *hūjus*, *vīsus*, *omnis*, etc., *gēnēris*; as, *Orātiōnes aut aliquid id gēnūs scribēre*,—of that kind. Cic. *Concrēdēre nāgas hoc gēnūs*. Hor. So *pōndo* is joined as an indeclinable word to the accusatives *libram* and *libras*; as, *Dictōr cōrōnam auream libram pōndo in Cāpitō:io Jōci dōnum pōsūt*,...a pound in weight. Liv. Cf. § 236, R. 7.

(5.) The genitive *nōdi* with an adjective pronoun supplies the place of a pronoun of quality; as, *cūjūsmōdi libri*, the same as *quāles libri*, what kind of books; *hājusmōdi libri*, i. e. *tāles libri*, such books. So, also, *gēnēris* is used, but less frequently.

(6.) With the genitive of measure are often connected such ablatives as *longitūdīne*, *lātitūdīne*, etc., or *in longitūdīnem*, etc.; as, *fossa dēcem pēdūm lātitūdīne*; but the genitive does not depend on these words.

(7.) *Sum* may be followed by either the genitive or the ablative of quality with an ellipsis of the word limited, which, with the genitive, is *hōmo*, *res*, *nēgōtium*, *prōprium* or *prōprios*, etc., and with the ablative, *prādītus*, *instructus*, *orātūs*, etc. Cf. Rem. 8, and §§ 244, and 249, I..

REM. 7. (1.) The limited noun is sometimes omitted; as, *O misērē sortis! scil. hōmīnes*; O (men) of wretched fortune! Lucan. *Ad Diānē*, scil. *aedēm*. Ter. *Hēctoris Andrōmāche*, scil. *uxor*. Virg. *Suspiciōnis vitandā*, scil. *causā*. Tac. *So filius* or *filia*; as, *Hannibal Gisgōnis*.

(2.) The omitted noun may sometimes be supplied from the preceding words; as, *Cājum pēcus? an Mēlibāi?* Non; *vērum Ḵēgōnis*, scil. *pēcus*. Virg. An adjective is often expressed referring to the noun omitted; as, *Nullam virtus alian mercēdem dēsiderat*, *prāter hanc* (scil. *mercēdem*) *laudis*. Cie.

REM. 8. The limited noun is often wanting in the predicate of a sentence after *sum*. This usually happens,

(1.) When it has been previously expressed; as,

Hee dōmnus est Cæsāris, This house is Cæsar's. *Nōmen aurē tam sōpe rōcātum esse pātans Nymphe*. Ovid. *Nāres ūnērārius, quārum mīnor nulla ērat duūm milliū amphōrūm*, i. e. *quārum minor nulla ērat quam nāvis duūm*, etc. Cic.

(2.) When it is a general word denoting a person, an animal, etc.; as,

Thucydi des, qui ejusdem aetatis fuit, scil. *homo*, Thucydides, who was of the same age. Nep. *Multum ei detraxit, quod dilecta erat civitatis*, scil. *homo* or *civis*. Id. *Primum stipendium meruit annorum decem septemque*, scil. *adolescens*. Id. *Summi ut sint laboris efficiunt, scil. animalia*. Cæs. (*Claudius*) *sonni brevissimi erat*. Suet. *Mirabiliter sum alacritate*. Cic. *Vulgus ingenio mobilis erat*. Sall. *Non est iuris sui*, He is not his own master. Lucan. *Potestatis suæ esse*. Liv. *Suorumque rerum erant*. Id. Cf. Rem. 6, (7.).

(3.) When it is a general word denoting *thing*, for which, in English, the words *part*, *property*, *duty*, *office*, *business*, *characteristic*, etc., are commonly supplied; as,

Temperie est florantis aetatis, prudentia senectutis, Rashness is (the characteristic) of youth, prudence of old age. Cic. *Est hoc Gallicæ consuetudinis*. Cæs. So, *stultitia est*; *est levitas*, etc., which are equivalent to *stultitia est*, *levitas est*. *Omnia hostium erant*. *A paucis emi, quod nullorum esset*. Sall.

(a.) This happens especially when the subject of the verb is an infinitive, or an entire clause, in which case, instead of the genitive of the personal pronouns, *mei*, *tui*, etc., the neuters of the possessives, *meum*, *tuum*, etc., are used; as, *Adolescentis est natiōne natus reverāri*, It is (the duty) of a youth to reverence the aged. Ovid. *Cūjusvis hominis est errare, nullius nisi insipiens in errore perserērare*. Cic. *Pauperis est nūmerāre pēcus*. Ovid. So especially *mōris est*; as, *Negavit mōris esse Græcorum*, ut in concilio virōrum accumharent mulieres, the same as *mōrem esse Græcorum*. Cic. *Nihil tam aquande libertatis esse*. Liv. So when the verb is omitted; *Tamen officii duxit, exorāre putrem*, scil. *esse*. Suet. *Non est mentiri meum*. Ter. *Tnūm est, M. Cato, videre quid agatur*.

(b.) Instead of the genitive of a substantive, also, the neuter of a possessive adjective derived from it is sometimes used; as, *Hūmānum est errare*, To err is human. Ter. *Et facere et pati fortia Rōmānum est*. Liv.

(4.) The same construction sometimes occurs after *facio*, and some other verbs mentioned in § 230, *esse* being understood; as, *Asia Rōmānorū facta est*, Asia became (a possession) of the Romans. Just. *Agrum suæ ditionis fecisse*. Liv.

(5.) The limited noun is sometimes wanting, when it is a general word, though not in the predicate after *sum*; as, *Magni formica laboris*, scil. *animal*, The ant (an animal) of great labor. Hor. So *Ei vénit in mentem potestatis tuæ*, scil. *mēmōria*, or the like. Cic.

NOTE. When the noun which is wanting denotes a *thing*, grammarians sometimes supply *nēgōtium*, *officium*, *mūnus*, *opus*, *res*, *causa*, etc. It is an instance of a construction common in Latin, to omit a noun when a general idea is intended. See § 205, Rem. 7, (2.).

REM. 9. The *limiting* noun also is sometimes omitted; as,

Tria millia, scil. *passuum*. In most cases of this kind, an adjective, adjective noun, or participle, is expressed in the genitive.

REM. 10. Two genitives sometimes limit the same noun, one of which is commonly subjective, and the other objective; as,

Agamēnnōnis belli gloria, Agamemnon's glory in war. Nep. *Illiū administratio prōvinciæ*. Cic. *Eōrum diērum consuetudine itinēris nostri exercitūs perspecta*. Cæs. *Orbitas reipublicae taliū virōrum*. Cic. *Pro vēteribus Helvētiōrum injuriis populi Rōmāni*. Cæs.

REM. 11. *Opus* and *ūsus* are rarely limited by a genitive or accusative, but generally by an ablative, of the thing needed; as,

Argenti opus fuit, There was need of money. Liv. *Ad consilium pensandum tempōris opus esse*. Id. *Proemii non semper usus est*. Quint. *Si quo opere eōrum usus est*. Liv. *Puero opus est clibum*. Plaut. *Usus est hominem astutum*. Id. See § 243.

REM. 12. The relation denoted by the genitive in Latin, is generally expressed, in English, by *of*, or by the possessive case. Cf. R. 2, (b.) The objective genitive may often be rendered by some other preposition; as,

Rēmēdiūm dōlōris, A remedy for pain. *Injāriā patris*, Injury to a father. *Descentus Avernī*, The descent to Avernus. *Ira belli*, Anger on account of the war. *Potestas rēi*, Power in or over a thing.

NOTE. Certain limitations of nouns are made by the accusative with a preposition, and by the ablative, either with or without a preposition. Cf. § 202, 6, I. and II.

GENITIVE AFTER PARTITIVES.

§ 212. Nouns, adjectives, adjective pronouns, and adverbs, denoting a part, are followed by a genitive denoting the whole; as,

Pars cīcītālīs, A part of the state. *Nulla sōrōrum*, No one of the sisters. *Aliquis phīlōsōphōrum*, Some one of the philosophers. *Quis mortāliū?* Who of mortals? *Mājor jūvēnum*, The elder of the youths. *Doctissimus Rōmānōrum*, The most learned of the Romans. *Multum pēcūniā*, Much (of) money. *Sūlīs élōquentiā*, Enough of eloquence. *Ubinam gentium sūmus?* Where on earth are we?

NOTE. The genitive thus governed denotes either a *number*, of which the partitive designates one or more individuals; or a *whole*, of which the partitive designates a portion. In the latter sense, the genitive of common and abstract nouns commonly follows either the neuter of adjectives and adjective pronouns, or adverbs; and that of material nouns depends on substantives signifying quantity, weight or measure; as, *mēdīnum trītī*, a bushel of wheat; *libra farris*; *jūgērum agrī*; *magna vis auri*.

REMARK 1. Nouns denoting a part are *pars*, *nēmo*, *nīhil*, etc., and also nouns denoting measure, weight, etc.; as, *mōdius*, *mēdīnum*, and *libra*; as,

Nēmo nostrū, No one of us. *Maxīma pars hōmīnum*. *Nīhil hūmānārum rērum*. Cic. *Dīmidīum mīlitū*. Liv. *Mēdīnum trītī*. Cic.

REM. 2. Adjectives and adjective pronouns, denoting a part of a number, including partitives and words used partitively, comparatives, superlatives, and numerals, are followed by the genitive plural, or by the genitive singular of a collective noun.

(1.) Partitives (§104, 9.); as, *ullus*, *nullus*, *sōlus*, *ālius*, *ūter*, *ūterque*, *ūtercumque*, *ūtercīs*, *ūterlibel*, neuter, *alter*, *allērāter*, *aliqūis*, *quādam*, *quīspīam*, *quisquis*, *quisque*, *quisquam*, *quācumque*, *ūnusquāsque*, *quīs?* *qui?* *quōt?* *quōtus?* *quōtusquisque?* *tōt*, *aliqūd*, *nonnullī*, *plēriqūe*, *mūdi*, *pīuci*, *mēdius*. Thus, *Quisquis dēōrum*, Whoever of the gods. Ovid. *Cōsūlūm alter*, One of the consuls. Liv. *Mālī hōmīnum*, Many men. Plin. *Et mēdius jūvēnum ibat*; i. e. between. Ovid. For the gender of adjectives used partitively, see § 205, R. 12.

(2.) Words used partitively; as, *Expīdīti mīlitū*, The light-armed (of) the soldiers. Liv. *Dēlecti ēquūtū*. Id. *Vēlēres Rōmānōrum dīcūm*. Vell. *Sūpēri dēōrum*, The gods above. Hor. *Sancte dēōrum*. Virg. *Dīgēnēres cānum*. Plin. *Piscī fēminæ*. Id.

(3.) Comparatives and superlatives; as, *Doctior jūrēnum*. *Orātōrum prāstantissimus*. *Elōquentissimus Rōmānōrum*. *Optimus omnīum*.

(4.) Numerals, both cardinal and ordinal; also the distributive *singūlī*; as, *Equūtū centū quinquāginta interfēcti*, A hundred and fifty of the horsemen were killed. Curt. *Sāpientūm octāvūs*. Hor. *Singūlos vestrūm*. Curt.

(5.) The meaning is often nearly the same, whether the partitive adjective agrees in case and number with a noun, or takes such noun after it in the genitive; as, *Doctissimus Rōmānūrum*, or, *doctissimus Rōmānūs*: *Alter consūlūm*, or *alter consul*. But the genitive cannot be used, when the adjective includes the same number of things as that of which the whole consists; as, *Vēniāmūs ad rītos*, qui duo sūpersunt; not *quārum duo*, since these are all, though we say in English, ‘of whom two survive.’

NOTE 1. (a.) The comparative with the genitive denotes one of *two* individuals or classes; the superlative denotes a part of a number greater than two; as, *Mājor frātrūm*, The elder of two brothers. *Maximus frātrūm*, The eldest of three or more.

(b.) In like manner, *ūcr*, *alter*, and *neuter*, generally refer to two; *quīz*, *ālius*, and *nullus*, to a whole consisting of more than two; as, *Uter nostrū?* Which of us (two?) *Quis vestrū?* Which of you (three or more?)

NOTE 2. *Nostrū* and *vestrū* are used as partitive genitives, in preference to *nostri* and *vestri*, and are always joined with *omnīum* even when the genitive is a subjective one; as, *Patrīa, que cōmūnīs est omnīum nostrū pārens*. Cic. But *vestrū* sometimes occurs in other connections also without a partitive meaning; as, *Quis ērit tam cūpidūs vestrū*. Cic.

NOTE 3. The partitive word is sometimes omitted; as, *Fīles nōbilīum tu quōd que fīntīum*, scil. *ānūs*. Hor. *Centīes sestertiūm*, scil. *centēna nullīa*.

NOTE 4. The noun denoting the whole, after a partitive word, is often put in the ablative, with the prepositions *de*, *e*, *ex*, or *in*, or in the accusative, with *āpūd* or *intēr*; as, *Nēmo de iīs*. *Alter ex censōribus*. Liv. *Unus ex multis*. Cic. *Acerrimus ex sensibūs*. Id. *Thāles, qui sāpientissimus in septēm fuit*. Id. *Prīmus inter omnes*. Virg. *Crēsus inter rēges opūlētissimus*. Sen. *Apud Helvētīos nōbiliſſimus*.

NOTE 5. The whole and its parts are frequently placed in apposition, distributively; as, *Interfectōres*, pars *in fōrūm*, pars *Sȳrācūsas perguant*. Liv. See § 204, R. 10.

NOTE 6. *Cunctī* and *omnes*, like partitives, are sometimes followed by a genitive plural; as, *Attālus Mācēdōnūm fēre omnībus persuāsīt*, Attālus persuaded almost all the Macedonians. Liv. *Cunctos hōmīnum*. Ovid. *Cunctas prōvinciārūm*. Plin.

NOTE 7. In the following passage, the genitive singular seems to be used like that of a collective noun: *Tōtius autem iugūstītīe nulla cāpitālīor est*, etc. Cic. Off. 1, 13. The phrase *Rem nullo mōdō probābilem omnīum* (Cic. Nat. Deor. 1, 27,) seems to be used for *Rem nullo omnīum mōdōrum probābilem*.

REM. 3. The genitive denoting a whole, may depend on a neuter adjective or adjective pronoun. With these the genitive singular is commonly used; as,

Plus elōquentiæ, More (of) eloquence. *Tantum fīdei*, So much fidelity. *Id tempōris*, That time. *Ad hoc atātīs*. Sometimes the genitive plural; as, *Id misēriārum*. Ter. *Armōrūm quantum*. Caes.

NOTE 1. (a.) Most neuter adjectives used partitively denote quantity; as, *tantūm*, *quantūm*, *āliquantūm*, *pīlūs*, *mīnūs*, *mīnūmūm*, *dīmīdūm*, *multūm*, *nīmūm*, *paulūm*, *plūrīmūm*, *rēlīqūm*; with the compounds and diminutives, *tantūlūm*, *tantundēm*, *quantūlūm*, *quantūlūmcūmque*, etc.; to which add *mēdūm*, *summūm*, *ultīmūm*, *dīlīdūm*, etc. The pronouns thus used are *hoc*, *id*, *illūd*, *istūd*, *idēm*, *quod*, and *quid*, with their compounds, *āliquid*, *quidquid*, *quippiam*, *quidquam*, *quolcūmque*.

(b.) Most of these adjectives and pronouns may either agree with their nouns, or take a genitive; but the latter is more common. *Tantum*, *quantum*, *āliquantum*, and *pīlūs*, when they denote quantity, are used with a genitive only, as are also *quid* and its compounds, when they denote a part, sort, etc., and *quōd* in the sense of *quantum*. Thus, *Quantum crēdit Nīlūs*, *tantum spei in aūnum est*. Sen. *Quid mūlēris uxōrem habēs?* What kind of a woman... Ter.

Aliquid formæ. Cic. *Quid hoc rei est?* What does this mean? Ter. *Quod auri, quod argenti, quod ornamentiōrum fuit, id Verres abstulit.*

NOTE 2. Neuter adjectives and pronouns, when followed by a genitive, are to be accounted substantives, and in this construction are found only in the nominative and accusative.

NOTE 3. Sometimes the genitive after these adjectives and pronouns is a neuter adjective, of the second declension, without a noun; as, *Tantum boni*, So much good. *Si quid habes novi,* If you have any thing new. Cic. *Quid reliqui est?* Ter. *Nihil* is also used with such a genitive; as, *Nihil sinceri*, No sincerity. Cic. This construction occurs very rarely with neuter adjectives in ē of the third declension, and only in connection with neuters of the second declension; as, *Si quidquam non dico civilis sed humani esset.* Liv.

NOTE 4. In the poets and in the prose writers later than Cicero, neuter adjectives in the plural number are sometimes followed by a genitive, either singular or plural, with a partitive signification; as, *Extrema impérii*, The frontiers of the empire. Tac. *Pontes et viārum angusta*, The bridges and the narrow parts of the roads. Id. *Opāca lōcōrum*. Virg. *Antiqua fædērum*. Liv. *Cunæ campōrum*. Tac. *Exercunt colles, atque hōrum asperrima pascunt.* Virg. Cf. § 205, R. 9.

REM. 4. The adverbs *săt*, *sălis*, *părūm*, *nīmis*, *ābunde*, *largiter*, *affātim*, and *partim*, used partitively, are often followed by a genitive; as,

Sat ratiōnis. Enough of reason. Virg. *Satis elloquentiæ, părūm sapientiæ*, Enough of eloquence, (yet) but little wisdom. Sall. *Nīmis insidiārum*. Cic. *Terrāris et fraudiis abunde est.* Virg. *Auri et argentī largiter.* Plaut. *Cōpiārum affātim.* Liv. *Quum parūm illōrum mīhi familiariissimi essent.* Cic.

NOTE 1. The above words, though generally adverbs, seem, in this use, rather to be nouns or adjectives.

NOTE 2. (a.) The genitives *gentium*, *terrārum*, *lōci*, and *lōcōrum*, with certain adverbs of place, strengthen their meaning; as, *Usquam terrārum*. Just. *Usquam gentium*, Any where whatever. Plaut. *Ubi terrārum sūmus?* Where in the world are we? Cic. *Abire quo terrārum possent.* Liv. *Ubi sit lōci.* Plin. *Eo lōci*, equivalent to *eo lōco*, In that place. Tac. *Eōdem lōci res est.* Cic. *Nescire quo lōci esset.* Id. But the last three examples might perhaps more properly be referred to Rem. 3.

(b.) The adverbs of place thus used are *ubi*, *ubinam*, *ubicumque*, *ubīabi*, *ubiris*, *ubique*, *unde*, *usquam*, *nusquam*, *quo*, *quocumque*, *quōris*, *quōquo*, *alīquo*, *hic*, *huc*, *eo*, *cōdem*. *Lōci* also occurs after *ibi* and *ibidem*; *gentium* after *longe*; as, *Ibi lōci*, In that place. Plin. *Abes longe gentium.* Cic. *So, nīnime gentium.* By no means. Ter. *Vūlinie* in the genitive is used by the comic writers after *hic* and *huc*; as, *Hic vīcinie*. Plaut. *Huc vīcinie.* Ter. Cf. § 221, R. 3, (4.)

NOTE 3. *Huc*, *eo*, *quo*, when used figuratively to express a degree, are joined also with other genitives; as, *Eo insolentiae firōrisque prōcessit*, He advanced to such a degree of insolence and madness. Plin. *Huc énum mālōrum ventum est.* Curt. *Huccine rērum vēniimus?* Have we come to this? Pers. *Eō misēriārum vēniere*, To such a pitch of misery. Sall. *Quo āmentiae prōgressi sitis.* Liv.

NOTE 4. The genitives *lōci*, *lōcōrum*, and *tempōris*, appear to be redundant after the adverbs *ad huc*, *inde*, *intēra*, *postea*, *tum*, and *tunc*, in expressions denoting time; as, *Adhuc lōcōrum*, Till now. Plaut. *Inde lōci*, After that. Luer. *Intēra lōci*, In the mean time. Ter. *Postea lōci*, Afterwards. Sall. *Tum tempōris*, and *tunc tempōris*, At that time. Just. *Lōcōrum* also occurs after *id*, denoting time; as, *Ad id lōcōrum*, Up to that time. Sall. Cf. R. 3.

NOTE 5. When the genitive *ījus* occurs after *quond*, in such connections as the following: *Quoad ījus fācēre pōteris.* Cic.; or passively, *Quoad ījus fieri possit*, As far as may be. Cic.; the *ījus* refers to the preceding clause; literally, as much of it as possible.

NOTE 6. *Pridie* and *postridie*, though reckoned adverbs, are followed by a genitive, depending on the noun *dies* contained in them; as, *Pridie ējas dīi*, lit. On the day before that day, i. e. The day before. Cic. *Pridie insidiūrum*, The day before the ambush. Tac. *Postridie ējas dīi*, The next day. Cæs. When they are followed by an accusative, *ante* or *post* is understood. Cf. § 238, 1, (b).

NOTE 7. Adverbs in the superlative degree, like their adjectives, are followed by a genitive; as, *Optime omnium*, Best of all. Cic.

GENITIVE AFTER ADJECTIVES.

§ 213. A noun, limiting the meaning of an adjective, is put in the objective genitive, to denote the relation expressed in English by *of*, *in*, or *in respect to*; as,

<i>Aridus laudis</i> , Desirous of praise.	<i>Plena timoris</i> , Full of fear.
<i>Appetens gloriæ</i> , Eager for glory.	<i>Egēnus aquæ</i> , Destitute of water.
<i>Mēmor virtutis</i> , Mindful of virtue.	<i>Dœctus fundi</i> , Skilful in speaking.

So, *Nescia mens fāti*, The mind ignorant in regard to fate. Virg. *Impotens iræ*, lit. Powerless in respect to anger, i. e. unable to control it. Liv. *Hōmīnes expertes vēritatis*, Men destitute of truth. Cic. *Lactis abundans*, Abounding in milk. Virg. *Terra fēraz arbōrum*, Land productive of trees. Plin. *Tēnax prēpositi vir*, A man tenacious of his purpose. Hor. *Æger animi*, Sick in mind. Liv. *Lōcus mēdius jūgūli summiq̄e lācerti*, i. e. between. Ovid. *Mōrum diuersus*. Tac. *Opērūm sōlātūs*. Hor. *Liber lāborūm*. Id. *Intēger vīta scēlērisque pārus*, Upright in life, and free from wickedness. Hor. *Vini pollens Liber*. Plaut.

From the above examples, it will be seen that the genitive after an adjective is sometimes translated by other words besides *of*, *in*, or *in respect to*, though the relation which it denotes remains the same. Cf. 211, R. 12.

REMARK 1. The following classes of adjectives, which, as denoting a relation to a thing, are called *relative adjectives* (§ 104, 13), are frequently limited by a genitive; viz. (1.) *Verbs* in *ax*; as, *cāpax*, *ēdax*, *fēraz*, *fāgax*, *perricax*, *tēnax*, etc.—(2.) *Participials* in *ns*, and a few in *tus*, with their compounds; as, *āmans*, *appētens*, *cāpiens*, *effūiens*, *pātiens*, *impātiens*, *sitiens*;—*consultus*, *doctus*, *sōlūtus*.—(3.) Adjectives denoting *desire* or *aversion*; as, *ārārus*, *āridus*, *cāpidus*, *stūdiōsus*;—*fastidiosus*;—*participation*; as, *particeps*, *affinis*, *cōsors*, *expers*, *inops*;—*knowledge*, *experience*, *capaciṭy*, and their contraries; as, *callidus*, *congōs*, *conscius*, *gnārus*, *ignārus*, *pāritus*, *impēritus*, *impos*, *pōtens*, *īwpōtēns*, *prūdens*, *imprudens*, *expertus*, *inxperitus*, *concius*, *inscius*, *nescius*, *insōlēns*, *insuētus*, *rādīs*, *sollers*;—*mēmory* and *forgetfulness*; as, *mēmor*, *innēmor*, etc.;—*certainty* and *doubt*; as, *certus*, *incertus*, *ambigūus*, *dūbius*, *suspensus*;—*care* and *negligence*; as, *anxius*, *sollicitus*, *prōvidus*, *imprōvidus*, *sēcūrus*;—*fear* and *confidence*; as, *pāridus*, *timidus*, *trēpidus*, *impāridus*, *fūlēns*, *interritus*;—*guilt* and *innocence*; as, *noxius*, *reus*, *suspectus*, *compertus*, *māifestus*, *ianoxius*, *innōcēns*, *īsons*;—*plenty* and *want*; as, *abundans*, *plēnus*, *dīces*, *sātus*, *lārgus*, *īmps*, *ēgēnus*, *īnānis*, *pauper*, *parcus*, *sōlātūs*, *rācūs*.

(a.) In the poets and later prose writers, many other adjectives, particularly those which express mental emotions, are in like manner limited by a genitive, especially by *ānīmi*, *īngēnīi*, *mentis*, *īre*, *militie*, *belli*, *lāboris*, *rērum*, *āeti*, *fātūri*, *mōrum*, and *fidei*.

REM. 2. The limiting genitive, by a Greek construction, sometimes denotes a *cause* or *source*, especially in the poets; as, *Lussus māris*, *et viārum*, *militieque*. Hor. *Fessus rīe*. Stat. *Fessus māris*. Hor. *Attōnitus serpētis*. Sil. *Mens interrita lēti*. Ovid.

REM. 3. Participles in *ns*, when used as such, take after them the same case as the verbs from which they are derived; as, *Se āmūns*, Loving himself. Cic. *Mare terram appētens*. Id.

REM. 4. Instead of the genitive, denoting *of*, *in*, or *in respect to*, a different construction is sometimes used after many of these adjectives; as,

(1.) An infinitive or a subjunctive clause; as, *Certus ire*, Determined to go. Ovid. *Cantare præriti*. Virg. *Felicior unguere tula*. Id. *Anxius quid facto opus sit*. Sall. *Vire mémor quam sis ævi brévis*. Hor.—So *aliénus*, *áridus*, *callidus*, *cúpidus*, *firmus*, *fréquens*, *gnárus*, *impótens*, *inops*, *lætus*, *largus*, *liber*, *pollens*, *mémor*, *dúbius*, etc.

(2.) An accusative with a preposition; as, *Ad rem áridior*. Ter. *Aridus in direptiones*. Liv. *Animus cápax ad præcepta*. Ovid. *Ad cásum fortunamque féliz*. Cic. *Ad fraudem callidus*. Id. *Diligens ad custodiendum*. Id. *Negligentior in patrem*. Just. *Vir ad disciplinam péritus*. Cic. *Ad bella rúdis*. Liv. *Pótens in res bellicas*. Id. *Alácer ad málificia*. Cic. *Inter bellum et pácem nihil médium est*. Id.—So with *ad*, *fértilis*, *firmus*, *infírmus*, *pótens*, *stérilis*, etc.—with *in*, *cúpidus*, *parcus*, *pótens*, *pródigus*, etc.

(3.) An accusative without a preposition, chiefly in the poets; as, *Nádus membra*, Bare as to his limbs. Virg. *Os, hūmérōsque deo simili*. Id. *Cétéra fulvus*. Hor. *Cuncta pollens*. Sen. Ag. See § 234, II.

(4.) An ablative with a preposition; as, *Avidus in pécuniis*, Eager in regard to money. Cic. *Anxius de fámā*. Quint. *Rúdis in jure civili*. Cic. *Péritus de agriculturā*. Varr. *Prudens in jure civili*. Cic. *Reus de vi*. Id. *Púrus ab cultu hámāno*. Liv. *Certior factus de re*. Cic. *Sollicitus de re*. Id. *Súper scélere suspectus*. Sall. *Inops ab amicis*. Cic. *Pauper in aere*. Hor. *Módicus in cultu*. Plin. *Ab áquis stérilis*. Apul. *Cópiosus a frumento*. Cic. *Ab équitatu firmus*. Id. So with *in*, *immódicus*, *parcus*, *über*:—with *ab*, *aliénus*, *beátus*, *extorris*, *imnánius*, *inops*, *liber*, *nádus*, *orbis*, *vácius*.

(5.) An ablative without a preposition; as, *Arte rúdis*, Rude in art. Ovid. *Regni crímne insons*. Liv. *Compos mente*. Virg. *Prudens consilio*. Just. *Æger pédibus*. Sall. *Præstans ingénio*. Cic. *Módicus sēvēritate*. Tac. *Nihil insidiis rácuum*. Cic. *Amor et melle et felle est fécundissimus*. Plaut. *Médius Pollúce et Castore*. Ovid. Cf. Ren. 5.

In many instances, the signification of the accusative and ablative after adjectives differs, in a greater or less degree, from that of the genitive.

REM. 5. As many of the adjectives, which are followed by a genitive, admit of other constructions, the most common use of each, with particular nouns, can, in general, be determined only by recourse to the dictionary, or to the classics. Some have,

(1.) The genitive only; as, *bénignus*, *cápax*, *exsors*, *impos*, *impótens*, *insatiabilis*, *irritus*, *libérális*, *módicus*, *mánificus*, *prælargus*, and many others.

(2.) The genitive more frequently; as, *compos*, *consors*, *égénus*, *exhérēs*, *expers*, *fértilis*, *indígus*, *inops*, *parcus*, *particeps*, *pauper*, *pródigus*, *prosper*, *stérilis*.

(3.) The genitive or ablative indifferently; as, *dives*, *fécundus*, *férax*, *im-múnus*, *inánus*, *immódicus*, *jéjánuus*, *lurgus*, *númius*, *ópulentus*, *péritus*, *plénus*, *pótens*, *párus*, *rífertus*, *sátur*, *über*, *vácius*.

(4.) The ablative more frequently; as, *ábundans*, *aliénus*, *cassus*, *cópiosus*, *extorris*, *firmus*, *fétus*, *fréquens*, *grávidus*, *gráris*, *infírmus*, *liber*, *lócuples*, *lætus*, *mactus*, *nádus*, *ónustus*, *orbis*, *pollens*, *satiátus*, *truncus*, *váldus*, *viduus*.

(5.) The ablative only; as, *beátus*, *créber*, *densus*, *mátilus*, *támidus*, *turgidus*.

For the ablative after many of the preceding adjectives, see § 250.

REM. 6. Some adjectives usually limited by a dative, sometimes take a genitive instead of the dative; as, *similis*, *dissimilis*, etc. See § 222, R. 2.

REM. 7. Many adjectives in addition to the genitive or ablative denoting *of* or *in respect to*, take also another case to express a different relation; as, *Mens sibi consíca recti*. Cf. § 222, R. 3. *Conscius* has also sometimes the dative instead of the genitive of the thing; as, *conscius huic facinori*. Cic.

GENITIVE AFTER VERBS

§ 214. *Sum*, and verbs of *valuing*, are followed by a genitive, denoting *degree of estimation*; as,

A me argentum, quanti est, sumito, Take of me so much money as (he) is worth. Ter. *Magni cestimabat pécuniam*, He valued money greatly. Cie. *Ager nunc plūris est, quam tunc fuit*. Id. *Tanti est*, It is worth so much; and, absolutely, It is worth while. Cic. *Hūjus non fācio*, I don't care *that* for it.

REMARK 1. (a.) Verbs of valuing are joined with the genitive, when the value is expressed in a general or indefinite manner by:—

(1.) A neuter adjective of quantity; as, *tanti, quanti, plūris, mīnōris, magni, permagni, plūrimi, maximi, mīnimi, parvi, tantidem, quanticumque, quantitivis, quantifibet*, but only very rarely *multī* and *mājōris*.

(2.) The nouns *assis, flocei, nauci, nihil, pilī, tēruncii*, and also *pensi* and *us.*

(3.) But if the price or value of a thing is a definite sum, or is expressed by a substantive, other than *assis, flocci*, etc., it is put in the ablative. Cf. § 252.

REM. 2. The verbs of valuing are *cēstimo, exsistimo, dūco, fācio, fio, hābeo, pendo, pāto, depāto, taxo*. Thus, *Ut quanti quisque se ipse fācial, tanti fīat ab amīcīs*, That as much as each one values himself, so much he should be valued by his friends. Cic. *Sed quia parvi id dūceret*. Id. *Hōnōres si magni non pūtēmus*. Id. *Non assis fācis?* Catn. *Nīque quod dīxi, flocci existimat*. Plaut.

NOTE 1. (a.) The phrase *æqui bōni*, or *æqui bōnique fācio*, or *consūlo*, I take a thing in good part, am satisfied with it, may be classed with genitives of value; as, *Nos æqni bōnique fācimus*. Liv. So, *Bōni consūluit* Plin.—(b.) A genitive of price is joined also to *cēno, hābito, dōceo*, etc.; as, *quanti hābitas?* what rent do you pay for your house or lodging? *quanti dōceat?* what are his terms in teaching?

NOTE 2. After *cēstimo*, the ablatives *magnō, permagnō, parvo, nihilō*, are sometimes used instead of the genitive; as, *Dīta magnō cēstimas, accepta parvo*. Sen. *Pro nihilō*, also, occurs after *dūco, hābeo*, and *pāto*; and *nihil* with *cēstimo* and *mōror*. Cf. § 231, R. 5.

NOTE 3. The neuter adjectives above enumerated, and *hūjus*, may be referred to a noun understood, as *prētiī, æris, pondēris, mōmenti*; and may be considered as limiting a preceding noun, also understood, and denoting some person or thing; as, *Cēstimo te magni*, i. e. *hōmīnem magni prētiī*. *Scio cīus ordinis auctōritatē semper ēpud te magni suisce*, i. e. *rem magni mōmenti*. The words *assis*, etc., may also be considered as depending on an omitted noun; as, *prētiō, rem*, etc.

REM. 3. Statements of price, also, when general or indefinite, are put in the genitive after verbs of *buying, selling, letting, and hiring*; as,

Mercātōres non tantidem vendunt, quanti émērunt. Cic. *Nulla pestis hūmāno gēnēri plūris stētit, quam ira*. Sen.

NOTE 1. Verbs of buying, selling, etc., are *ēmo, rendo*, the neutral passive, *ēneo, consto, prōsto*, and *līeo*, to be exposed for sale.

NOTE 2. With verbs of buying, selling, etc., the ablatives *magnō, permagnō, plūrimō, parvo, minīmo*, and *nihilō* are often used instead of the genitive; as, *Non pōtest parvo res magna constāre*. Sen. *Quanti émēre possum inūjīmo?* What is the lowest price I can buy at? Plaut. Sometimes also the adverbs *cāre, bēne*, and *māle* take the place of the genitive or ablative of price.

§ 215. (1.) *Mis̄reor*, *mis̄resco*, and the impersonals *mis̄ret*, *p̄enit̄et*, *p̄udet*, *t̄edet*, and *p̄iget*, are followed by a genitive of the object in respect to which the feeling is exercised; as,

Mis̄rēmīni s̄ociōrum, Pity the allies. Cic. *Mis̄rēscite rēgis*, Pity the king. Virg. *Mea māter, tui me mis̄ret*, *mei p̄iget*, I pity you, and am dissatisfied with myself. Acc. *Eos Ineptiārum p̄enit̄et*. Cic. *Frātris me p̄udet p̄igetque*. Ter. *Me cīrit̄tis mōrum p̄iget t̄edetque*. Sall. So the compound *d̄ist̄edet*; *Haud quod tui me, nēque dōmi dist̄edat*. Plaut.; and the passive; *Nunquam suscepti nēgōtiū eum pertesum est*. Nep. *Lentitūdinis eōrum pertesa*. Tac. *Mis̄erit̄um est me tuārum fortūnārum*. Ter. *Cāve te frātrum mis̄reātur*. Cic. *P̄udet (me) deōrum hōmīnumque*, I am filled with shame in reference both to gods and men. Liv.

NOTE 1. *Mis̄rēscit* is sometimes used in the same manner as *mis̄ret*; as, *Nunc te mis̄rēscat mei*. Ter. *Mis̄reō*, as a personal verb, also, occurs with a genitive; as, *Ipse sui mis̄ret*. Lucr.

REMARK. The genitive after the above impersonals seems to depend on some general word constituting the grammatical subject of such verbs, and signifying, *matter*, *business*, *fact*, *case*, *circumstances*, *conduct*, *character*, etc., cf § 211, R. 8, (3); and § 209, R. 3, (4.) Instead of the genitive with its omitted noun, an infinitive or clause with *quod* or with an interrogative particle is sometimes used as a subject; as, *Non me hoc jam dīcēre p̄udēbit*. Cic. *Non p̄enit̄et me quantum prōf̄ ec̄erim*, I am not dissatisfied with my progress. Id. These verbs have also sometimes a nominative; as, *Me quidem hāc conditio non p̄enit̄et*. Plaut. *Non te hāc p̄udēt*? Ter.

NOTE 2. *Mis̄ret* occurs with an accusative of the object, instead of a genitive; as, *Mēnēdēmi vīcem mis̄ret me*. Ter. So, also, *P̄ertesus ignāviam suam*. Suet.

NOTE 3. (a.) These impersonals, as active verbs, take also an accusative of the person exercising the feeling which they express. See § 229, R. 6.—(b.) And sometimes also the accusative of the neuter pronouns and of *nihil*, denoting to what degree the feelings are exercised; as, *Sēquītur ut nihil (sāpiētem) p̄eniteat*. Cic. Cf. § 232, (3.)

(2.)—*Sātāgo* is sometimes followed by a genitive denoting *in what respect*; as,

Is sātāgit rērum suārum, He is busily occupied with his own affairs. Ter. This compound is often written separately, and in either case the genitive seems to depend upon *sātā*. See § 212, R. 4. *Agito*, with *sātā*, in like manner, is followed by a genitive; as, *Nunc āgitas sat tāte tuārum rērum*. Plaut.

§ 216. *Rēcordor*, *mēmīni*, *rēmīniscor*, and *oblīviscor*, are followed by a genitive or accusative of the object remembered or forgotten; as,

Flāgiōrum suārum rēcordābitur. Cic. *Omnēs grādus ḥtātis rēcordor tuā*, I call to mind all the periods of your life. Id. *Mēmīni vivōrum*, I am mindful of the living. Id. *Nūmēros mēmīni*, I remember the measure. Virg. *Rēminisci cēlēris fāmae*. Nep. *Dulces mōriens rēmīniscitur Argos*. Virg. *Rēmīnisci āmīcos*. Ovid. *Oblītus sui*. Virg. *Injūriārum oblīviscitur*. Nep. *Oblīviscor injūrias*. Cic. *Oblīriscēre Graios*. Virg.

REMARK 1. (a.) When the thing remembered or forgotten is expressed by a neuter pronoun or adjective, it is always put in the accusative. An accusative of the person with these verbs is unusual, except that *mēmīni*, when referring to a contemporary, always takes an accusative of the person; as, *Cin-nam mēmīni*. Cic.

(b.) An infinitive or a dependent clause sometimes follows these verbs; as, *Mémento mīhi suppētias ferre*. Plaut. *Esse quōque in fātis rēmīscitur*, *aftore tempus, quo māre, etc.* Ovid. *Obliti quid dīceat*. Hor. *Mémīni te scribēre*. Cic. *Quē sum pāsūra rēcordor*. Ovid.

REM. 2. *Rēcordor* and *mémīni*, *to remember*, are sometimes followed by an ablative with *de*; as, *Pēlīmus ut de suis libētīs rēcordentur*. Cic. *De pallā mēmēnto*. Plaut.

REM. 3. *Mémīni*, signifying *to make mention of*, has a genitive, or an ablative with *de*; as, *Nēque hūjus rei mēminit poēta*. Quint. *Mémīnisti de exsūlībus*. Cic. With *rēnd mīhi in mentem*, the person or thing may be made the subject of *rēnit*; as, *Misērā ubi rēnit in mentem mortis mētus*. Plaut. *Rēnit hoc mīhi in mentem*; or an infinitive or subjunctive clause may supply the place of the subject—for the genitive with this phrase, as in *Sōlet mīhi in mentem vēnire illius tempōris*, see § 211, R. 8, (5.) The genitive with *rēcordor* is very rare.

§ 217. Verbs of *accusing, convicting, condemning, and acquitting*, with the accusative of the person, are followed by a genitive denoting the *crime*; as,

Arguit me furti, He charges me with theft. *Altērum accēsat probri*, He accuses another of villainy. *Meipsum Inertiae condemno*. Cic.

REMARK 1. (a.) To this rule belong the verbs of

Accusing; *accūso, āgo, arcessō, arguo, cito, dēfēro, incrēpo, incūso, insimulo, postūlo*, and more rarely *alligo, anquāro, astringo, capto, incrēpito, urgeo, interrōgo, reum āgo or fācio, alīcui diem dēco, eum alīquo īgo*.—*Convicting*; *convīco, coarguo, prēhendo, tēneor, obstringo, obligor*.—*Condemning*; *damno, condemnō, infāmo, and more rarely jūdico, nōto, plecto*.—*Acquitting*; *absolvo, libero, purgo*, and rarely *solvo*. To the verbs of accusing, etc., may be added the adjectives denoting guilt and *innocence*, which likewise take a genitive. Cf. § 213, R. 1, (3.)

(b.) The genitives which follow these verbs are, *audācie, ārāritāe, cādis, falsi, furti, ignāvie, impiētātis, injūriārum, lēritātis, mājestātis, māleficii, mendācū, paritādi, peccāti, pēculātās, probri, prōditionis, rei cāpitālis, rēpētundārum, scēlēris, stultitiae, tēmeritātis, timōris, vānitātis, vēnīficīi*, etc.

REM. 2. (a.) Instead of the genitive, an ablative with *de* is often used after *accūso, dēfēro, anquāro, arguo, postūlo, damno, condemnō, absolvo*, and *purgō*; as, *Accūsāre de negligētiā*. Cic. *De vi condemnāti sunt*. Id. *De rēpētundis est postulātus*. Id. Sometimes with *in*, after *accūso, coarguo, concīco, tēneor*, and *dīprēhendō*; as, *In quo te accūso* (Cic.); and after *libero*, with *a* or *ab*; as, *A scēlēre libērāti sūmus*. Cic. *Accūso* and *damno* with *inter* occur in the phrases *inter sūārios accusāre*, etc., to charge with assassination.

(b.) With some of the above verbs, an ablative without a preposition is often used; as, *Libērāre culpā*. Cic. *Crimen quo argui posset*. Nep. *Prōconsilēm postulārērat rēpētundis*. Tac. This happens especially with general words denoting crime; as, *scēlus, māleficiū, peccātū*, etc.; as, *Me peccāto solvo*. Liv. The ablatives *crimine* and *nōmine*, without a preposition, are often inserted before the genitive; as, *Arcessēre alīquem crīmīne ambitās*. Liv. *Nōmine scēlēris conjūrātiōnisque damnāti*. Cic.; and when not so inserted they are to be understood.

(c.) Sometimes a clause takes the place of the genitive; as, *Eum accūsābant quod sōciētātem fēcisset*. Nep. So the infinitive with the accusative. *Quid? quod me—arguit sērum accessisse?* Ovid.

REM. 3. (a.) The punishment is commonly expressed by the genitive; as, *cāptīs, mortis, multā, pēcūniā, quadruplī, octuplī*; but sometimes by the ablative; as, *cāpīte, morte, multā, pēcūniā*; and always by this case when a definite sum is mentioned; as, *quindēcim millibus aēris*: or the accusative with *ad* or *in*;

as, *ad paenam*, *ad bestias*, *ad mītallū*, *in mētallū*, *in expensas*;—sometimes, though rarely, in the poets, by the dative; as, *Damnātus morti*. *Lucr.*—(b.) *Vōti* or *vōtōrum*, and less frequently *vōto* or *vōtis damnārē*, signifies ‘to be condemned to fulfil one’s vow,’ and is consequently equivalent to ‘to obtain what one wishes.’ So also in the active voice, *Damnābūs tu quōque vōtis*. *Virg.* *Perdo* is used by Plautus as a verb of accusing, with *cāpitīs*; *Quem ēgo cāpitīs perdam*, will charge with a capital offence. So *cāptīo* or *cāpitīs pērficitūri*, Plaut., signifies ‘to be in peril of one’s life.’ With *plectō* and *plector*, *cāpūl* is used in the ablative only.—(c.) *Damni infecti* is put in the genitive (depending upon *nōmīne* understood) after *sātīsōlō*, *prōmitō*, *stipulārī*, *rēprōmitō*, and *cāvō*; as, *Sī quis in pārtīte dēmōliendo damni infecti prōvīsērit*. *Cic.*

REM. 4. *Accūso*, *incūso*, and *insimūlo*, instead of the genitive, sometimes take the accusative, especially of a neuter pronoun; as, *Sī id me non accūsus*. *Plaut.* *Quae me incūsāvēras*. *Ter.* *Sic me insimūlare fālsum fācīnus*. *Plaut.* See § 231, Rem. 5.

REM. 5. (a.) The following verbs of accusing, etc., are not followed by a genitive of the crime, but, as active verbs, by an accusative:—*cālūnniōr*, *carpo*, *corripio*, *criminor*, *culpo*, *excūso*, *multo*, *pūnīo*, *rēprēhēndo*, *sūgillo*, *tāxō*, *trādūco*, *cītīpērō*; as, *Culpārē infēcunditātem agrōrum*. *Colum.* *Excūsāre errōrem et adōlescentiam*. *Liv.*

(b.) This construction also sometimes occurs with *accūso*, *incūso*, *arguo*, and *tnarguo*; as, *Ejus ḫārāttiam perfidiamque accūsārat*. *Nep.* *Culpani arguo*. *Liv.* With *multo*, the punishment is put in the ablative only, without a preposition; as, *Exsiliis, morte multantur*. *Cic.*

§ 218. Verbs of admonishing, with the accusative of the person, are followed by a genitive of the person or thing respecting which the admonition is given; as,

Mīlites tempōris mōnet, He admonishes the soldiers of the occasion. *Tac.* *Admōnēbat dīlūm ēgestatīs, dīlūm cūpīditatīs suē*. *Sall.*

NOTE. The verbs of admonishing are *mōneo*, *admōneo*, *commōneo*, and *commōnēfācio*.

REMARK 1. Instead of the genitive, verbs of admonishing sometimes have an ablative with *de*; as, *De æde Tellāris me admōnes*. *Cic.*—sometimes an accusative of a pronoun or adjective in the neuter gender; as, *Eos hoc mōneo* *Cic.* *Illud me admōneo*. *Id.*; and in the passive, *Multa admōnēmur*. *Id.*—rarely also a noun in the accusative; as, *Eam rem nos lōcūs admōnōuit*. *Sall.*

REM. 2. Instead of the genitive, verbs of admonishing are also often followed by an infinitive or clause; as, *Sōror alma mōnet succēdere Lauso Turnūm*, His sister admonishes Turnus to take the place of Lausus. *Virg.* *Mōnet*, ut suspicōnes vītet. *Cæs.* *Sed eos hoc mōneo*, dēsīnant fūrēre. *Cic.* *Mōnet rātiōnēm frūmenti esse hābendam*. *Hirt.* *Immortālia ne spēres mōnet annūs*. *Hor.* *Discipulōs id ūnum mōneo*, ut, etc. *Quint.* *Mōneo quid factō opūs sit*. *Ter.* See § 273, 2.

§ 219. *Rēfert* and *intērest* are followed by a genitive of the person or thing whose concern or interest they denote; as,

Hūmānitatīs rēfert, It concerns human nature. *Plin.* *Rēfert omnīū dīmādūrī in mālos*. *Tac.* *Intērest omnīū rectē fācēre*, It concerns all to do right. *Cic.*

REMARK 1. Instead of the genitive of the substantive pronouns, the adjective pronouns *mea*, *tua*, *sua*, *nostra*, and *vestra*, are used; as,

Mea nīl rēfert, It does not concern me. *Ter.* *Illud mea magni intērest*, That greatly concerns me. *Cic.* *Tua et mea maxime intērest*, te rālēre. *Cic.* *Māgis reipublīcā intērest quam mea*. *Id.* *Magni intērest Cicērōnis*, *vel mea pītīus*, *vel mehercūle utriusque*, *me intervēnire dicēti*. *Id.*

NOTE. *Rēfert* rarely occurs with the genitive, but often with the pronouns *mea, tua, etc.*, and most frequently without either such pronoun or a genitive; as, *quid rēfert? magni or magnōpēre rēfert.*

REM. 2. In regard to the case of these adjective pronouns, grammarians differ. Some suppose that they are in the accusative plural neuter, agreeing with *commōda* or the like understood; as, *Intērest mea*, i. e. *est intēr mea*, It is among my concerns. *Rēfert tua*, i. e. *rēfert se ad tua*, It refers itself to your concerns. Others think that they are in the ablative singular feminine, agreeing with *re, causā, etc.*, understood, or in the dative. The better opinion seems to be, that they are in the accusative feminine for *meam, tuam, suam, etc.*, that *rēfert* was originally *rem fert*, and that hence the *e* of *rēfert* is long.

REM. 3. Instead of the genitive, an accusative with *ad* is sometimes used; as, *Ad hōnōrem meum intērest quam primum urbem me vēnire*. Cie. *Quid id ad me aut ad meam rem rēfert*. Plaut.—sometimes, though rarely, an accusative without a preposition; as, *Quid te igitur rēfūlit?* Plaut—or a dative; as, *Die quid rēfērat intra nāturāe fīnes vīventi*. Hor.

REM. 4. The subject of these verbs, or the thing which is of interest or importance, is sometimes expressed by a neuter pronoun; as, *Id mea minime rēfert*. Ter. *Hoc vēhēmenter intērest reipūblicā*. Cic.; and sometimes by an infinitive with its accusative, or *ut*, or an interrogative particle with a subjunctive clause; as, *multum mea intērest te esse diligētem, or ut diligēns sis, or utrum diligēns sis nec ne*. When the infinitive alone is used with *rēfert* or *intērest*, the preceding subject is understood; as, *omnium intērest recte fācere, scil. se*.

REM. 5. The degree of interest or importance is expressed by adverbs or by neuter adjectives, etc., in the accusative or genitive; as, *māgis, magnōpēre, vēhēmenter, pārum, minime, etc.; multum, plūs, plūrimū, nihil, aliquid, etc.; tanti, quanti, magni, permagni, plāris*. But *minimo* *discriminē rēfert* is found in Juv. 5, 123.

§ 220. Many verbs which are usually otherwise construed, are sometimes followed by a genitive. This rule includes

1. Certain verbs denoting an affection of the mind; *ango, discrūtor, excrūcio, fallō, pēdeo*, which are followed by *āmī*; *dēcipior, dēsīpīo, fallor, fastidio, invīdeo, mīror, vēreor*; as, *Absurde fācis, qui angas te āmī*. Plaut. *Mē autīmī fullit*. Lucr. *Dēcipitur lābōrum*. Hor. *Dēsīpībam mentis*. Plaut. *Justitiæne prius mīrer belline lābōrum*. Virg.

2. The following, in imitation of the Greek idiom; *abstīneo, dēsīno, purgo*. Hor.; *dēsisto*. Virg.; *laudo, prōhibeo*. Sil.; *lēvo, participo*. Plaut.; *libero*. Liv.; *dissolvo*. Tibull.: compare *liber lībōrum; ēpērum vācuus; pūrus scēlēris*. § 213.

3. Some verbs denoting *to fill, to abound, to want or need, to free*, which are commonly followed by an ablative. Such are *ābundo, cārēo, compleo, expleo, impleo, ēgeo, indigeo, sūtūro, obsatūro, scātēo*; ns, *Adolescentem suae tēmēritatis implet*, He fills the youth with his own rashness. Liv. *Animū explesse flāmīmā*. Virg. *Egeo consiliī*. Cie. *Non tam artis indigent quam lābōris*. Id. See §§ 249 and 250, (2).

4. *Pōtīor*, which also is usually followed by an ablative; as, *Urbis pōtīri*, To make oneself master of the city. Sall. *Pōtīri regni* (Cic.), *hostiū* (Sall.), *vērum*, To make oneself master of the world. Cic. *Pōtīo* (active) occurs in Plautus; as, *Eum nācē pōtīvit servitūtis*, He has made him partaker of slavery. In the same writer, *pōtītus est hostiū* signifies, ‘he fell into the hands of the enemy.’ So, also, *Aliquem compōtūre prādāe or vōti*. App. So, *Rērum adēptus est*. Tac. *Dōmīnātōnis apīsci*. Id. *Regnārīt pōpūlōrum*. Hor.

GENITIVE OF PLACE.

§ 221. 1. The name of a town *in which* any thing is said to be, or to be done, if of the first or second declension and singular number, is put in the genitive; as,

Habitat Miletī, He lives at Miletus. Ter. *Quid Rōmē fāciam?* What can I do at Rome? Juv. *Hercules Tīri maxime cōlītūr*. Cic.

NOTE. For the construction of nouns of the third declension or plural number, see § 254. The following appears to be the best explanation that has been given of this diversity of construction, depending solely on the number or declension of the noun. The name of the town 'where' or 'in which' is probably neither in the genitive nor the ablative, but always, as in Greek, in the dative. Since the genitive and dative are alike in the singular of the first declension and the dative and ablative plural are the same in all declensions, such examples as *Rōmē* and *Athēnēs* present no difficulty. In the third declension the dative and ablative singular were anciently alike, and in such ablatives as *Anzāri*, *Carthāgīni*, *Lācēdemōni*, the old form remains, see § 82, Exc. 5, (c.) In the second declension there was an old dative in *oi*, as in Greek, which was commonly changed to *o*, but sometimes to *i*: and the latter is still found in *nulli*, *uni*, etc., see § 107, and in the adjective pronouns; as, *illi*, etc.

REMARK 1. Names of islands and countries are sometimes put in the genitive, like names of towns; as, *Ithāca vivēre*, To live in Ithaca. Cic. *Corēyræ suūmus*. Id. *Cōnon plūrīnum Cyprī vixit*, Timōtheus Lesbi. Nep. *Quum Miliūdēs dōnum Chersonēsi hābūit*. Id. *Crēte jussit cōsiderē Apollo*. Virg. *Rōmē Nāmidīque fāctōra ējus mēmārat*. Sall.

REM. 2. (a.) Instead of the genitive, the ablative of names of towns of the first and second declension and singular number, is sometimes, though rarely, used; as, *Rēx Tīro dēcēdī*, The king dies at Tyre. Just. *Et Cōrintho et Athēnēs et Lācēdemōne nūnciāta est vīctoria*. Id. *Pons quēm ille Abīdo fēcerat*. Id. *Hujus exemplar Rōmā nullum hābēmus*. Vitruv. *Non Libyē, non ante Tīro*. Virg. For the explanation of this apparent anomaly, see the preceding note; in accordance with which it may be remarked, that the adverbs of place, *ubi*, *ibi*, *ibidem*, *ālībī*, *ālī ubi*, *hic*, *illīc*, *istic*, etc., appear from their form to be ancient datives.—(b.) When the noun is qualified by an adjective, it is put, not in the genitive, but in the ablative with *in*; as, *In ipsā Alexandriā*. Cic. And poetically without *in*, *Gēnus Longā nostrū dōminābitur Albā*. Virg.—(c.) When *urbs*, *oppidū*, *lōcus*, etc., follow the genitive of place as appositions, they are put in the ablative either with, or, more rarely, without, *in*; as, *Archias Antīochiā nātus est, cōlebri quondam urbe*. Cic. *Cīves Rōmānos Neāpoli, in cēlēberrimo oppido siepe vīdimus*. Id. But when *urbe*, etc., precede the name of a town, the latter also is put in the ablative; as, *In oppido Citio*. Nep.; and but very rarely in the genitive; as, *Cassius in oppido Antiōchiā est*,—in the town of Antioch. Cic., where the genitive depends on *oppido*.

REM. 3. The genitives *dōmi*, *militiāe*, *belli*, and *hūmi*, are construed like names of towns; as,

Tēnuit se dōmi, He staid at home. Cic. *Vir dōmi clārus*. Liv. *Spargit hūmi jussos dentes*,—on the ground. Ovid. *Militiāe* and *belli* are thus used, especially when opposed to *dōmi*; as, *Una semper militiāe et dōmi suūmus*,—both at home and in the camp. Ter. *So Dōmi militiāque*. Cic. *Et dōmi et militiāe*. Id. *Militiāe dōmīque*. Liv. *Militiāe et dōmi*. Ter. *Belli dōmīque*, in war and in peace. Hor.

(1.) *Dōmi* is thus used with the possessives *meā*, *tūc*, *sūc*, *nostrāe*, *restrāe*, and *ālīēnē*; as, *Dōmi nostrāe rīxit*, He lived at my house. Cic. *Apud eum sic fui tanquam meā dōmi*. Id. *Sacrificium, quod ālīēnē dōmi fīret incīsēre*. Id. But with other adjectives, an ablative, generally with a preposition, is used; as, *In rīduā dōmo*. Ovid. *Pōternā dōmo*. Id. Sometimes also with the possessives; as, *Meā in dōmo*. Hor. *In dōmo suā*. Nep. So, instead of *hūmi*, 'upon the ground,'

hūmo is sometimes used, with or without a preposition; as, *In hūmo ārēnōsā*. Ovid. *Sēdēre hūmo nūlā*. Id.

(2.) When a genitive denoting the possessor follows, either *dōmi* or *in dōmo* is used; as, *Dēprēhensus dōmi īesāris*. Cic. *Dōmi illius fuisti*. Id. *In dōmo īesāris*. Id. *In dōmo ejus*. Nep.

(3.) The ablative *dōmo* for *dōmi* also occurs, but not in Cicero; as, *Ego id nunc expérior dōmo*. Plaut. *Dōmo se tēnēre*. Nep. *Dōmo abditus*. Suet. *Bella for belli* is found in Livy—*Dōmi bellōque*. So, also, *hūmo* for *hūmi*; *Strūtus hūmo*. Stat. *Figīt hūmo plāntas*. Virg.: and in *hūmo lūmen fīgit*. Ovid.

(4.) *Terrā* is sometimes used like *hūmi*; as, *Sacra terrāe cēlātīmus*. Liv. *Prōiectus terrāe*. Virg. *Ignes terrāe condit*. Luc. So, also, *ārēnāe*; *Truncum rēlīquit ārēnāe*. Virg.: and *vīcīnīe*; *Proxīmāe vīcīnīe hābitat*. Plaut.

(5.) The genitive of names of towns, *dōmi*, *militīe*, etc., is supposed by some to depend on a noun understood; as, *urbe*, *oppido*, *cēdibus*, *sōlo*, *lōco*, *tempōre*, etc., but see a different explanation above in Note.

GENITIVE AFTER PARTICLES.

II. Certain adverbs are followed by the genitive. See § 212, R. 4.

III. The genitive plural sometimes depends on the preposition *tēnus*; as,

Cūmārum tēnus, As far as Cumæ. *Cēl. Crārum tēnus*. Virg. *Lātērum tēnus*. Id. *Urbium Corcīgrāe tēnus*. Liv.—For the ablative after *tēnus*, and for the place of the preposition, see § 241, and R. 1.

DATIVE.

§ 222. 1. The dative is the case of reference, as it denotes the object with reference to which the subject acts, or in reference to which it possesses any specified quality; or, in other words, the object *for* which, to the *benefit* or *loss* of which, any thing *is* or *is done*. Hence, in distinction from the dative of the *end* (§ 227) the dative of reference is called *datīvus commōdī et incommōdī*, the dative of advantage and disadvantage; as,

Scībo vōbis hunc librūm, I write this book *for you*. *Prōsum tībi*, or *Tibi ūtīlis sum*, I am useful *to you*.

2. Hence the dative of advantage and disadvantage may be used
 (a) with adjectives and particles whose meaning is incomplete unless the object is mentioned in reference to which the quality exists.
 (b) With verbs both transitive and intransitive. If transitive they take an accusative of the nearer and a dative of the remoter object, if intransitive they take a dative only. (c) With certain verbs compounded with prepositions, after which the dative is used instead of the case which the preposition, if separate, would govern. (d) After a few verbal substantives derived from verbs which govern a dative.

DATIVE AFTER ADJECTIVES.

 3. A noun limiting the meaning of an adjective, is put in the dative, to denote the *object* to which the quality is directed; as,

Utilis agris, Useful to the fields Juv. *Jucundus amicis*, Agreeable to his friends. Mart. *Inimicus quieti*, Unfriendly to rest. Id. *Charta inutilis scribendo*, Paper not useful for writing. Plin.

NOTE. The dative is commonly translated by the prepositions *to* or *for*; but sometimes by other prepositions, or without a preposition.

REMARK 1. Adjectives signifying *useful*, *pleasant*, *friendly*, *fit*, *like*, *inclined*, *ready*, *easy*, *clear*, *equal*, and their opposites, also those signifying *near*, many compounded with *con*, and verbals in *bilis*, are followed by the dative; as,

Felix tuus, Propitious to your friends. Virg. *Oratio ingrata Gallis*, A speech displeasing to the Gauls. Cæs. *Amicus tyrannidi*, Friendly to tyranny. Nep. *Labiorum inhabilis*, Unsuitable to labor. Colum. *Patri similis*, Like his father. Cic. *Nihil tam est Lysiae diversum, quam Isocrates*. Aptum tempori. Id. *Malo pronus*. Sen. *Promptus seditioni*. Tac. *Cuivis facile est*. Ter. *Mihi certum est*. Cic. *Par fratri tuo*. Id. *Falsa veris finitima sunt*. Id. *Oculi concordiores corporei*. Colum. *Multis bonis flebilis*. Hor. *Mors est terribilis iis, quorum*, etc. Cic.

(a.) The following are some of the adjectives included in Rem. 1, viz. *gratus*, *acceptus*, *dulcis*, *jucundus*, *latus*, *suavis*; *ingratus*, *insuavis*, *injucundus*, *molestus*, *gravis*, *acerbus*, *ostiosus*, *tristis*;—*utilis*, *inutilis*, *bonus*, *säuber*, *säutaris*, *fructuosus*; *cädumitiosus*, *damnousus*, *funestus*, *noxius*, *pestifer*, *perniciosus*, *exitiosus*;—*amicus*, *benevolus*, *carius*, *familiaris*, *equus*, *fidus*, *fidelis*, *propitius*, *secundus*; *inimicus*, *adversus*, *enimius*, *alienus*, *contrarius*, *infestus*, *infidus*, *iniquus*, *iratus*;—*aptus*, *accommodatus*, *appositus*, *habilis*, *idoneus*, *opportunus*; *ineptus*, *inabilis*, *impotens*, *incoveniens*;—*equalis*, *par*, *impar*, *dispar*, *similis*, *dissimilis*, *absimilis*, *discolor*;—*proximus*, *præcursus*, *promptus*, *páratus*;—*facilis*, *difficilis*;—*apertus*, *conspicuus*, *máifestus*, *perspicuus*, *obscurus*, *certus*, *compertus*, *nótus*, *ambiguus*, *dubius*, *ignotus*, *incertus*, *insolitus*;—*vicinus*, *finimus*, *confinis*, *terminus*, *própius*, *proximus*, *cognatus*, *concórdo*, *congruus*, *consanguineus*, *consentaneus*, *consónus*, *conveniens*, *contiguus*, *continuus*, *continenens*.

(b.) Many adjectives of other significations, including some compounds of *ob*, *sub*, and *super*, as *obnoxius*, *obvius*, *subjectus*, *supplex*, and *superstes*, are also followed by a dative of the object.

(c.) After verbals in *bilis*, the dative is usually rendered by the preposition *by*; as, *Tibi crædibilis sermo*, A speech credible to you, i. e. worthy to be believed by you. Ovid.

(d.) The expression *dicto audiens*, signifying obedient, is followed by the dative; as, *Syracusani nobis dicto audientes sunt*. Cic. *Audiens dicto fuit jussis magistratum*. Nep. In this phrase, *dicto* is a dative limiting *audiens*, and the words *dicto audiens* seem to form a compound equivalent to *obediens*, and, like that, followed by a dative; thus, *Nec plebs nobis dicto audiens atque obediens sit*. Liv. So *dicto obediens*; as, *Futura es dicto obediens, annon, patri?* Plaut.

REM. 2. (a.) The adjectives *equalis*, *affinis*, *alienus*, *cognominalis*, *communis*, *contrarius*, *fidus*, *insuetus*, *par*, *dispar*, *pécularis*, *proprius*, *principalus*, *sacer*, *similis*, *assimilis*, *constimilis*, *dissimilis*, *socius*, *vicinus*, *superstes*, *supplex*, and some others, instead of a dative of the object, are sometimes followed by a genitive; as, *Par hujus*, Equal to him. Lucan. *Proprium est oratōris ornāte dicere*. Cic. But most of these words, when thus used, seem rather to be taken substantively; as, *Equalis ejus*, His contemporary. Cic.

(b.) *Similis*, *assimilis*, *constimilis*, *dissimilis*, *par* and *dispar*, take the genitive, when an internal resemblance, or a resemblance in character or disposition, is to be expressed, and hence we always find *mei*, *tui*, *sui*, *nostri*, *restri*, *similis*; as, *Plures rēges Rōmīli quam Nūmē similes*. Liv.

(c.) *Amicus*, *inimicus*, and *familiaris*, owing to their character as substantives, take a genitive even in the superlative; as, *Homo amicissimus nostrorum hominum*,—very friendly to our countrymen. Cic. On the other hand, *hostis*, though a substantive, is sometimes used like an adjective, being modified by

an adverb, and taking an object in the dative; as, *Exspectantibus omnibus quisnam esset tam impius, tam d̄mens, tam diis hōminibusque hostis, qui*, etc. Cf. § 277, R. 1.

REM. 3. Some adjectives with the dative are followed by another case denoting a different relation; as, *Mens sibi conscientia recti*, A mind conscious to itself of rectitude. Virg. See § 213, R. 7.

REM. 4. Many adjectives, instead of the dative of the object, are often followed by an accusative with a preposition.

(1.) Adjectives signifying useful, fit, and the opposite, take an accusative of the thing with *ad*, but only a dative of the person; as, *Hōmo ad nullam rem utilis*. Cic. *Lōcus aptus ad insidias*. Id.

(2.) Adjectives denoting motion or tendency, take an accusative with *ad* more frequently than a dative; as, *Piger ad pœnas, ad præmia vēlor*, Ovid; *Ad aliquem morbum prōclirior*, Cic.; *Ad omne fācinus pāratus*, Id.; *Prōnus ad fidem*, Liv.;—sometimes with *in*; as, *Celer in pugnam*. Sil.

(3.) Many adjectives, signifying an affection of the mind, may have an accusative of the object with *in*, *erga*, or *adversus*, instead of the dative; as, *Fidelis in filios*. Just. *Māter acerba in suos partus*. Ovid. *Grātus erga me*. Cic. *Grātum adversus te*. Id. So *Dissimilis in dōmīnum*. Tac.

(4.) Adjectives signifying like, equal, common, etc., when plural, are often followed by the accusative with *inter*; as, *Inter se similes*. Cic. *Hæc sunt inter eos commūnia*. Id. *Inter se diversi*. Id.

REM. 5. *Prōprior* and *prōximus*, instead of the dative, have sometimes, like their primitive *própe*, an accusative; as, *Quod vitium prōpius virtūtem ērat*. Sall. *P. Crassus prōximus māre Océanum hīmārat*. Cas. *Ager, qui prōximus finem Mēgalōpolitārum est*. Liv. Cf. § 238, 1.

REM. 6. (a.) Some adjectives, instead of the dative, have at times an ablative with a preposition. Thus, *par*, *commūnis*, *consentāneus*, *discors*, with *cum*; as, *Quem pārem cum libēris fecisti*. Sall. *Consentāneum cum iis littēris*. Cic. *Cīrit̄is sēcūm discors*. Liv. So *aliénus* and *dīversus* with *a* or *ab*; as, *Aliénus a me*, Ter.; A ratiōne *diversus*, Cic.; or without a preposition; as, *Aliénūm nostrā āmīcītiā*. Id.—(b.) *Frētus*, which regularly takes the ablative, is in Livy construed with the dative; as, *fortūnæ frētus*; *nulli rei frētus*, etc. Cf. § 244.—(c.) The participial adjectives *junctus* and *conjunctus*, instead of the dative, take sometimes the ablative either with or without *cum*.

REM. 7. *Idem* is sometimes followed by the dative, chiefly in the poets; as, *Jūpiter omnibus idem*. Virg. *Invitum qui servat, idem fācit occidenti*. Hor. In the first example, *omnibus* is a dative of the object; in the second, the dative follows *idem*, in imitation of the Greek construction with *αὐτὸς*, and is equivalent to *quod occidens*, or *quod fācit is, qui occidit*. *Similis* is construed in the same manner in Hor. Sat. 1, 3, 122. *Idem* is generally followed not by a case, but by *qui*, *ac*, *cīque*, *ut*, *quāsi*, or *quam*; sometimes by the preposition *cum*. Cf. § 207, R. 27, (d.) *Similis* and *par* are sometimes, like *idem*, followed by *ac* and *atque*.

REM. 8. Some verbal substantives are followed by the dative, when derived from verbs governing the dative; as, *Justitia est obtempératio scriptis lēgib⁹ institūtūque pōpūlōrum*. Cic. *Trāditio alīcūjus rei alteri*. Id. *Exprob्रatio cuiquam vētēris fortūnæ*. Liv.

NOTE. A dative of the object often follows *esse* and other verbs, in connection with a predicate nominative or accusative, but such dative is dependent, not on the noun, but on the verb. Cf. § 227, R. 4.

DATIVE AFTER VERBS.

§ 223. A noun limiting the meaning of a verb, is put in the dative, to denote the *object to or for which any thing is, or is done*; as,

Mea domus tibi patet, My house is open to you. Cic. *Pars optare locum tecto*, A part choose a site for a building. Virg. *Tibi seris, tibi metis*, You sow for yourself, you reap for yourself. Plaut. *Licet nemini contra potiam ducere exercitum*, It is not lawful for any one to lead an army against his country. Cic. *Hoc tibi primito, I promise you this*. Id. *Heret lateri letalis arundo*. Virg. *Surdo fabulum narras*. Hor. *Mihi responsum dedi*. Virg. *Sic vos non vobis fertis aratra, bores*. Id. *Omnibus bonis expedit salvam esse rem publicam*. Cic. *Aptat habendoensem*. Virg.

NOTE. The dative is thus used after all verbs, whether transitive or intransitive, personal or impersonal, and in both voices, provided their signification admits a reference to a remoter object, for whom or to whose benefit or injury any thing is done. In the passive voice, from their nature, neuter verbs can only be so construed impersonally. Cf. § 142, 1, and § 222, 2.

REMARK 1. The dative after many verbs is rendered not by *to* or *for*, but by other prepositions, or without a preposition. Many intransitive Latin verbs are translated into English by verbs transitive, and the dative after them is usually rendered like the object of a transitive verb.—Most verbs after which the signs *to* and *for* are not used with the dative, are enumerated in this and the following sections.

REMARK 2. Many verbs signifying to favor, please, trust, assist, and their contraries, also to command, obey, serve, resist, threaten, and be angry, take a dative of the object.

NOTE. The neuter verbs comprehended in this rule generally express in the verbal form the meaning of those adjectives, which are followed by the dative, (cf. § 222, R. 1.) Thus, (a.) *Illa tibi faret*, She favors you, or is favorable to you. Ovid. *Mihi placebat Pompomius, minime displacebat*, Cic. *Qui sibi fidit*. Hor. *Non licet sui commodi causam nocere alteri*. Cic. *Non incedetur illi etati sed etiam facetur*. Id. *Desperat salutem sue*. Id. *Nequi mihi vestra decreta auxiliantur*. Sall. *Imperatur aut serrit collecta pecunia cniique*. Hor. *Obidre et parere voluntati*. Cic. *Quoniam factioni nimirum resistere nequicent*. Sall. *Mihi minabatur*. Cic. *Irasci inimicis*. Cæs.

(b.) So *Adular, assentior, blandior, commendo, faveo, gratificor, grator, gratulor*, and its verbal *gratulabundus, ignosco, indulgeo, lenocinor, palpor, parco, plaudo, respondeo, studeo, supplicastor; amulor, incommodo, invideo, noceo, obsun, officio; arrideo, placo; displico;—credo, fido, confido; despero, diffido;—admiror, auxilior, medeor, mederor, opitulor, patrocinor, prousum, subvenio, succuro; desum, insidior;—impereo, mando, morderor, praeipio, temporo; ausculto, morigeror, obedio, obsecundo, obsequor, obtempero, pareo, dicto audiens sum;—ancillor, famulor, ministro, servio, inservio, praestolor;—adversor, refragor, obsto, obrecto, reluctor, renitor, repugno, resisto, and, chiefly in the poets, bella, certo, luctor, pugno;—minor, communior, interminor;—irascor, successo, stomachor.—To these may be added aqua, alæqua, convicior, dengenero, excello, nubo, suppeditio, prævaricor, recipio (to promise), renuncia, suadeo, persuadeo, dissuadeo, supplico, vaco, videor, and sometimes misereo and lateo;—also the impersonals *accidit, convenerit, condūcitur, contingit, dicit, dōlet, expedit, licet, libet, or lūbet, liquit, placet, etc.*—(c.) Intransitive verbs governing a dative are often used impersonally in the passive with the same case; as, *mihi invidetur*, I am envied. *Mihi malendicuntur*, I am reviled. *Mihi parcitur*, I am spared. Hor. *Hoc persuadetur mihi*, I am persuaded of this.*

(1.) (a.) Many of the above verbs, which, as intransitive, take the dative, sometimes become transitive and are followed by an accusative; as, *adular, ausulto, blandior, dengenero, despero, indulgeo, lateo, medeor, morderor, obrecto, praestolor, prævideo, etc.*; as, *Adulari aliquem*. Cic. *Hanc cari dengeneres*. Ovid. *Indulgeo me*. Ter. *Hujus adventum praestolans*. Cæs. *Proridere rei frumentariam*. Id.—Sometimes also by a preposition and the ablative or accusative; as, *A Stolicis dengenravit Panætius*. Cic. *De republiç despărare*. Id. *Obrectarunt inter se*. Nep.—or by a dependent clause; as, *Quæ despérat tractata nitescere posse, relinquit*. Hor.

(b.) Others, as transitive verbs, have, with the dative, an accusative, expressed or understood; as, *impēro, mando, ministro, minor, comminor, interninor, præcipio, recipio, renuncio*, etc.; as, Equites *impērat civitātibus*; where *cōgen-dos* is perhaps to be supplied, He enjoins upon the states the providing of cavalry. Cæs. See § 274, R. 5. *Ministrare victum alicui*. Varr. *Dēflagratiōnem urbi et Italiæ tōti mīnabātur*. Cic.

(c.) *Aequo* and *ādequo* are construed with the accusative and either the dative or *cum* with the ablative.—*Invideo* takes either a single dative of the person or thing, a dative of the person and an accusative of the thing; as, *Hōnōrem nāhi invidēt*. Hor.; or, when *invidēre* is used in the sense of *prirāre*, a dative of the person and an ablative of the thing; as, *Non invidērunt laude suā mūliēribus*. Liv. In Horace, by a Greek construction, the genitive is once used instead of the accusative or ablative of the thing; as, *Nēque ille sēpōsiti cīcēris nec longē invidet āvēna*.

(d.) *Cēdo*, used transitively, takes a dative of the person and an accusative of the thing; but sometimes the thing is expressed by the ablative; as, *cēdere alicui possessiōne hortōrum*. So, also, *concēdo tibi lōcum*, or *concēdo tibi lōco*.

(2.) Many verbs which, from their significations, might be included in the above classes, are, as transitive verbs, only followed by an accusative; as, *dēlecto, jūvo, adjūto, ledo, offendo*, etc.—*Jābeo* is followed by the accusative with an infinitive, and sometimes by the accusative alone, or the dative with the infinitive or subjunctive; as, *Jābeo te bēne spērāre*. Cic. *Lex jūbet ea quæ fācienda sunt*. Id. *Ubi Britannico jussit exsurgēre*. Tac. *Quib⁹ jussērat, ut instantib⁹ rēsistērent*. Id.—*Fido* and *confido* are often followed by the ablative, with or without a preposition; as, *Fidēre cursu*. Ovid. Cf. § 245.

§ 224. Many verbs compounded with these eleven prepositions, *ād, antē, cōn, ī, intēr, ob, post, præ, prō, sūb, and sūpēr*, are followed by the dative; as,

Annuē cōptis, Be favorable to our *undertakings*. Virg. *Rōmānis ēquitib⁹ līlēre offēruntur*, Letters are brought to the Roman knights. Cic. *Antēcellēre omnib⁹*, To excel all. Id. *Antētūlī irā rēltgiōnem*. Nep. *Audetque vīris concurrēre virgo*. Virg. *Exercitūm exercitui, dūces dūcebus compārāre*. Liv. *Iūmīnet his aer*. Ovid. *Pēcōri signum impress̄t*. Virg. *Nox prēlio interrēnit*. Liv. *Interdixit histriōnib⁹ scēnam*. Suet. *Meis commōdis officis et obstas*. Cic. *Cum se hostiūa tēlis objic̄sissent*. Id. *Posthābūi mea s̄rīa lūdo*. Virg. *Certāmīni præsēdit*. Suet. *Hibernis Labiēnum præpōsūit*. Cæs. *Gēnib⁹ prōcūmēre*. Ovid. *Misēris succurrēre disco*. Virg. *Iis subsīdia submittēbat*. Cæs. *Timidis sūpervēnit Āgle*. Virg.

NOTE 1. This rule implies that the compound retains the meaning of the preposition; and the dative following such compound is then used instead of the case governed by the preposition. When such compounds are transitive they have with the dative an accusative also, like other transitive verbs.

1. *Accēdo, accresco, accumbo, acquiesco, ādēquāto, adhāreo, adjaceo, adnō, adnāto, adsto, adstipūlo, adsum, adversor, affulgeo, allābor, allūdo, annuo, appāreo, applaudo, apprōpīquo, arrepo, arrideo, aspīro, assentior, assīdeo, assisto, assuesco, assurgo;—addo, adhibeo, adjicio, adjungo, admōveo, adcerto, advolvo, affero, affīgo, allīgo, appōno, aplīco, aspergo.*

2. *Antēcēdo, antēcello, anteeo, antesto, antērēnio, antērēto;—antēfēro, antēhābeo, antēpōno.*

3. *Cōhāreo, collūdo, concēno, congruo, consentio, consūno, consuesco, convīvo, and, chiefly in the poets, coco, concumbō, concurro, contendō;—confēro, conjungo, comparo, compōno.*

4. *Inclō, incūbo, incumbo, indormīo, ingēmisco, īhārreo, īhīo, innascor, innitor, insīdeo, insisto, insuto, insūdo, insulto, invādo, invigilo, illarēmo, illūdo, immīno, immōrō, impēndo, insūm;—immīsco, imperio, impōno, imprīmo, incīdo, incūdo, indūo, infēro, ingēro, injīcio, insēro, inspergo, insuesco, īnūro.*

5. *Intercēdo, intercēdo, interclūdo, interjāceo, intermīco, intersum, intervēnio;—inter-deo, interjīcio, interpōno.*

- 228 *Ohabibilo, oberro, obsequio, obluctor, obmurmuro, obrēpo, obsto, obsisto, obstrēpo, i, obrecto, obrēnio, obversor, occumbo, occurro, occurso, officio;—obduco, objicio, offundo, oppono.*
ufero, posthabeo, postpōno, postpūto, postscrabo.
cēdo, praeccurro, praeo, præfuceo, præmineo, prænīteo, præsideo, præsum, præverto;—præfero, præficio, præpōno.
nbo, præficio, præpugno, præspicio, prævideo.
10. *Succedo, succresco, succumbo, succurro, sufficio, suffragor, subboleo, subjaceo, subrēpo, subsum, subrēnio;—subdo, subjicio, subjugo, sumitto, suppōno, substerno.*
11. *Sūpercurro, sūperssto, sūpersum, sūpertēnio, sūpertivo.*

NOTE 2. In some verbs compounded with prepositions the meaning of the preposition is lost. Such compounds are either not followed by a dative, or the case depends, not on the preposition, but on the signification of the verb, according to § 223.

REMARK 1. (a.) Some verbs, compounded with *ab*, *dō*, *ex*, *circum*, and *contrā*, are occasionally followed by the dative; as, *absum, dēsum, dēlabor, despēro, excido, circumdo, circumfundō, circumjaceo, circumjicō, contrādico, contrāeo; as, Serta cāpiti dēlupsa*, The garlands having fallen from his head. Virg. *Nunquā nummi exciderunt tibi?* Plaut. *Tigris urbi circumfunditur*. Plin. *Sibi despērans. Cæs.*—(b.) *Circundo* and *circumfundō* take either an accusative of the thing with a dative of the person, or an ablative of the thing with an accusative of the person; as, *circundo dīcū custōdiūs*, or *circundo dīquem custōdiūs*. *Aspergo, inspergo, dōno, impertio, exuo, and induo*, are construed in the same manner. Cf. § 251, R. 2.

REM. 2. Some verbs of repelling and taking away (most of which are compounds of *ab*, *dō*, or *ex*), are sometimes followed by the dative, though more commonly by the ablative; as, *abigo, abrōgo, absindo, aufēro, adimō, arceo, defendo, dēmo, dēpello, dērōgo, dētrāho, éripio, éruo, exūtio, eximo, extorqueo, extrāho, exuo, prōhibeo, surripio*. Thus *Nec mihi te éripiunt*, Nor shall they take you from me. Ovid. *Solstitium pēcōri dēfendite*. Virg. *Hunc arcibis pēcōri*. Id. So rarely *abrumbo, alīēno, fūror, and rápio*.

REM. 3. Some verbs of differing (compounds of *dī* or *dis*) likewise occur with the dative, instead of the ablative with the preposition *ab*, or poetically with the ablative alone; as, *diffēro, discrēpo, discordo, dissentio, dissideo, distō; as, Quantum simplex hilariisque nēpōti discrēpet, et quantum discordet, parcus avāro*. Hor. *Distābūt infido scurrē amīcus*. Hor. *Gracis Tuscānīca stātūa dīfērunt*. Quint. *Cōmēdia differt sermōni*. Hor. So likewise *misceo*; as, *Mista mōdestia grāvitas*. Cic.

REM. 4. Many verbs compounded with prepositions, especially with *ad*, *con*, and *in*, instead of the dative, either constantly or occasionally take the case of the preposition, which is frequently repeated. Sometimes, also, a preposition of similar signification is used; as, *Ad pīmam vōcem tīmidas advertītōures*. Ovid. *Nēmo eum antēcessit*. Nep. *Saxa rides sōla coālescere calce*. Lucr. *Infērunt omnia in ignēm*. Cæs. *Silex incumbēbat ad amnēm*. Virg. *Innixus mōderāmīne nāris*. Ovid. *In Pausam frātrem innixus*. Plin. *Conferte hanc pārem cum illo bello*. Cic. In this substitution of one preposition for another, *ād* is used for *in*, and *in* for *ād*; *ād* for *ex*; *ād*, *antē*, *contrā*, and *in*, for *ob*; *ād* and *antē*, for *prō*.

REM. 5. Neuter verbs of motion or of rest in a place, when compounded with the prepositions, *ād*, *antē*, *cōn*, *in*, etc., either take the dative, or, acquiring an active signification, are followed by the accusative; as, *Helvētiī rēliquo Gallos virtūte præcedunt*, The Helvetii surpass the other Gauls in valor. Cæs. *Uterque, Isocrātem cētate præcurrūt*. Cic. So *præeo, præsto, præverto, præcello*. See § 233, (3.)

§ 225. 1. Verbs compounded with *sātis*, *bēne*, and *māle*, are followed by the dative; as,

Et nātūræ et lāgib⁹ sātisfēit, He satisfied both nature and the laws. Cic.
Tibi dī bēnifāciant omnes, May all the gods bless you. Plaut. But also, *Amīcum erga bēne fēci*. Id. *Malēdīcit utrīque*. Hor. *So sātisdo, bēnēdīo, mālēfācio*.

NOTE. These compounds are often written separately; and the dative always depends not on *satis*, *bēne*, and *male*, but on the simple verb. *So*, also, *bēne* and *māle alīci* *vōlo*: as, *Tibi bēne ex antmo vōlo*. Ter. *Illi ēgo ex omnib⁹ optime vōlo*. Plaut. *Non sībi māle vult*. Petron. In like manner *valēre dico*, and *vale dico*; as, *Augustus discēdens (e cūriā) sēdentib⁹ singūlis valēre dicēbat*. Suet. *Tibi valēcēre non licet grātis*. Sen.—In late writers *bēnēdīco* and *malēdīco* sometimes take the accusative.

II. Verbs in the passive voice are sometimes followed by a dative of the agent, chiefly in the poets and the later prose writers; as, *Quidquid in hac causā milii suscepturn est*. Cic. *Nēque cernitur ulli*, Nor is he seen by any one. Virg. *Nulla tuārum audita mihi nēque rīsa sōrōrum*. Id. *Burbārus hīc ēgo sum, quia non intelligor ulli*. Ovid. But the agent after passives is usually in the ablative with *a* or *ab*. See § 248, I.

III. The participle in *dus* is followed by a dative of the agent; as,

Unda omnib⁹ ēnāvanda, The wave over which (we) all must pass. Hor.
Nōbis, cum sēmel occidit brēvis lux, Nox est perpēta ūna dormienda. Catull.
Achibenda est nōbis diligētia, We must use diligence. Cic. *Vestigia summōrum hōmīnum sībi tuenda esse dīvit*. Id. *Sī vis me flēre, dōlēdum est prīnum ipsi tībi*. Hor. *Faciēdum mīhi pūtāci, ut respondērem*. Id.

REMARK 1. The dative is sometimes wanting when the agent is indefinite; as, *Orāndum est, ut sit mens sāna in corpōre sāno*. Juv. *Hic vincēdum aut mōrēdum, mīlites, est*. Liv. In such examples, *tībi*, *rōbis*, *nōbis*, *hōmīnibus*, etc., may be supplied. Cf. § 141, R. 2.

REM. 2. The participle in *dus* sometimes, though rarely, has, instead of the dative of the agent, an ablative with *a* or *ab*; as, *Non eos in deōrum immortālīum nūmēro rēnērāndos a vōbis et cōlēndos pūtātos?* Cic. *Hac a me in dīcēndo prātērēnda non sunt*. Id.—The dative after participles in *dus* is by some referred to § 226.

IV. Verbs signifying *motion* or *tendency* are followed by an accusative with *ād* or *in*; as,

Ad templū Pallādis ibant. Virg. *Ad prātōrem hōmīnem traxit*. Cic. *Vergit ad septēmtrīōes*. Caes. In *conspectū rēnīre*. Nep.

So curro, dūco, fēro, festino, fūgio, inclino, lēgo, mitto, pergo, porto, prācipito, prōpēro, tendo, tollo, rādo, verto.

REMARK 1. So likewise verbs of *calling*, *exciting*, etc.; as, *Eurum ad se vōcat*. Virg. *Prōvōcasse ad pugnam*. Cic. *So āmīno, hortor, incito, invitō, lācessō, stimulo, suscito*; to which may be added *attīneo, conformato, pertīneo*, and *spēcto*.

REM. 2. But the dative is sometimes used after these verbs; as, *Clāmor ī cōclo*. Virg. *Dum tībi lītēræ mēce vēnīant*. Cie. *Grēgem vīridi compellēre hībisco*. Virg. *Sēdib⁹ hunc rēfer ante suis*. Id. After *vēnīo* both constructions are used at the same time; as, *Vēnīt mīhi in mentē*. Cic. *Vēnīt mīhi in suspīcōnēmi*. Nep. *Eum vēnīsse Germānis in āmīctiam cognōrērat*. Caes. *Prōpinquo (to approach) takes the dative only*.

REM. 3. Sometimes also verbs signifying motion are followed by an accusative of place without a preposition, a supine in *un*, an infinitive, or an adverb of place; as, *Rōmānū prōfectus est*. *Ite dōmūm*. Rus *ibam*. Lāvīnia *vēnit lītōra*. Virg. *Nēque ēgo te dērisum vēnīo*. Plaut. *Non nos Libyīcos pōpūlāre pēnates vēnīmus*. Virg. *Huc vēnīt*. Plaut. See §§ 237, 276, II. 271, N. 2.

REM. 4. After *do*, *scribo*, or *mitto lītēras*, the person for whom they are written or to whom they are sent, is put either in the dative or in the accusative with *ad*; as, *Ex eo lōco tībi lītēras ante dēdēramus*. Cic. *Vulturcius lītēras sībi*

ad Catilinam dōtas esse, dicēbat. Id. Cesar scribit Labiēno cum, etc. Cæs. Ad me Cūrius de te scriptis. Cic. But to give one a letter to deliver is also expressed by dāre līteras alīcui, and also the delivery of the letter by the bearer.

§ 226. — *Est* is followed by a dative denoting a possessor;—the thing possessed being the subject of the verb.

Est thus used may generally be translated by the verb *to have* with the dative as its subject; as, *Est mihi dōmi pāter*, I have a father at home. Virg. *Sunt nōbis mīlia pōma*, We have mellow apples. Id. *Grātiā nōbis ópus est tuā*, We have need of your favor. Cic. *Innocentiae plus pēriculi quam hōnōris est*. Sall. *An nescis longas rēgibus esse mānus?* Ovid. So with an infinitive as the subject, *Nec tibi sīt dūros dūcisse in prālia dentes*. Tib. 4, 3, 3. The first and second persons of *sum* are not thus construed.

REMARK 1. Hence *mihi est nōmen* signifies, I have the name, my name is, or I am called. The proper name is put either in the nominative, the dative, or the genitive. See § 204, R. 8. So also *cognōmen*, *cognōmentum*, and, in Tacitus, *vōlābūlūm, est mihi*.—Sometimes, also, a possessive adjective agreeing with *nōmen*, etc., supplies the place of the proper name; as, *Est mihi nōmen Tar-
quiniūm*. Gell. *Mercūriāle impōsuēre mihi cognōmen*. Hor.

REM. 2. The dative is used with a similar signification after *fōre, suppētit, abest, deest*, and *dīsit*; as, *Pauper énim non est, cui rērum suppētit usus*. Hor. *Si mihi cauda fōret, cercopithēcus éram*. Mart. *Dīfuit ars vōbis*. Ovid. *Non dīfōre Arsūcidis virtūtem*. Tac. *Lac mihi non dīfit*. Virg. *Hoc unum illi ab-
fuit*. Cic.

REM. 3. With the dative of the person after *est* Sallust and Tacitus sometimes join, by a Greek idiom, *vōlens, cūpiens*, and *invitus*; as, *Quia nēque plēbi mīlia vōlēntū (esse) pūtābātur*, Because the common people were not thought to like the war. Sall. *Ul quibusque bellum invitis aut cūpientib⁹s érat*, According as each liked or disliked the war. Tac.

DATIVE OF THE END OR PURPOSE.

§ 227. — *Sum*, and several other verbs, are followed by two datives, one of which denotes the *object to which*, the other the *end for which*, any thing is, or is done; as,

Mihi maxime est cūrāe, It is a very great care to me. Cic. *Spēro nōbis hanc conjunctiōnēm vōluptati fōre*, I hope this union will afford us pleasure. Id. *Mātri puellam dōno dēdit*. Ter. *Fābīo laudi dātūm est*. Cic. *Vītio id tibi ver-tunt*. Plaut. *Id tibi hōnēri hābētur*. Cic. *Mātūrāvit collēgā vēnīre auxiliō*. Liv. *Cui bōno fuit?* To whom was it an advantage? Cic.

REMARK 1. The verbs after which two datives occur, are *sum, fōre, fīo, do, dōno, dāco, habeo, rēlinquo, tribuo, verto*; also *curro, eo, mittō, pāfīcīscor, vēnio, appōno, as-signō, cēdo, cōmparo, pateo, supēdito, émo*, and some others.

REM. 2. The dative of the *end or purpose* is often used after these verbs, without the dative of the *object*; as,

Exemplō est formica, The ant is (serves for) an example. Hor. *Absentium bōni dīvisiū fūre*. Liv. *Rēlīquit pīgnōri pūtāmīna*. Plaut. *Quē ésus et pōtūl sunt*. Gell. *Esse dīvisui*, To be a subject of ridicule. Tac. *Rēceptui cānēre*, To sound a retreat. Cæs. *Aliquid dōti dīcāre*, To set out as dowry. Cic.

REM. 3. (a.) The verb *sum*, with a dative of the end, may be variously rendered; as by the words *brings, affords, serves, does, etc.* The sign *for* is often omitted with this dative, especially after *sum*; instead of it, *as, or* some other particle, may at times be used; as,

Ignaria erit tibi magno dēdēcōri, Cowardice will bring great disgrace to you. Cic. *Hoc res est argūmento*, This thing is an argument, or serves as an argument. Id. *Hoc vitio mīhi dant*, This they set down as a fault in me. *Universos cūrāe hābuit*. Suet. *Una res ērat magno ūsui*. was of great use. Lucil. *Quod tibi magnōpēre cordi est, mīhi rēhēmenter displicet*, What is a great pleasure, an object of peculiar interest to you, etc. Id.

(b.) Sometimes the words *fit*, *able*, *ready*, etc., must be supplied, especially before a gerund or a gerundive; as, *Quā solvendo cīvitātes non essent*, not able to pay. Cic. *Dūrites, qui ὄnēri fērendo essent*. Liv. *Quā restinguendo igni fōrcant*. Liv. *Rādix eūs est vescendo*. Plin.

REM. 4. Instead of the dative of the end, a predicate nominative or accusative is sometimes used; as, *Nātūrā tu illi pāter es*, By nature you are his father. *Amor est exitium pēcōri*: or the purpose is expressed by the accusative with *ad* or *in*; as, *Alicui cōmēs est ad bellum*. Cic. *Se Rēmis in clientēlam dūabant*. Cæs.: or by the ablative with *pro*; as, *Innōcentia pro māllvōlētiā dūi cōpīt*. Sall. *Alicib⁹ sunt arbōres pro cūbilib⁹*. Cæs.

REM. 5. Instead, also, of the dative of the end or purpose, *quo?* to what end? for what purpose? why? sometimes occurs, with an accusative, which generally depends on a verb understood, or with an infinitive or a clause; as, *Quo mīhi fortūnam, si non concēditur uti?* Hor. *Quo tibi, Pasiphāē, prētiōsas sūmēre vestes?* Ovid.

REM. 6. After *do* and other similar active verbs an accusative of the purpose is found in apposition; as, *Lātini cōrōnam auream Jōrī dōnum in Cōpītōliūmittunt*. Liv. *Alicui cōmitem esse dātum*. Cic. Cf. § 204, R. 1; and § 230, R. 2.

NOTE. The dative, instead of the accusative, is sometimes used after the infinitive, when a dative precedes, and the subject of the infinitive is omitted; as, *Vōbis nēcessē est fortib⁹ esse viris*. Liv. *Maximo tibi et cīvi et dūci ēvādere contigit*. Val. Max. See §§ 205, R. 6, and 239, R. 1.

DATIVE AFTER PARTICLES.

§ 228. Some particles are followed by the dative of the object; as,

1. Some adverbs derived from adjectives; as,

Prōpius Tibēri quam Thermōpylis. Nep. *Proxime castris*, Very near to the camp. Cæs. *Prōpius stābūlis armenta tēnērent*. Virg. *Congruenter nātūrāe, cōvēnienterque vivēre*, Agreeably to nature. Cic. *Epitūrus quam sibi constanter cōrēmenterque dūat, nom lāborat*. Id. *Nēmīni nīmūm bēne est*. Afran. *Mīhi nūnquam in ritā fuit mēlīns*. Hor. *Vivēre vītā hōmīnum amīce*. Cic. *Bēne mīhi, bēne vōbis*. Plaut. So, *Mīhi obriam vīnīsti*. Cic. *In certāmina scēno commēnus ire viro*. Sil. *Quāstōres prōvinciā mīhi presto fuērunt*. Cic. *Sāmos est exadversum Mīlēto*. App.

REMARK. *Prōpius* and *proxime*, like their primitive *prōpe*, are sometimes construed with *a* and the ablative; as, *Prōpe a meis aēdib⁹*. Cic. *Stellā errantes prōpius a terris*. Id. A Surā proxime est *Philiscum, oppidum Parthōrum*. Plin.

2. Certain prepositions, especially in comic writers; as, *Mīhi clam est*, It is unknown to me. Plaut. *Contra nōbis*. Id. But in such instances they seem rather to be used like adjectives.

3. Certain interjections; as, *Hei mīhi!* Ah me! Virg. *Vē mīhi!* Wo is me! Ter. *Vē rūctis esse!* Liv. *Vē misēro mīhi*. Plaut. *Hem tibi*. Id. *Ecce tibi*. Cic.

NOTE. (a.) The dative of the substantive pronouns seems sometimes nearly redundant, but it always conveys the expression of a lively feeling, and is therefore termed *dātīvus éthicus*; as,

Fur mihi es, in my opinion. Plaut. *An ille mihi liber, cui mūlier impērat?* Cic. *Tongilium mihi ēduxit.* Id. *Ubi nunc nōbis deus ille māgister?* Virg. *Ecce tibi Šebosus!* Cic. *Hem tibi tālentua argenti! Philippicum est.* Plaut. *Sibi* is sometimes subjoined quite pleonastically to *suus*; as, *Suo sibi glādio hunc jūgūlo.* Plaut. *Ignōrāns suo sibi servit patri.* Id. *Sibi suo tempōre.*

(b.) The following phrases also occur with *vōlo* and a reflexive pronoun: *quid tibi vis?* what do you want? *quid sibi iste vult?* what does he want? *quid vult sibi hæc ḥrātio?* what does this speech mean? *quid hæc sibi dōna vōlunt?* what is the meaning of these presents? or, what is their object?

ACCUSATIVE.

ACCUSATIVE AFTER VERBS.

§ 229. The object of a transitive verb is put in the accusative; as,

Lēgātos mitunt, They send ambassadors. Cœs. *Animus mōret corpus,* The mind moves the body. Cic. *Da vēniam hanc,* Grant this favor. Ter. *Eum imitāti sunt,* They imitated him. Cic. *Piscem Sýri vēnērantur.* Id.

~~REMARK 1.~~ A transitive verb, with the accusative, often takes a genitive, dative, or ablative, to express some additional relation; as,

Te convinco āmentiae, I convict you of madness. Cic. *Da lōcum mēlioribus,* Give place to your betters. Ter. *Solrit se Teucria luctu,* Troy frics herself from grief. Virg. See those cases respectively.

~~REM. 2.~~ Such is the difference of idiom between the Latin and English languages, that many verbs considered transitive in one, are used as intransitive in the other. Hence, in translating transitive Latin verbs, a preposition must often be supplied in English; as, *Ut me cārēret,* That he should beware of me. Cic. On the other hand, many verbs, which in Latin are intransitive, and do not take an accusative, are rendered into English by transitive verbs; as, *Ille mihi fāvet,* He favors me: and many verbs originally intransitive acquire a transitive signification.

~~REM. 3.~~ The verb is sometimes omitted:—

1. To avoid its repetition; as, *Eventum sēnātus, quem (scil. dāre) vidēbitur, dābit.* Liv.

2. The interrogative interjection *quid?* what? depends on *ais* or *censes.* So also *quid vēro?* *quid igitur?* *quid ergo?* *quid ēnim?* which are always followed by another question, and both questions may be united into one proposition, the first serving merely to introduce the interrogation. With *quid postea?* *quid tum?* supply *sēquitur.* With *quid quod,* occurring in transitions, *dicam de eo* is omitted, but it may be rendered 'nay,' 'nay even,' 'but now,' 'moreover,' etc., without an interrogation.—*Dicam* is also to be supplied with *quid multa?* *quid plūra?* *ne multa;* *ne multis;* *ne plūra.* The infinitive *dicēre* is also sometimes omitted; as, *Nimis multa videor de me.* Cic. *Perge rēliqua.* Id.

~~REM. 4.~~ The accusative is often omitted:—

1. When it is a reflexive pronoun; as, *Nox prācipitat, scil. se.* Virg. *Tum prōra āvertit.* Id. *Eo lāvātum, scil. me.* Hor.

The reflexives are usually wanting after *ābōleo, abstīneo, accingo, ādāquo, aequo, ag-glōnēro, augeo, cēlēro, congēmīno, continuo, dēclīno, dēcāquo, dēsīno, diffēro, dūro, īrumpo, flecto, dēflecto, facesso, incipio, inclino, insīnuo, irrumpo, jungo, lāvo, laxo, tēnīo, mātūro, mollio, mōveo, mātūo, pōno, prācipīo, prōrumpo, quātio, rēmittō, retracto, sēdo, sisto, stābilo, suppēdūo, tardo, tēnēo, tendo, trāfīcio, transmitto, turbo, vārio, vergo, vērto, dēverto, rēverto, vestio, vibro;* and more rarely after many others.

2. When it is something indefinite, has been previously expressed in any case, or is easily supplied; as, *Ego, ad quos scribam, nesciō, scil. liēras.* Cic. *De quo et tēcum ēgi dīlēgenter, et scripsi ad te.* Id. *Bēne fēcit Silius.* Id. *Dūcīt ia hostēm, scil. exercitūm.* Liv.

REM. 5. An infinitive, or one or more substantive clauses, may supply the place of the accusative after an active verb; as,

De mīhi fallēre. Hor. *Reddes dulce lōqui, reddes ridēre dēcōrum.* Id. *Cūpīo me esse clēmentem.* Cic. *Athēnienses stātuērunt ut nāves consēndērent.* Id. *Vēreor ne a doctis rēprēhendar.* Id. Euēc. Bacche, *sōnat.* Ovid. Sometimes both constructions are united; as, *Di iram mīsērantur inānem ambōrum, et tantos mortālibus esse lābōres.* Virg.—Respecting the infinitive with and without a subject-accusative after an active verb, see § 270–273; and for the subjunctive after such verbs, see § 273.

(a.) In such constructions, the *subject* of the dependent clause is sometimes put in the accusative as the *object* of the leading verb; as, *Nostī Marcellum, quam tardus sit,* for *Nostī quam tardus sit Marcellus.* Cic. *Illum, ut vivat, optant.* Ter. *At te ēgo fāciam, ut minus rāleas.* Plaut.

(b.) An ablative with *de* may also supply the place of the accusative, by the ellipsis of some general word denoting *things, facts, etc.*, modified by such ablative; as, *De rēpūblicā vestrā paucis accīpe.* Sall. Compare a similar omission of a *subject* modified by *de* and the ablative, § 209, R. 3, (2.)

REM. 6. The impersonal verbs of feeling, *mīsēret, pāenītēt, pūdet, lādet, pīget, mīsērēscit, mīsērētur, and pertāsum est,* are followed by an accusative of the person exercising the feeling, and a genitive of the object in respect to which it is exercised. Cf. § 215, (1.); as,

Eōrum nos mīsēret, We pity them. Cic. The impersonal *Vēritūm est* also occurs with such an accusative; *Quos non est vēritūm pōnēre,* etc. Cic.

REM. 7. *Jūvat, dēlectat, fallit, fūgit, prāterit, and dēcet,* with their compounds, take an accusative of the person; as,

Te hilāri ānimo esse valde me jāvat, That you are in good spirits greatly delights me. Cic. *Fūgit me ad te scribēre.* Cic. *Illud altērum quam sit difficile, te non fūgit.* Id. *Nec vero Cāsārem fēfēllit.* Cās. *Fācis, ut te dēcet.* Ter. So also when used personally; as, *Parvum parvo dēcent.* Hor.; but *dēcet* often takes the accusative of the person with the infinitive; as, *Hanc mācūlam nos dēcet effūgere.* Ter.; and in comic writers a dative; as, *Vōbis dēcet.* Ter.

For *mea, tua, sua, nostra, vestra,* after *rēfert* and *intērest,* see § 219, R. 1; and for the accusative by attraction, instead of the nominative, see § 206, (6.) (b.)

§ 230. Verbs signifying to name or call; to choose, render or constitute; to esteem or reckon, which in the passive voice have two nominatives, are followed in the active voice by two accusatives, one of the *object* and the other of the *predicate.* Cf. § 210, R. 3, (3.); as,

Urbem ex Antiōchi patris nōmīne Antiōchiam rōcāvit, He called the city Antioch, etc. Just. *Lūdos fācis me,* You make game of me. Plaut. *Me cōsūlēm fēcīstis.* Cic. *Iram bēne Ennius initium dīxit insānia.* Id. *Ancum Marciūm rēgem pōpūlus creāvit.* Liv. *Sulpiciūm accūsītōrem suūm nāmērābat, non compētitōrem.* Cic. *Quum vos testes hābeam.* Nep.

NOTE 1. The following are among the verbs included in this rule, viz. *appello, dīco, nōmīno, nūncīpo, pērhībeo, salūto, scribo* and *inscribo, rōco;* *cāpīo, constitūo, creō, dēclāro, dēlīgo, dēsigno, dīco, ēlīgo, fācio, effīcio, institūo, lēgo, pōdo, reddo, rēnuncio;* *dūco, dignor, existīmo, hābeo, jūdīco, nūmēro, pūto, rēpērio, intelligo, invēnīo, se prābere or prāstāre,* etc.

NOTE 2. An ablative with *ex* occurs, though rarely, instead of the accusative of the object; as, *Fortūna me, qui liber fūerām, servūm fēcīt,* e summo infīmū. Plaut. Cf. *Qui recta prāva fāciunt.* Ter.

NOTE 3. An infinitive may supply the place of the objective accusative; as, *Si simūlasse rōcat crīmen.* Ovid.:—and sometimes of the predicate accusative

also; as, *Si rēpērīre rōcas āmittēre certius; aut si sc̄re ūbi sit rēpērīre rōcas.* Id. So also an adjective may supply the place of the predicate accusative; as, *Prabuit se dignum suis mājōribus.* Cic. *Cāsārem certiōrem fāciunt.* Cās.

REMARK 1. After verbs signifying to esteem or reckon, one of the accusatives is often the subject, and the other the predicate, of *esse* expressed or understood; as,

Eum āvārum possūmus existimāre. Cic. *Tālem se impērātōrem p̄ebuit.* Nep. *Presta te cūm, qui mihi es cognitus.* Cic. *Mercūrium omnium inventōrem artiūm fērunt;* hunc *vīārum atque itinērum dūcem arbitrantur.* Cās.; or an adjective supplies the place of the predicate accusative; as, *Ne me existimāris ad mānen-dūm esse p̄ōpensiōrem.* Cic.

NOTE 4. Instead of the predicate accusative, (1) *pro* with the ablative sometimes follows *pūto*, *dūco*, and *hābeo*, but denotes only an approximation; as, *Aliquid pro certo hābēre* or *pātāre.* *Ea pro falsis dūcit.* Sall. *Aliquem pro hoste hābēre.* Cās.—So also *in* with the ablative; as, *Nihil preter virtūtem* in bōnis hābēre. Cic. *Aliquem in nūmēro hostiū dūcēre.* Cic.—and the ablative without *in*; as, *Uli vos offīniū lōco dūcērem.* Sall.—So also *e* or *ex* with the ablative; as, (*Ut*) *fācēret quod e rōpūlīcā fidēque suā dūcēret.* Liv.—Sometimes (2) the genitive; as, *Officii duxit exorārē filiū patrem.* Suet. (See § 211, R. 8, (3.) So with a genitive or an ablative of price or value; as, *Pātāre aliquem nīhilo.* Cic. *Non hābeo nanci Marsūm augūrem.* Enn.—and sometimes (3) a dative; as, *Quando tu me hābes despīcātui.* Plaut.:—or an adverb; as, *Āgre hābuit, filiū id pro pārente aūsum.* Liv. And (4) *ad* or *in* with the accusative; as, *Lōca ad hibernācūla lēgēre.* Liv. *Aliquem in Patres lēgēre.* Id.: or (5) the genitive depending on the ablative of cause, manner, etc.; as, *Qui servitūtem dēdītiōnis nōmīne appellant.* Cās.

REMARK 2. Many other verbs, besides their proper accusative, take a second, denoting a purpose, time, character, etc.

Such are *do*, *tribuo*, *sāmo*, *pēto*, *pōno*, *adjungo*, *ascrībo*, *cognosco*, *accio*, *fīgo*, *significo*, etc.; as,

Quāre ējus fūge cōmītem me adjungērem. Cic. *Hōmīnum ḥīpīo sōcīum me ascrībit tūis laudibūs.* Id. *Quos ēgo sim tōties jam dēdignāta māritos.* Virg. *Hunc igitur rēgem agnoscīmus, qui P̄hilippūm dēdīgnātur patrem?* Curt. *Filiām tuām mihi uxōrem posco.* Plaut. *Pētūt hanc Sāturnia mūnus.* Ovíz. Such constructions may often be referred to apposition, or to an ellipsis of *esse*.

§ 231. Verbs of asking, demanding, and teaching, and *cēlo* (to-conceal), are followed by two accusatives, one of the person, the other of the thing; as,

Hoc te rēhēmenter rōgo. Cic. Illud te ūro, *ut*, etc. Id. *Rōgo te nummos*, I ask you for money. Mart. *Posce deos vēniām*, Ask favor of the gods. Virg. *Quum lēgent quis mūsicam dōcūrit Epāmīondām*, When they shall read who taught Epāmīondas music. Nep. *Antigōnus iter oīmes cēlat*, Antigonus conceals his route from all. Id. *Dēprēcāri deos māla.* Sen. *Quōlidie Cāsar Āduos frūmentū flāgitāre.* Cās. Multa deos ūrans. Virg.

REMARK 1. This rule includes the verbs of asking and demanding, *flāgitō*, *efflāgitō*, *obsecro*, *ūro*, *exūro*, *contendo*, *percontor*, *posco*, *rēposco*, *consūlo*, *prēcor*, *dēprēcor*, *rōgo*, and *interrōgo*, which, with the accusative of the person, take the accusative of the neuter pronouns *hoe*, *id*, *illud*, *quod*, *quid*, more frequently than that of a substantive; of teaching, *dōceo*, *ēdōceo*, *dēdōceo*, and *ērūdia*, which last has two accusatives only in the poets. *Admōneo* and *consūlo* are rarely found with two accusatives; as, *Consūlam hanc rem amīcos.* Plaut. *Eam rem nos lōcus admōnūt.* Sall.

REMARK 2. Instead of the accusative of the person, verbs of asking and demanding often take the ablative with *ab* or *ex*; as, *Non dēbībam abs te has titēras poscēre.* Cic. *Vēniām ūremus ab ipso.* Virg. *Istud vōlēbam ex te percontāri.* Plaut.

REM. 3. (a.) Instead of the accusative of the thing, the ablative with *de* is sometimes used; as, *Sic égo te eisdem de rēbus interrōgem*. Cic. *De itinēre hostium sénātūm édōcet*. Sall. *Bassus noster me de hoc libro cōlāxit*. Cic. Cf. § 229, R. 5, (b.)—(b.) Sometimes also instead of the accusative of the thing an infinitive, or an infinitive or subjunctive clause is used; as, *Deos p̄rēāri dībitis, ut urbēm défendant*. Cic. *Ut dōceam Rullum posthac tacere*. Id. *Dōcūi id non fīeri posse*. Id. *Dōceant eum qui vir Sex. Roscius fūerit*. Id.—(c.) With verbs of teaching, the instrument by means of which the art is practised is put in the ablative; as, *Aliquem fidibus dīcere*. Cic. *Dōcēre aliquem armis*. Liv. *Literāe* may be used either in the accusative or in the ablative; as, *Te literās dōceo*. Cic. *Doctus Græcis literis*. Id.

REM. 4. Some verbs of asking, demanding, and teaching, are not followed by two accusatives; as, *exigo, pēto, postulo, quero, scitor, sciscitor*, which, with the accusative of the thing, take an ablative of the person with the preposition *ab*, *de*, or *ex*; *imbuo, insituo, instruo*, etc., which are sometimes used with the ablative of the thing, generally without a preposition, and are sometimes otherwise construed; as, *Instituēre aliquem ad dicendum*. Cic.

REM. 5. (a.) Many active verbs with the accusative of the person, take also an accusative denoting *in what respect* or *to what degree* the action of the verb is exerted.

(b.) The accusative of degree, etc., is commonly *nihil*, a neuter pronoun, or a neuter adjective of quantity; as, *Non quo me aliquid jūcāre posses*. Cic. *Pauca pro tempore mīlitēs hortātūs*. Sall. *Id adjūta me*. Ter. *Nēque est te fal-lēre quidquam*. Virg. Cf. § 232, (3.)

REM. 6. By a similar construction, *gēnus* and *sīcūs*, ‘sex,’ are sometimes used in the accusative, instead of the genitive of quality; as, *Nullas hoc gēnus vigiliās vigilārunt*. Gell. So, *Omnes mūliebre sēcūs*. Suet. Cf. 211, R. 6, (4.)

§ 232. (1.) Some neuter verbs are followed by an accusative of kindred signification to their own; as,

Vitam jūcundam vivēre, To live a pleasant *life*. Plaut. *Mirum somniāvi somnium*, I have dreamed a wonderful *dream*. Id. *Fūrēre hunc fūrōrem*. Virg. *Islam pugnam pugnābo*. Plaut. *Pugnāre dicenda Māsis prēlia*. Hor. *Lūsum insolētēm lūdere*. Id. *Si non servitūtem serviat*. Plaut. *Quēror haud fāciles questus*. Stat. *Jūrāri vērissimum jusjurandum*. Cic. *Ignōtas jūbet ire vias*. Val. Flacc. So, also, *Ire exsēquias*, To go to a funeral. Ter. *Ire suppētias*, To go to one's assistance. *Ire infitias*, To deny. This expression is equivalent to *infitor*, and may like that take an accusative; as, *Si hoc unum adiunxero, quod nēmo eat infitas*. Nep.: or the accusative with the infinitive; as, *Nēque infitias imus Siciliam nostram prōvinciam esse*. Liv. *Ut suum gaudium gaudēremus*. Cœl. ad Cic. *Prōficiisci magnum iter*. Cic. *Pollux itque reditque viam*. Virg. This accusative is usually qualified by an adjective.

(2.) Verbs commonly neuter are sometimes used transitively, and are then followed by an accusative.

Accusatives are thus used with *oleo* and *sāpio*, and their compounds, *rēdōleo*, *rēsīpio*; as, *Olet unguenta*, He smells of perfumes. Ter. *Olēre pērēgrinūm*, To have a foreign smell. Cic. *Oratiōnes rēdōlentes antiquitātem*. Id. *Mella herbam eam sāpiunt*, The honey tastes of that herb. Plin. *Uva pīcem rēsīpiens*. Id. So, *Sitio hōnōres*. Cic. *Carnem pluit*. Liv. *Claudiūs alēam stūdiōsissime lūsit*. Suet. *Erumpēre diu coercītam iram in hostes*. Liv. *Libros ēvīgilāre*. Ovid. *Prēire verba*. Liv. *Nec vox hōminem sōnat*. Virg. *Sūdāre mella*. Id. *Mōriētēm nōmine clāmat*. Id. *Quis post vīna grōvēm militām aut paupēriēm crēpat?* Hor. *Omnēs ūna mānet nox*. Id. *Ingrāti ānimi crīmen horreo*. Cic. *Ego meas quēror fortūnas*. Plaut. *Vivēre Bacchānālia*. Juv. *Pastōrem saltāret ūti Cy-clōpa, rōgābat*. Hor. So the passive; *Nunc agrestēm Cyclōpa mōvētur*. Id. *Xerxes quām māre ambūlārisset*, terrām nārigasset. Cic. *Qui stādium currit*. Id. *Cūmmūnia jūra migrāre*. Id. *Te rōlo collōqui*. Plaut. *Ea dissērēre mālui*. Cic.

Cōrýdon ardēbat Alexin. Virg. *Stýgias jürāvimus undas.* Ovid. *Nāvīgat æquor.* Virg. *Currimus æquor.* Id. *Pascuntur sylvas.* Id.

NOTE 1. Accusatives are found in like manner after *ambūlo*, *calleo*, *dōleo*, *ēquīto*, *fleo*, *gaudeo*, *gēmo*, *glōriar*, *horreo*, *lātor*, *nato*, *palleo*, *pāreō*, *pēreō*, *dēpēreō*, *prōcēdo*, *quērō*, *rīdeo*, *sīleō*, *sībilo*, *tāceo*, *trēmo*, *trēpido*, *vādo*, *vēnīo*, etc.

(3.) Neuter verbs and sometimes adjectives also may be followed by an accusative denoting *in what respect*, or *to what degree*, the feeling, condition, etc., is manifested; as,

Nihil lābōro. Cic. *Num id lacrimat virgo?* Does the maid weep on that account? Ter. *Multa ālia peccat.* Cic. *Quicquid dēlirant rēges*, *plectuntur Achīti.* Hor. *Nec tu id īdīguāri posses.* Liv. *Illud mihi lātandum video.* Cic. *Illud valde tibi assentior.* Id. *Idem glōriāri.* Id. *Hæc glōriāns.* Liv. *Hoc stūdet ūnum.* Hor.—So. *Id ḥērām do*, I strive for this. Ter. *Consilium pētis*, *quid tibi sim auctor.* Cic. *Quod quīdam auctōres sunt*, Which is attested by some authors. Liv. *Nil nostri mīsērē?* Virg.—*Nihil Rōmānæ plēbis similis.* Liv. *Sēnātus nihil sāne intentus.* Sall. These limiting accusatives have commonly the force of adverbs, particularly *nihil*, which is used like an emphatic *non* in the sense of ‘in no way,’ ‘in no respect.’ So *non nihil*, ‘to some extent,’ ‘in some measure.’

NOTE 2. In the above and similar examples, the prepositions *ob*, *propter*, *per*, *ad*, etc., may often be supplied. This construction of neuter verbs is most common with the neuter accusatives *id*, *quid*, *quidquam*, *ālīquid*, *quicquid*, *quod*, *nihil*, *non nihil*, *idem*, *illud*, *tantum*, *quantum*, *ūnum*, *pauca*, *ālia*, *cētēra*, *omnia*, etc. Cf. § 256, R. 16, N.

§ 233. Many verbs are followed by an accusative depending upon a preposition with which they are compounded.

(1.) Active verbs compounded with *trans*, *ad*, and *circum*, have sometimes two accusatives, one depending upon the verb, the other upon the preposition; as,

Omnēi équitātum pontem transdūcīt, He leads all the cavalry over the bridge. Cæs. *Agēsilāus Hellespontum cōpias trājēcīt.* Nep. *Petrēius jusjūrandum ad̄git Afrīūm.* Cæs. *Roscillum Pompēius omnia sua prēsīdia circumduxit.* Id. So, *Pontus scōpulos sūperjācīt undam.* Virg. So, also, *adverto* and *indūco* with *ānīnum*; as, *Id ānīnum advertit.* Cæs. *Id quod ānīnum induxērat paulisper non tēnuit.* Cic. So, also, *injīcio* in Plautus—*Ego te mānum injīcīam.*

(2.) Some other active verbs take an accusative in the passive voice depending upon their prepositions; as,

Māgīcas accīngier artes, To prepare oneself for magic arts. Virg. In prose writers the *ad* is in such cases repeated; as, *accīngi ad consūlātum.* Liv. *Classis circumvēhītū arceīm.* Id. *Quod anguis dōmi vectem circumfētus fuisse.* Cic. *Lōcum prātervectus sum.* Id.

(3.) Many neuter verbs, especially verbs of motion, or of rest in a place, when compounded with prepositions which govern an accusative, become transitive, and accordingly take an accusative; as,

Gentes que māre illud adjācent, The nations which border upon that sea. Nep. *Obēquitāre agmen.* Curt. *Incēdūt māstos lōcos.* Tac. *Transilii flammās.* Ovid. *Succēdere tecta.* Cic. *Lūdōrum dīcībus, qui cognītōnem intervēnērant.* Tac. *Adīre prōvinciam.* Suet. *Cāveat ne prōclīum ineat.* Cic. *Ingrēdi iter pēlībus.* Cic. *Epīūri horti quos mōdo prāterībāmus.* Id.

NOTE. To this rule belong many of the compounds of *ambūlo*, *cēdo*, *curro*, *eo*, *ēquīto*, *fleo*, *grādīor*, *lābor*, *no* and *nāto*, *rēpo*, *sālio*, *scāndo*, *vādo*, *vēhor*, *vēnīo*, *vōlo*;—*cūbo*, *jācco*, *sēdeo*, *sīsto*, *sto*, etc., with the prepositions included in § 224, and with *ex*.

REMARK 1. Some neuter verbs compounded with prepositions which govern an ablative, in like manner become transitive, and are followed by an accusative; as,

Néminem convénī, I met with no one. Cic. *Qui sōciātātem coīrīs*. Id. *Aversārī hōnōres*. Ovid. *Ursi arbōrem āversi dērēpunt*. Plin. *Edormi crāpūlam*. Cic. *Egressus exsiliūm*. Tac. *Evāditque cēler rīpam*. Virg. *Excēdere nūmērum*. Tac. *Exire līmen*. Ter. *Tibur aquae fertīle pīeflūunt*. Hor.

REM. 2. After verbs both active and neuter, compounded with prepositions which take an accusative, the preposition is often repeated, or one of similar signification is used; as,

Cesar se ad nēmīnem adjunxit. Cic. *Multīūdīnem trans Rhēnum in Galliam transducēre*. Cæs.—In Galliam *invāsit Antōnius*. Cic. *Ad me ādīre quosdū mēmīni*. Id. *Orātor pīragrat per āūmos hōmīnum*. Id. *Ne in sēnātūm arcēdērem*. Id. *Rēgīna ad teinplūm incessit*. Virg. Juxta gēnītōrem *adstat Lāvīnia*. Id. *Fines extra quos ēgrēdi non possim*. Cic. A dative instead of the accusative often follows such compounds, according to § 224. *Circum* is not repeated.

NOTE. Some verbal nouns and verbal adjectives in *bundus* are followed by an accusative, like the transitive verbs from which they are derived; as,

Quid tibi huc rēceptio ad te est meum vīrum? Wherefore do you receive my husband hither to you? Plaut. *Quid tibi, nūlūm, me, aut quid ēgo āgam, cūrātiō' st?* Id. *Quid tibi hanc ādītiō est?* Id. *Quid tibi hanc nōtiō est, inquam, āmīcam mean?* *Quid tibi hanc dīgīto tactio' st?* Id. *Hanno vitābundus castra hostiūm consūlesque*. Liv. Mithridātes Rōmānum mēditābundus bellum. Just. *Mīrbundū vānam spēciem*. Liv. *Pōpūlābundus agros*. Sisenn. Carnificem *imāginābundus*. App.

§ 234. A verb in the passive voice has the same government as in the active, except that the accusative of the active voice becomes the nominative of the passive.

NOTE 1. The accusative of the person with the infinitive, after verbs of *saying* and *commanding*, may become the subject of the passive voice; as, Active, *Dico régem esse justūm*;—Passive, *Rex dicitur justus esse*. Act. *Jūbeo te rēdire*;—Pass. *Jūberis rēdere*: the construction in the passive being the same as though *rēgem* and *te* had depended immediately upon *dico* and *jūbeo*.—So, also, when the accusative of the person is the object of the verb and the infinitive stands as the accusative of the thing. Cf. § 270, N.

I. When a verb, which in the active voice takes an accusative both of the person and of the thing, is changed to the passive form, the accusative of the person becomes the nominative, and the accusative of the thing is retained; as,

Rōgātūs est sententiam, He was asked his opinion. Liv. *Interrōgātūs causam*. Tac. *Sēgētes ālīmentāque dēbita dīves poscēbātar hūmus*. Ovid. *Mōtūs dōcēri gaudet Iōnēos mātūra virgo*. Hor. *Omnes belli artes ēdōctus*. Liv. *Nosue hoc cēlātos tam diu?* Ter. *Multa in extis mōnēmur*. Cic.

NOTE 2. The accusative of the thing after *doctus* and *ēdōctus* is rare; and after *cēlāri* it is generally a neuter pronoun; as *hoc* or *id* *cēlābar*; of this I was kept in ignorance; but it is found also with the person in the dative; as, Id Alcībiādi dīātūs cēlāri non pōtuit. Nep. Alcib. 5. *Cēlo*, and especially its passive, generally takes *de* with the ablative.

REMARK 1. (a.) *Induo* and *exuo*, though they do not take two accusatives in the active voice, are sometimes followed by an accusative of the thing in

the passive; as, *Indultur àtras vestes*, She puts on sable garments. Ovid. *Thōrāca indūtus*. Virg. *Exūta est Rōma sēnectam*. Mart. So *inducor* and *cingor*; as, *Ferrum cingitur*. Virg. So *rētingitur* anguem. Ovid.

(b.) When two accusatives follow an active verb compounded with *trans*, the passive retains that which depends upon the preposition; as, *Belga Rhēnum antiquitus transducti*. Cæs.

REM. 2. The future passive participle in the neuter gender with *est*, is sometimes, though rarely, followed by an accusative; as, *Multa nōvis rēbus quum sit àgendū*. Luer. *Quam (viam) nōbis ingrēdiendum est*. Cic.

II. Adjectives, verbs, and perfect participles, are sometimes followed by an accusative denoting the part to which their signification relates; as,

Nūdus membra, Bare as to his limbs. Virg. *Os hūm̄rosque deo similis*. Id. *Clāri gēnū*. Tac. *Tribūni suam vīcem anxiū*. Liv. *Trēmit artus*. Virg. *Cētēra parce puer bello*. Id. *Sibila colla tūmentem*. Id. *Explēri mentem nēquit*. Id. *Gr̄yneus éruitur óculos*. Ovid. *Picti scūta Lābici*. Virg. *Collis frontem lēniter fastigātus*. Cæs. *Animum incensus*. Liv. *Oblitūs fāciem suo crūōre*. Tac.

REMARK 1. In this construction an ablative is often joined with the perfect participle; as, *Miles fractus membra lābōre*. Hor. *Dextērum gēnu lāpide ictus*. Suet. *Adversum fēmur trāgūlā grāvierū ictus*. Liv.

REM. 2. This is a Greek construction, and is usually called the *limiting or Greek accusative*. It is used instead of an ablative of limitation, (§ 250,) and occurs most frequently in poetry.

REM. 3. A limiting accusative instead of the ablative is found also in a few ordinary expressions, as in *partim* (for *partem*), *vicem*, *magnam* and *maximam partem*, instead of *magnā* or *maximā ex parte*, or the adverb *fēre*; as, *Maximam partem lacte rivunt*. Cæs. *Magnam partem ex iambis nostra constat örātio*. Cic. Livy has *magna pars*, viz. *Nūmidæ*, *magna pars agrestes*.—So *cētēra* and *rēliqua* are joined to adjectives in the sense of *cētēris*, 'for the rest,' 'in other respects'; as, *Proximum regnum, cētēra égrégium, ab iūnā parte haul sātis prospērum fuit*. Liv. So *cētēra similis, cētēra bōnus*. *A te bis terre sumnum līteras accépi*. Cic.—So, also, in the expressions *id tempōris*; *id, hoc or idem atātis, illud hōræ*, for *eo tempōre, eā atāte*, etc.; *id gēnū, omne gēnū, quod gēnū*.

III. Some neuter verbs which are followed by an accusative, are used in the passive voice, the accusative becoming the subject, according to the general rule of active verbs; as,

Tertia rēvitur atēs. Ovid. *Bellum militābitur*. Hor. *Dormitur hiems*. Mart. *Multa peccantur*. Cic. *Aditūr Gnoissius Minos*. Sen. *Ne ab omnibus circumcisērētur*. Cæs. *Hostes invādi posse*. Sall. *Campus öbitur áquā*. Ovid. *Plūres in-euntur grātiæ*. Cic. *Ea res silētur*. Id.

ACCUSATIVE AFTER PREPOSITIONS.

§ 235. (1.) Twenty-six prepositions are followed by the accusative.

These are *ād, adversus* or *adversum*, *antē, àpud, circā* or *circum*, *circiter*, *cis* or *citrā, contrā, ergā, extrā, infrā, intēr, intrā, juxtā, ob, pēnēs, pēr, post, pōnē, prēter, prōpē, propēr, secundūm, suprā, trans, ultrā*; as,

Ad templum non aequæ Pallādis ibant,—to the temple. Virg. *Adversus hostes, Against the enemy*. Liv. *Germāni qui cis Rhēnum incōlunt*,—this side the Rhine. Cæs. *Quum tantum résidēat intra nūros nālū*. Cic. *Principio rērum impēriū pēnes rēges érat*. Just. *Templum pōnam propter áquam*. Virg. *Inter àgendū*. Id. *Ante dōmandū*. Id. Respecting the signification of some of the preceding prepositions see § 195, R. 5, etc.

REMARK 1. *Cis* is generally used with names of places; *citra* with other words also; as, *Cis Taurum*. Cic. *Cis Pädum*. Liv. *Paucos cis menses*. Plaut. *Citra Vēliam*. Cic. *Citra sātiētātem*, Not to satiety. Col. *Citra fātigātiōem*. Cels. *Citra Trōjāna tempōra*. Ovid.

REM. 2. *Inter*, signifying *between*, applies to two accusatives jointly, and sometimes to a single plural accusative; as, *Inter me et Scipiōnem*. Cic. *Inter nātos et pārentēs*. Id. *Inter nos*, Among ourselves. Id. *Inter falcārios*, Among the scythe-makers. Cic. When it denotes time it signifies *during*, and more rarely *at*; as, *Inter ipsum pugnae tempus*. Liv. *Inter cānam*. Cic.

REM. 3. *Ante* and *post* are commonly joined with concrete official titles, when used to indicate time, rather than with the corresponding abstract nouns; as, *ante* or *post Cicērōnem* consūlēm, rather than *ante* or *post* consūlātūm *Cicērōnis*.

(2.) *In* and *sub*, denoting *motion* or *tendency*, are followed by the accusative; denoting *situation*, they are followed by the ablative; as,

Via dūcit in urbē, The way conducts into the city. Virg. *Noster in te āmor*. Cic. *Callimachi ēpigrammi in Cleombrōtūm est*—on or concerning Cleombrōtus. Id. *Exercitus sub jūgū missus est*, The army was sent under the yoke. Cæs. *Magna mei sub terras ibit īmāgo*. Virg. *Mēdiā in urbe*, In the midst of the city. Ovid. *In his fuit Ariovistus*. Cæs. *Bella sub Iliācis mōenibus gērēre*, To wage war under the Trojan walls. Ovid. *Sub nocte silenti*. Virg.

REM. 4. The most common significations of *in*, with the accusative, are, *into*, *to*, *towards*, *until*, *for*, *against*, *about*, *concerning*,—with the ablative, *in*, *on*, *upon*, *among*. In some instances, *in* and *sub*, denoting tendency, are followed by the ablative, and, denoting situation, by the accusative; as, *In conspectu meo audet rēnēre*. Phæd. *Nātiōnes quae ī āmīcītām pīpūli Rōmāni*, ditionemque essent. Id. *Sub jūgo dīctātōr hostes misit*. Liv. *Hostes sub montē consēdisse*. Cæs.

REM. 5. *In* and *sub*, in different significations, denoting neither tendency nor situation, are followed sometimes by the accusative, and sometimes by the ablative; as, *Amor crescit in hōras*. Ovid. *Hostilem in mōdūm*. Cic. *Quod in bōno servo dici posset*. Id. *Sub eā conditiōne*. Ter. *Sub pēnā mortis*. Suet.

REM. 6. In expressions relating to time, *sub*, denoting *at* or *in*, usually takes the ablative; as, *Sub adventu Rōmānōrum*. Liv. *Sub lāce*. Ovid. *Sub tempōre*. Lucan. Denoting *near*, *about*, *just before* or *just after*, it takes the accusative; as, *Sub lūcem*. Virg. *Sub lūmīna pīma*. Hor. *Sub hoc hērus īquit*. Id.

REM. 7. *In* is used with neuter adjectives in the accusative in forming adverbial phrases; as, *In ūncēsum*, In general. *In tōtūm*, Wholly. So, *in plēnum*; *in incertūm*; *in tantūm*; *in quantum*; *in majus*; *in mēlius*; *in omnia*, in all respects, etc.

(3.) *Sūpēr*, when denoting place or time, is followed by the accusative, and sometimes poetically by the ablative; but when it signifies *on*, *about*, or *concerning*, it takes the ablative. With the accusative *sūper* signifies *over*, *above*, *besides* or *in addition to*; with numerals, *more than*; as,

Sūper lābētēm culmīna tecti, Gliding over the top of the house. Virg. *Sūper tres mōdios*. Liv. *Sūper morbum etiā fāmes affēcit exercitūm*. Id. *Sūper tēnēro prosternit grāmine corpus*, He stretches his body on the tender grass. Virg. *Multa sūper Priāmo rōgitans sūper Hectōre multa*, concerning Priam, etc. Id.

REM. 8. The compound *dīsūper* is found with the accusative, and *insūper* with the accusative and the ablative.

(4.) *Subter* generally takes the accusative, but sometimes, in poetry, the ablative; as,

Subter terras, Under the earth. Liv. *Subter densā testūdīne*. Virg.

(5.) *Clam* is followed by either the accusative or the ablative; as,
Clam vos, Without your knowledge. Cic. *Clam patrem*. Ter. *Clam matrem suam*. Plaut. *Clam vobis*. Cæs. *Neque potest clam me esse*. Plaut. *Clam uxore meâ*. Id. Its diminutive *clanculum* is once followed by the accusative, *clanculum patres*. Ter.

REM. 9. The adverbs *versus* or *versum* and *usque* are sometimes annexed to an accusative, principally of place, which depends on *ad* or *in*, and sometimes the preposition is omitted; as, *Ad Oceânū versus proficitisci*. Cæs. *Fugam ad se versum*. Sall. *In Galliam versus castra morvere*. Id.—*Usque ad Numantiam*. Cic. *Usque in Pamphyliam*. Id. *Ad noctem usque*. Plaut.—*Brundisiūm versus*. Cic. *Termīnos usque Libye*. Just. *Usque Eunam profecti*. Cic. *Versus* is always placed after the accusative.—*Usque* occurs more rarely with *sub* and *trans* with the accusative; as, *Trans Alpes usque transfertur*. Cic. *Usque sub extrēmū bruma imbre*.—*Versus* also rarely follows *ab*, and *usque* either *ab* or *ex* with the ablative; as, *Ab septemtriōne versus*. Varr. *A fundāmento usque morvisti mare*. Plaut. *Usque ex ultimā Syriā*. Cic. *Usque a pueritia*. Ter. *Usque a Romulo*. Cic. *Usque a mane ad vesperū*. Plaut.

REM. 10. Prepositions are often used without a noun depending upon them, but such noun may usually be supplied by the mind; as, *Multis post annis*, i. e. *post id tempus*. Cic. *Circum Concordiae*, scil. *ædem*. Sall.

REM. 11. The accusative, in many constructions, is supposed to depend on a preposition understood; as, *Quid opus cst pluram?* i. e. *propter quid?* why? i. q. *cur?* or *quõre?* Cic. So, *Quid me ostentem?* Id. But it is not easy, in every case, to say what preposition should be supplied. For the accusative without a preposition after neuter verbs, see § 232. For the accusative of limitation, sec § 234, II.

ACCUSATIVE OF TIME AND SPACE.

§ 236. Nouns denoting duration of time, or extent of space, are put, after adjectives and verbs, in the accusative, and sometimes after verbs in the ablative; as,

Acc. *Appius cæcus multos annos fuit*, Appius was blind *many years*. Cic. *Biduum Læodicæ fui*. Id. *Dies tottos de virtute disserunt*. Id. *Te jum annum audientem Cratippum*. Id.—*Decrreverint intercalarium quinque et quadriginta dies longum*. Id.—*Quem abesse ab Amâno iter annus deus*. Id. *Tres patient celi spatium non amplius ulnas*. Virg. (Cf. § 256, R. 6.) *A portu stadia centum et viginti præcessimus*. Cic.—*Duas fossas quindicim pedes latas perduxit*,—two ditches fifteen feet broad. Cæs. *Fossæ quinos pedes altæ*. Id. *Foraminiu longa pedes tres semis*. Cato. *Orbem olearium crassum digitos sex facto*. Id.—Abl. *Vixit annis undetriginta*. Suet. *Quatuordécim annis exsilium tolleravit*. Tac. *Triginta annis vixit Panatius*. Cic.—*Exercitus Romanus tridui itinere abfuit ab amne Tanaï*. Tac. *Æsculapii templum quinque millibus passuum distans*. Liv.

NOTE 1. The ablative denoting extent of time and space is rarely used by Cicero, and less frequently than the accusative by other writers.

NOTE 2. The accusative denoting extent of space sometimes follows the abverbs *longe*, *alte*, etc.; as, *Campestris locus alte duos pedes et semissim infordiendus est*. Colum. *Vercingetoria locum castris deligit ab Avarico longe millia passuum sedecim*. Cæs.

NOTE 3. (a.) *Old*, in reference to the time which a person *has lived*, is expressed in Latin by *natus*, with an accusative of the time; as, *Deccessit Alexander mensem unam, annos tres et triginta natus*. Just. (b.) A person's age may also be expressed without *natus* by a genitive of the time closely connected with his name, according to § 211, R. 6; as, *Alexander annorum trium et triginta decessit*. (c.) *Older* or *younger* than a certain age is expressed by prefixing to the accusative or genitive of the definite age the ab-

verbs *plus* or *ménus*, or the adjectives *májor* or *minor*, either with or without *quam*. See § 256, R. 6 and 7.—Sometimes, also, the ablative depends on the comparative; as, *Minor rígint quinque annis nátus*. Nep. *Minor tríginta annis nátu*. Cic. *Biennio quam nos mójor*. Id. Cf. § 256, R. 16. (1.)

REMARK 1. Nouns denoting time or space, used to limit other nouns, are put in the genitive or ablative. See § 211, R. 6.

REM 2. A term of time not yet completed may be expressed by an ordinal number; as, *Nós vicésimum jam diem póltnur hēbescére áciem hōrum auctōritatis*. Cic. *Pánico bello duodécimum annum Itália ürebátur*. Liv. Hence in the passive, *Nunc tertia vivitur ætas*. Ovid.

REM 3. The accusative or ablative of space is sometimes omitted, while a genitive depending on it remains; as, *Castræ quæ áberant bídui*, scil. *spatiū* or *spatiō*. Cic.

REM 4. To denote a place by its distance from another, the ablative is commonly used; as, *Millibus passuum sex a Cæsāris castris consédit*. Cæs.; but sometimes the accusative; as, *Tria passuum millia ab ipsa urbe castra pósuit*. Liv. The only words used for this purpose in the ablative alone are *spatiō* and *intervallo*; as, *Quindécim ferme millium spatiō castra ab Tarento pósuit*. Id.

NOTE 4. For *ab hinc* and a cardinal number, with the accusative or ablative of past time, see § 253, R. 2. For the ablative denoting difference of time or space, see § 256, R. 16.

REM 5. A preposition is sometimes expressed before an accusative of time or space, but it generally modifies the meaning; as, *Quem per décem annos áluimus*, during ten years. Cic.

REM 6. When the place from which the distance is reckoned is not mentioned, *ab* is sometimes placed before the ablative of distance, as if this depended on the preposition; as, *A millibus passuum duóbus castra pósuerunt*, Two miles from the place, or, Two miles off. Cæs.

REM 7. An *accusative of weight* also occurs when expressed by *libram* or *libras* in connection with *pondō*. Cf. § 211, R. 6. (4.)

ACCUSATIVE OF PLACE.

§ 237. After verbs expressing or implying motion, the name of the town *in which the motion ends* is put in the accusative without a preposition; as,

Régulus Cartháginem rédiit, Regulus returned to Carthage. Cic. *Cápua flectit iter*, He turns his course to Capua. Liv. *Calpurnius Rómam pròficiscitur*. Sall. *Rómam érat nuviatam*. Cic.

REMARK 1. The accusative, in like manner, is used after *iter* with *sum*, *hábeo*, etc.; as, *Iter est níhi Lánívium*. Cic. *Cæsarem iter hábere Cápuam*. Id. And even after *sum* alone; as, *Omnia illa múnicipia, quæ sunt a Vibône Brundísum*. Cic. So with a verbal noun; as, *Adventus Rómam*. Liv. *Rédictus Rómam*. Cic.

REM 2. (a.) The preposition to be supplied is *in*, denoting *to* or *into*, which is sometimes expressed; as, *In Ephésum ábii*. Plaut. *Ad*, before the name of a town, denotes direction towards it; as, *Iter dírigére ad Mütinam*. Cic.; and also its vicinity; as, *Adolescentulus miles præfectus sum ad Cápuam*; i. e. *in castra ad Cápuam*. Id. So, *Lælius cum cluse ad Brundísum vénit*. Cæs. *Cæsar ad Génévam perrénit*. Id. *Quam égo ad Héracléam accédarem*. Cic.

(b.) When *urbs*, *oppidum*, *lócus*, etc., follow the names of towns as appositions, they generally take a preposition; as, *Démáratus se contulit Targutniis, in urbem Etrurie flarentissimam*. Cic. *Ad Cirtam oppidum iter constituant*. Sall.—So also when the name of the town is qualified by an adjective; as, *Mugnum*

iter ad doctas prōficiisci cōgor Athēnas. Prop. But the poets and later prose writers sometimes omit the preposition; as, Ovid, Her. 2, 83.

REM. 3. Instead of the accusative, a dative is sometimes, though rarely, used; as, *Carthāgīni nuncios mittam.* Hor. Cf. § 225, IV. and R. 2.

~~H~~REM. 4. *Dōmus* in both numbers, and *rus* in the singular, are put in the accusative, like names of towns; as,

Itē dōmum, Go home. Virg. *Galli dōmos abiērant*,—had gone home. Liv. *Rus ibo*, I will go into the country. Ter.

NOTE. (a.) When *dōmus* is limited by a genitive or a possessive adjective pronoun, it sometimes takes a preposition: with other adjectives, the preposition is generally expressed; as, *Non introeō in nostrām dōmūm.* Plaut. *Vēnisse* in *dōmūm* Leccæ. Cic. *Ad eam dōmūm prōfecti sunt.* Id. In *dōmos sūpēras scandēre cūra fuit.* Ovid. Rarely, also, when not limited; as, *Sōcrātēs philōsōphiam* in *dōmos intrōducit.* Cic. So, *lārem suum.* App., or *ad lārem suum.* Cic. *Cārīcas* in *Albēnē rūs infere.* Plin. *Quim in sua rūra vēnērunt.* Cic. With the possessor's name in the genitive, either *dōmūm* or *in dōmūm* is used; as, *Pompōnīi dōmūm vēnisse.* Cic. *In dōmūm Mēlii tēla infēruntur.* Liv.

(b.) *Dōmus* is sometimes used in the accusative after a verbal noun; as, *Dōmūm rēdītiōnē spe sublātā.* Cæs. So, *Itio dōmūm.* Cic. *Concurrus dōmūm.* Cæs. Cf. R. 1.

REM. 5. (a.) Before the names of countries and of all other places in which the motion ends, except those of towns, and *dōmus* and *rus*, the preposition is commonly used; as, *Ex Asiā transis* in *Eurōpam.* Curt. *Te in Epīrum vēnisse gaudē.* Cic. But it is sometimes omitted; as, *Dēvēniunt spēluncam.* Virg. *Dīvēnēre lōcos.* Id. *Tūmālūm antīqua Cērēris sēdemque sacrātām vēnīmus.* Id. *Ibis Cērōpīos portus.* Ovid. So, also, before names of countries, especially those ending in *us*; as, *Egyptus, Bospōrus, Chersōnēsus, Epīrus, Pēlōponnēsus,* etc. So, also, *Illȳricum prōfectus.* Cæs. *Mācēdōniā pērvēnit.* Liv. *Africam transītūrūs.* Id. So, Tacitus construes even names of nations, when used, as they often are, for those of countries; as, *Ductus inde Cangos exercītūs.* Ibēros *ad patriū regnum pērvādit.* So, Virgil, *Nos ibīmus Afros.*—Pliny has, *Insūlas Rubri Maris nāvīgant.*

(b.) Before the names of small islands the preposition is frequently omitted; as, *Pausāniām cum classe Cyprum mīsīrunt.* Nep.: but rarely before the names of the larger islands; as, *Sārdīnia, Brītannia, Crēta, Eubaea, Sicilia.*

(c.) Before accusatives of any words denoting locality after verbs of motion, the poets omit the preposition; as, *Itāliām—Lārīniāque vēnit lītōra.* Virg.—The old accusative *fōras* is used, like names of towns, to denote the place *whither*, while *fōris* denotes the place *where*; as, *Vāde fōras.* Mart. *Exit fōras.* Plaut.

ACCUSATIVE AFTER ADJECTIVES, ADVERBS, AND INTERJECTIONS.

~~H~~§ 238. 1. (a.) The adjectives *prōpīor* and *proxīmus*, with their adverbs *prōpius* and *proxīme*, like their primitive *prōpe*, are often joined with the accusative; as,

Ipse prōpīor montē suos collōcat. Sall. *Crassus proxīmus māre Oceānum hīēnārat.* Cæs.—*Libyēs prōpius māre Africūm dīgtābānt.* Sall. *Proxīme Hispāniām Mauri sunt.* Id.

(b.) The adverbs *prīdie* and *postrīdie* are also often followed by the accusative; as, *Pridie eum diem.* Cic. *Pridie idūs.* Id. *Postrīdie lūdos.* Id.—(c.) An accusative sometimes follows *intus* and *cōmīnus*; as, *Intus dōmūm.* Plaut. *Ayrestes cōmīnus ire sūes, scil. in.* Prop.

REMARK 1. The accusative with *pridie* and *postridie* is by some referred to *ante* and *post* understood. For the genitive after these words, see § 212, R. 4, N. 6.—Respecting *versus*, *usque*, *exadversus* (*-um*) and *sécur* with the accusative, see § 195, R. 3; and § 235, R. 3.

REM. 2. The adverb *béne*, by the elipsis of *välere jābeo*, is sometimes followed by the accusative in forms of 'drinking health'; as, *Béne vos, bēne nos, bēne te, bēne me, bēne nostram etiam Stéphaniū!* Plaut. *Bēne Messālam*, a health to Messala. Tibull. It is also construed with the dative. See § 228, 1.

2. In exclamations, the noun or pronoun which marks the *object of the feeling* is put in the accusative either with or without the interjections, *O! ah! heu! eheu! ecce! en! hem! pro!* or *vœ!as*,

En quatuor āras! ecce duas tibi Daphni! Behold four altars! lo, two for thee, Daphnis! Virg. *Eccum! eccos! ecclūm!* for *ecce eum! ecce eos! ecce illūm!* Plaut. *O p̄æclārūm custōdem!* Cic. *Heu me infēlicem!* Ter. *Pro Deūm hōmīnumque fidēm!* Cic. *Ah me, me!* Catull. *Eheu me misērum!* Ter. *Hem astūtias!* Id. *Væ te!* Plaut. *Væ me!* Sen. *Misēram me!* Ter. *Hōmīnem grāvem et cīvem égrēgium!* Cic. Cf. § 228, 3.

NOTE. The accusative after interjections is supposed to depend on some verb of emotion to be supplied.

S U B J E C T - A C C U S A T I V E .

§ 239. The subject of the infinitive mood is put in the accusative; as,

Mōleste Pompejum id ferre constābat, That Pompey took that ill, was evident. Cic. *Eos hoc nōmīne appellāri fūs est*. Id. *Miror te ad me nōhīl scribēre*, I wonder that you do not write to me. Cn. Mag. in Cic. *Cāpōs jūbet esse pātentēs*. Virg.

NOTE 1. In historical writing the present infinitive has sometimes its subject in the nominative. Cf. § 209, R. 5.

REMARK 1. The subject of the infinitive is omitted when it precedes in the genitive or dative case; as, *Est ādōlescentis mājōres nātu vērēri*, scil. *eum*. Cic. *Expēdit bōnas esse vōbis*, scil. *vos*. Ter.; and rarely when it precedes in the accusative; as, *Ea pōpōlūs lētāri et mērito dīcēre fiēri*; and also when its place is supplied by a possessive pronoun expressed or understood; as, *Non fuit consīlīum (meum)—servīlibus officīis intentum atātem agēre* (scil. *me*). Sall.

REM. 2. A substantive pronoun is also sometimes omitted before the infinitive, when it is the subject of the preceding verb; as, *Pollicitus sum susceptūrum (esse)*, scil. *me*, I promised (that I) would undertake. Ter. *Sed reddēre posse nēgābat*, scil. *se*. Virg.

REM. 3. The subject of the infinitive is often omitted, when it is a general word for person or thing; as, *Est āliud trācundūm esse, āliud trātūm*, scil. *hōmīnem*. Cic. See § 269, R. 1.

REM. 4. The subject-accusative, like the nominative, is often *wanting*. See § 209, R. 3. The subject of the infinitive may be an infinitive or a clause. See § 269, R. 3.

NOTE 2. For the verbs after which the subject-accusative with the infinitive is used, see § 272. For the accusative in the predicate after infinitives neuter and passive, see § 210.

VOCATIVE.

§ 240. ~~The~~ The vocative is used, either with or without an interjection, in addressing a person or thing.

REMARK 1. The interjections *O*, *heu*, and *pro* (*proh*), also *ah*, *au* (*haū*), *ēhem*, *ēho*, *ehodum*, *eia* (*heia*), *hem*, *heus*, *hui*, *io*, and *ohe*, are followed by the vocative; as,

O formōse puer! O beautiful boy! Virg. *Heu virgo!* Id. *Pro sancte Jūpiter!* Cic. *Ah stulte!* Ter. *Heus Syre!* Id. *Ohe libelle!* Mart. *Ehodum bōne vir.* Ter.—*Urbem, mi Rūfe, ēole.* Cic. *Quinctili Vare, lēgiōnes redde.* Suet. *Quo mōritūre ruis?* Hor. *Macte virtute esto.* Cic.

REM. 2. The vocative is sometimes omitted, while a genitive depending upon it remains; as, *O mīsērē sortis!* scil. *hōmīnes.* Lucan.

NOTE. The vocative forms no part of a proposition, but serves to designate the person to whom the proposition is addressed.

ABLATIVE.

The ablative denotes certain relations of nouns and pronouns, all of which are expressed in English by means of prepositions. In Latin this case is sometimes accompanied by a preposition, and sometimes stands alone. Cf. § 37, 6.

ABLATIVE AFTER PREPOSITIONS.

§ 241. ~~The~~ Eleven prepositions are followed by the ablative.

These are *ā*, (*fr ab*, *abs*), *absquē*, *dē*; *cōram*, *pālam*, *cum*, *ex*, (*ē*); *sīnē*, *tēnūs*, *prō*, and *prōcūl*; as,

Ab illo tempore, From that time. Liv. *A scribendo*, From writing. Cic. *Cum exercitu*, With the army. Sall. *Certis de causis*, For certain reasons. Cic. *Ex fūgā*, From flight. Id. *Pālam pōpūlo*. Liv. *Sine lābōre*. Cic. *Cūpūlo tēnūs*. Virg. *Cantabīt vācūus cōram lātrōne riātor*. Juv. cf. § 195, 5.

NOTE. Of the prepositions followed by the ablative, five signify removal or separation, viz. *ā* (*ab* or *abs*), *dē*, *ē* (or *ex*), *absquē* and *sīnē*.

REMARK 1. *Tēnūs* is always placed after its case. It sometimes takes the genitive plural. See § 221, III.—*Cum* is always appended to the ablative of the personal pronouns *me*, *te*, *se*, *nōbis*, and *rōbis*, and commonly to the ablatives of the relative pronoun, *quo*, *quā*, *quibus*, and *qui*. Cf. § 133, 4, and § 136, R. 1.

REM. 2. The adverbs *prōcul* and *simul* are sometimes used with an ablative, which depends on the prepositions *a* or *ab*, and *cum* understood; as, *Prōcul māri*, Far from the sea. Liv. *Simul nōbis hābitat*. Ovid. *Prōcul dūbio*. Suet. The prepositions are frequently expressed; as, *Prōcul a terrā*. Cic. *Prōcul a patriā*. Virg. *Tēcum simul*. Plaut. *Vōbiscum simul*. Cic.—So, rarely, *āque*. *Qui me in terrā āque fortūnatū erit*. Plaut. Cf. *Nōvi āque omnia tēcum*. Id.

REM. 3. Some of the above prepositions, like those followed by the accusative, are occasionally used without a noun expressed; as, *Quum cōrām sūmus*. Cic. *Cum frātre an sine*. Id. Cf. § 235, R. 10.

REM. 4. The ablative follows also the prepositions *in* and *sub*, when they answer to the question ‘where?’ *sūper*, when it signifies ‘on’ or ‘concerning’; and sometimes *clām* and *subter*. Cf. § 235, (2.)—(5.)

REM. 5. *In* is generally joined with the ablative after verbs of *placing*, as, *pōno*, *lōo*, *collōo*, *stātuo*, *constituo*, and *consido*; as, *Et sāle tābētes artus i i litōre pōnunt*. Virg.—So, also, after verbs signifying to *have*, *hold*, or *regard*;

as, *habeo*, *dūco*, *nūmōro*, etc.—After verbs of *assembling*, *concealing*, and *including*, *in* is followed by either the accusative or the ablative.—After *dēfigo*, *in-scribo*, *in-sculpo*, *incidō*, and *insēro*, *iu* is usually joined with the ablative.

§ 242. Many verbs compounded with *āb*, *dē*, *ex*, and *sūper*, are followed by an ablative depending upon the preposition; as,

Abesse urbe, To be absent from the city. Cic. *Abire sēdibus*, To depart from their habitations. Tac. *Ul se mālēdictis non abstineant*. Cic. *Dētrūdūt nārēs scōpōlō*, They push the ships from the rock. Virg. *Nāri ēgressus est*. Nep. *Excēdēre finib⁹*. Liv. *Cesar prālio sūpersēdēre stātuit*. Cas. *Tribūto ac dēlectio sūpercessum est*. Cic. So the adjective *extorris*; as, *Extorris patriā, dōmo*. Sall. And so the verbal *ēruptio*; as, *Mūtiūā ēruptio*. Cic.

REMARK 1. The preposition is often repeated, or one of similar signification is used; as, *Dētrāhēre de tuā fāmā nūmquām cōgitāri*. Cic. *Ex ūcūlis ābiērunt*. Liv. *Exire a patriā*. Cic. *Exire de vitā*. Id. Cf. § 224, R. 4.

REM. 2. These compound verbs are often used without a noun; but, in many cases, it may be supplied by the mind; as, *Equestis dēgressi ad pēdes*, scil. *ēquis*. Liv. *Abire ad Deos*, scil. *vitā*. Cic.

REM. 3. Some verbs compounded with *ab*, *de*, and *ex*, instead of the ablative, are sometimes followed by the dative. See § 224, R. 1 and 2. Some compounds, also, of neuter verbs, occur with the accusative. See § 233, R. 1.

ABLATIVE AFTER CERTAIN NOUNS, ADJECTIVES, AND VERBS.

§ 243. *Opus* and *ūsus*, signifying *need*, usually take the ablative of the thing needed; as,

Auctōritāte tuā nōbis opus est, We need your authority. Cic. *Nunc ūnīmis opus, nunc pectōre firmao*. Virg. *Nārēs, quib⁹ consūlū ūsus non esset*, Ships, for which the consul had no occasion. Liv. *Nunc viribus ūsus, nunc mānib⁹ rāpi-dis*. Virg.

REMARK 1. (a.) *Opus* and *ūsus* are sometimes followed by the ablative of a perfect participle; as, *Mātūrāto opus est*, There is need of haste. Liv. *Usus facto est mihi*. Ter. *Ubi summus impērātor non ādest ad exercitū, citius, quod non facto est ūsus, sit, quan quod facto est opus*. Plaut. After *opus*, a noun is sometimes expressed with the participle; as, *Opus fuit Hirtio convento,—of meeting, or, to meet*, § 274, R. 5. Cic. *Opus sibi esse dōmino ūjus invento*. Liv.—or a supine is used; as, *Ita dictu opus est*, It is necessary to say, I must say. Ter.—Instead of the ablative with *opus est*, an infinitive, either alone or with a subject accusative, or *ut* with a subjunctive clause, sometimes occurs; as, *Opus est te ānīmo vālere*. Cic. *Mihi opus est, ut lävem*. Id.

(b.) *Opus* and *ūsus*, though nouns, are seldom limited by the genitive. In a few passages they are construed with the accusative. See § 211, R. 11.

REM. 2. *Opus* is sometimes the subject and sometimes the predicate of *est*; *ūsus*, which seldom occurs except in ante-classic poets, is, with only rare exceptions, the subject only. The person to whom the thing is useful is put in the dative; (§ 226.) With *opus* the thing needed may either be the subject of the verb in the nominative or accusative, or follow it in the ablative; as, *Dux nōbis opus est*. Cic. *Vērres multa sibi opus esse aīebat*. Id.; or, *Dūce nōbis opus est*. The former construction is most common with neuter adjectives and pronouns; as, *Quod non opus est, asse cōrūm est*. Cato apud Sen.—In the predicate *opus* and *ūsus* are commonly translated ‘*needful*’ or ‘*necessary*.’ Cf. § 210, R. 5.

NOTE. For the ablative of character, quality, etc., limiting a noun, see § 211, R. 6.

§ 244. *Dignus, indignus, contentus, præditus, and frētus,* are followed by the ablative of the object; as,

Dignus laude, Worthy of praise. Hor. *Vox pōpuli mājestāte indigna*, A speech unbecoming the dignity of the people. Cæs. *Bestiæ eo contentæ non querunt amplius*. Cic. *Hōmo sc̄lēre præditus*. Id. *Plēriq[ue] ingēnō fr̄ti*. Id.—So, *Æquum est me atque illo*. Plaut.

REMARK 1. The adverb *digne*, in one passage, takes the ablative; *Pec̄cat uter nostrum cr̄fice dignius*. Hor.—*Dignor*, also, both as the passive of the obsolete *digno*, and as a deponent verb, is followed by an ablative of the thing. As a deponent it takes also an accusative of the person; as, *Haud équidem tali me hōnōre dignor*. Virg.—Pass. *Qui tali hōnōre dignati sunt*. Cic. *Conjūgio, Anchis̄a, Vēneris dignatē sūperbo*. Virg.—Sometimes as a deponent, instead of the ablative of the thing, it is followed by an infinitive clause; as, *Non égo grammaticas ambire tribus et pulpita dignor*. Hor. And both *dignor* and *dēdignor* are followed by two accusatives, one of the object the other of the predicate. See § 230, R. 2.

REM. 2. (a.) *Dignus* and *indignus* are sometimes followed by the genitive; as, *Suscipe cōgratōnēm dignissimam tuæ virtutis*. Cic. *Indignus avōrum*. Virg.; and *dignus* sometimes takes a neuter pronoun or adjective in the accusative; as, *Non me censes scire quid dignus siem?* Plaut. *Frētus* is in Livy construed with the dative. Cf. § 222, R. 6, (b.)

(b.) Instead of an ablative, *dignus* and *indignus* often take an infinitive, especially in the passive; as, *Erat dignus amāri*. Virg.; or a subjunctive clause, with *qui* or *ut*; as, *Dignus qui imp̄eret*. Cic. *Non sum dignus, ut figam pālum in pāriētem*. Plant.; or the supine in *u*; as, *Digna atque indigna rēlātu rōcifērūns*. Virg. *Contentus* is likewise joined with the infinitive; as, *Non hæc artes contenta pāternas edidicisse fuit*. Ovid.—So, *Nāves pontum irrumpere frētē*. Stat.

§ 245. I. *Utor, fruor, fungor, pōtior, vescor*, and their compounds, are followed by the ablative; as,

Ad quem tum Jāno supp̄lex his vōeibus ūsa est,—addressed these words. Virg. *Fruī vōluptāte*, To enjoy pleasure. Cic. *Fungitur offīcio*, He performs his duty. Id. *Oppido pōtiti sunt*. Liv. *Vescitūr aurā*. Virg. His rēbus *perfruor*. Cic. *Lēgitib⁹ abāti*. Id. *Dīfuncti imp̄erio*. Liv. *Grāvi op̄ere perfungimur*. Cic. *O tandem magnis pēlāgi dīfuncte pērficlis*. Virg.

The compounds are *abātor*, *deātor*, *perfruor*, *dīfungor*, and *perfugor*.

NOTE. *Utor* may take a second ablative, as an apposition or a predicate, like the predicate accusative, (§ 230, R. 2), and may then be translated by the verb *to have*; as, *Ille fācili me utētur patre*, He shall have in me an indulgent father. Ter.

REMARK. In early writers these verbs sometimes take an accusative; as, *Quam rem mēdici ūtuntur*. Varr. *Ingēniū frui*. Ter. *Datāmes militāre mūnnis fungens*. Nep. *Gentem alīquam urbem nostram pōtūram pātem*. Cic. *Sacras lauros rescār*. Tibull. *In prōlōgis scribendis ūpēram abātitur*. Ter.—*Pōtior* is, also, found with the genitive. See § 220, 4.

II. 1. *Nitor, innitor, fido* and *confido*, may be followed by the ablative without a preposition; as, *Hastā innixus*. Liv. *Fidēre cursu*. Ovid. *Nātūrā lōci confidēbant*. Cæs.

2. *Misceo* with its compounds takes, with the accusative of the object, the ablative of the thing mingled with; as, *Miscēre pābula sāle*. Coll. *Aquas necātare*. Ovid. *Aēr multo cālōre admixtus*. Cic.

3. *Assuesco, assuēfācio, consuesco, insuesco*, and sometimes *acquiesco*, take either the dative or the ablative of the thing; as, *Ares sanguine et prædā assuētæ*. Hor. *Nullo officio aut disciplinā assuēfuctus*. Cæs. Cf. § 224.

4. *Vivo* and *ēpūlōr*, 'to live or feast upon,' are followed by the ablative; as, *Dāpibus ēpūlāmūr ōpīmis*. Virg. *Lacte atque pēcōre vivunt*. Cæs.

5. *Sto* signifying 'to be filled or covered with,' and also when signifying 'to cost,' is followed by the ablative without a preposition; when signifying 'to persevere in, stick to, abide by,' 'to rest or be fixed on,' it is followed by the ablative either with or without *in*; as, *Jam pulvēre cālum stāre rident*. Virg.—*Multo sanguine ac vulnēribus ea Pānis vīctōria slētit*. Liv. *Stāre condītiōnib⁹*. Cic. *Omnis in Ascāniō stat cūra pārentis*. Virg.—*Consto*, 'to consist of' or 'to rest upon,' is followed by the ablative either alone or with *ex*, *de*, or *in*; as, *Constat mātēries sōlido corpōre*. Lucr. *Hōmo ex ānlīmo constat et corpōre*. Cic.

REMARK 1. *Fido*, *confido*, *misceo*, *admisceo*, *permisceo*, and *assuesco* often take the dative.

REM. 2. When a preposition is expressed after the above verbs, *sto*, *fido*, *confido*, *nitor*, *innitor*, and *assuesco* take *in* or *ad*; *acquiesco*, *in*; and *misceo* with its compounds, *cum*.

§ 246. Perfect participles denoting *origin* are often followed by the ablative of the *source*, without a preposition.

Such are *nātus*, *prōgnātus*, *sātus*, *creātus*, *crētus*, *ēdītus*, *gēnītus*, *gēnērātus*, *ortus*; to which may be added *ōriundus*, descended from.

Thus, *Nātē deā!* O son of a goddess! Virg. *Tantālo prōgnātus*, Descended from Tantalus. Cic. *Sātus Nērēide*, Sprung from a Nereid. Ovid. *Creātus rēge*. Id. *Alcānōre crēti*. Virg. *Edite rēgibus*. Hor. *Dūs gēnīte*. Virg. *Argōlētō gēnērātus Alēnōne*. Ovid. *Ortus nullis mājōrib⁹*. Hor. *Cēlestī scēmine ūriundi*. Lucr.

REMARK 1. The preposition is also rarely omitted after the verbs *creo*, *gēnēro*, and *nascor*; as, *Ul patre certo nascērēre*. Cic. *Fortes creatur fortibus*. Hor.

REM. 2. After participles denoting origin, the preposition *ex* or *de* is usually joined to the name of the mother; and in a few passages *ex* or *ab* is joined to the name of the father; as, *Prōgrātti ab Dīte patre*. Cæs. In speaking of one's ancestors *ab* is frequently used; as, *Plērosque Belyas esse ortos a Germānis*. Id.

REM. 3. Origin from a place or country is generally expressed by a patrīal adjective; as, *Thrāsybūlus Athēniensis*, Thrasybulus of Athens. Livy often uses *ab*; as, *Turnus Herdōnius ab Ariēiā*. Cæsar prefers the ablative alone; as, *Cn. Magius Crēmōnā*; and in this manner is expressed the tribe to which a person belongs; as, *Q. Verres Rōmiliā*,—of the Romilian tribe.

ABLATIVE OF CAUSE, ETC.

§ 247. Nouns denoting the *cause*, *manner*, *means*, and *instrument*, after adjectives and verbs, are put in the ablative without a preposition.

NOTE. The English prepositions with the ablative of cause, manner, means, and instrument are *by*, *with*, *in*, etc.

1. The *cause*. (1.) Adjectives which have a passive signification, as denoting a state or condition produced by some external cause, may take such cause in the ablative; as,

Campāni fuērunt sūperbi bōnlātē agrōrum. Cic. *Animal pābūlo lātum*. Sen. *Praelio fessi lassique*, Weary and faint with the battle. Sall. *Hōmīnes aegri grāvi morbo*. Cic.

(2.) Neuter verbs expressing an action, state or feeling of the subject originating in some external cause, may take that cause in the ablative; as,

Int̄erūit fāme, He perished with hunger. *Laude ālēnā dōlet.* Cic. *Lector tuā dignitāte.* Id. *Gaude tuo bōno.* Id. *Suā victoriā glōriāri.* Cæs. *Aquillōnibus lāborant quercēta.* Hor.—So with *bēne est* and the dative; as, *Mīhi bēne érat non pīscībus urbe pētīlis, sed pullo atque hædo.* Hor. *Ubi illi bēne sit ligno, īquā cālīdā, cīlo, vestimentis, etc.* Plaut.

NOTE 1. After such adjectives and neuter verbs, a preposition with its case often supplies the place of the simple ablative.

NOTE 2. In exclamations of encouragement or approbation, the defective adjective *macte, macti*, either with or without the imperative of *esse* (*esto, este, estōte*), is joined with an ablative of cause, especially with *virtūte*.

NOTE 3. After neuter verbs and adjectives denoting emotions, especially those of *care, grief, and sorrow*, the accusative *vīcem*, with a genitive or a possessive pronoun, is used, instead of the ablative *vīce*, to signify ‘for’ or ‘on account of’; as, *Rēmittīmus hoc tībi, ne nostrām vīcēm irascāris,* That you may not be angry on our account. Liv. *Tuām vīcēm sape dōleo, quod, etc.* Cic. *Suām vīcēm māgis auxiliū ab se pētēbātur.* Liv.

REMARK 1. When the cause is a voluntary agent, it is put in the accusative with the preposition *ob, propter, or per*; as, *Nōn est aequum me propter vos dīcipi.* Ter. These prepositions, and *a, or ab, de, e or ex, and prē*, are also sometimes used when the cause is not a voluntary agent; as, *Ob ādultēriū cāesi.* Virg. *Nec lōquā prae mōrōre pōtuit.* Cic.

REM. 2. (a.) After active verbs, the *cause*, unless expressed by an ablative in *u* from substantives having no other case; as, *Jussu, rōgātu* and *admōnitu*, is seldom expressed by the simple ablative, but either by a preposition, or by *causā, gratiā, ergo, etc.*, with a genitive; as, *Lēgībus propter mētūm pāret.* Cic. *Ne ob eam rem ipsos dēspicēret.* Id. *Dōnāri virtūtis ergo.* Id. *Si hoc hōnōris mei causā suscēperis.* Id. But with *causā, etc.*, the adjective pronoun is commonly used for the corresponding substantive pronoun; as, *Te abesse mēā causā, mōlestē fēro.* Cic. Cf. § 211, R. 3, (b.)

(b.) When the cause is a state of feeling, a circumlocution is often used with a perfect participle of some verb signifying ‘to induce’; as, *Cūpiditātē ductus, inductus, incitatus, incensus, inflammatūs, impulsus, nōtus, captus, etc.* *Mīhi bēnē-volētiā ductus tribuēbat omnia.* Cic. Livy frequently uses *ab* in this sense; as, *Ab irā, a spe, ab ódio,* from anger, hope, hatred.

2. The *manner*. *Cum* is regularly joined with the ablative of manner, when expressed simply by a noun, not modified by any other word; and also when an adjective is joined with the noun, provided an *additional circumstance*, and not merely an essential character of the action, is to be expressed. Thus:

Cum vōluptātē ālīquēm audire. *Verres Lampsācum vēnit cum magnā cālāmītātē civitātis.* Cic. Hence also when the connection between the subject and the noun denoting the attribute is only external; as, *Prōcēdere cum veste pur-pūrēa;* in distinction from *Nūdis pēdībus incēdere;* *Aperto cāpīte sēdere,* etc., which express circumstances or attributes essential to the subject.

But *mōdus, rātio, mōs, ritus, etc.*, signifying manner, never take *cum*, and it is omitted in some expressions with other substantives; as, *Hoc mōdō scripsi;* *Constituērunt quā rātiōne agērētur;* *Mōre bestiārum vāgāri;* *Latrōnum ritu vivēre;* *Āquo ānimo fēro;* *Maximā fīde amēcītias coluit.* *Sūmā āequitātē res constituit;* *Viam incrēdibili cēlēritātē confēcit;* *Librum magnā cūrā diligēntiāque scripsit;* the action of the verb being intimately connected with the circumstance expressed by the ablative. So in some expressions with substantives alone; as, *Silēntio prēterīre or fācēre ālīquid;* *Lēge agēre;* *Jūre and injūriā fācēre;* *Magistrātūs vītio creātus;* *Recte et ordine fit.*

REM. 3. The *manner* is also sometimes denoted by *de or ex* with the ablative; as, *De or ex industriā,* On purpose. Liv. *Ex integrō, Anew.* Quint.

3. The *means* and *instrument*. An ablative is joined with verbs of every kind, and also with adjectives of a passive significance, to express the means or instrument; as,

Amicos observantiā, rem parsimoniā rētinuit, He retained his friends by attention, his property by frugality. Cic. *Auro ostrōque dēcōri*. Virg. *Ægredit
mēdendo*. Id. *Cornibus tauri, apri dentibus, morsu leōnes se tūtantur*. Cic. *Cesus est virgis*. Id. *Trabs saucia sēcūri*. Ovid. For the ablative of the means after verbs of *filling*, etc., see § 249, I.

REM. 4. When the means is a person, it is seldom expressed by the simple ablative, but either by *per*, or by the ablative *ōpērā* with a genitive or a possessive pronoun; as, *mēā, tuā, suā, ōpērā*, which are equivalent to *per me*, *per te*, *per se*, and denote both good and bad services. *Bēnēficio meo*, etc., is used of good results only; as, *Bēnēficio meo patres sunt*. Sall. But persons are sometimes considered as involuntary agents, and as such expressed by the ablative without a preposition; as, *Servos, quib⁹ silvas publicas dēpōpūlātus ērat*. Cic.—When *per* is used to express the means, it is connected with external concurring circumstances, rather than with the real means or instrument. Hence we always say *ri oppidum cēpit*, but *per vim ei bōna ēripuit*.

REM. 5. The material instrument is always expressed by the ablative without a preposition; as, *Conficēre cervum sāgittis*; *glādio dīquem vulnērāre*; *trājicēre pectus ferro*.

§ 248. The ablative is used with passive verbs to denote the *means* or *agent* by which any thing is effected, and which in the active voice is expressed by the nominative. This ablative is used either with *ab* or without it, according as it is a person or a thing.

I. The *voluntary* agent of a verb in the passive voice is put in the ablative with *a* or *ab*; as,

(In the active voice,) *Clōdius me dīlīgit*, Clodius loves me (Cic.); (in the passive,) *A Clōdio dīlīgor*, I am loved by Clodius. *Laudātur ab his, culpātur ab illis*. Hor.

REMARK 1. (1.) The general word for persons, after verbs in the passive voice, is often understood; as, *Prōbitas laudātur, scil. ab hōmīnibus*. Juv. So after the passive of neuter verbs; as, *Discurrītūr*. Virg. *Tōto certātūm est cor-pōre regnī*. Id. Cf. § 141, R. 2.

(2.) The agent is likewise often understood, when it is the same as the subject of the verb, and the expression is then equivalent to the active voice with a reflexive pronoun, or to the middle voice in Greek; as, *Quum omnes in omni gēnēre scēlērum volūtentur, scil. a se*. Cic.

REM. 2. Neuter verbs, also, are sometimes followed by an ablative of the voluntary agent with *a* or *ab*; as,

M. Marcellus pēriūt ab Annibāle, M. Marcellus was killed by Hannibal. Plin. *Ne vir ab hoste cādat*. Ovid.

REM. 3. The preposition is sometimes omitted; as, *Nec conjūge captus*. Ovid. *Cōlitur linīgērā turbā*. Id. *Pēreat meis excīsus Argīvis*. Hor.

For the dative of the agent after verbs in the passive voice, and participles in *dus*, see § 225, II. and III.

II. The *involuntary* agent of a verb in the passive voice, or of a neuter verb, is put in the ablative without a preposition, as the cause, means, or instrument; as, *Maximo dōlōre confīctor*. Cic. *Frangi cūpiditāte*. Id. *Æcīdā tēlo jācet Hector*. Virg.

NOTE. The involuntary agent is sometimes personified, and takes *a* or *ab*; as, *A vōluptātib⁹ dīsēri*. Cic. *A nātūrā dātum hōmīni vivendī currículūm*. Id. *Vinci a vōluptātē*. Id. *Victus a lābōre*. Id.

§ 249. I. A noun denoting the means, by which the action of a verb is performed, is put in the ablative after verbs signifying to affect in any way, to fill, furnish, load, array, equip, endow, adorn, reward, enrich, and many others.

REMARK 1. This rule includes such verbs as *affīcio, aspergo, conspergo, inspergo, re-spergo, compleo, expleo, inpleo, oppleo, repleo, suppleo, cūmūlo, farcio, rēfācio, sātio, exsātio, sātūro, stīpo, constīpo, ūbrūo, ūnēro, augeo, induo, vestio, armo, orno, circumdo, circumfundō, macto, lōcuplēto, instruo, imbūo, dōno, impertio, rēmūnēror, honesto, hōnōro, etc.; as,*

Terrōre iuplētūr Africa, Africa is filled with terror. Sil. *Instruxēre ēpūlis mensas*, They furnished the tables with food. Ovid. *Ut ējus ānīnum his ēpīnōibus imbūas*, That you should imbue his mind with these sentiments. Cic. *Nāvēs ūnērant auro*, They load the ships with gold. Virg. *Cāmālat altāria dōnis*, He heaps the altars with gifts. Id. *Terra se grāmīne vestit*, The earth clothes itself with grass. Id. *Mollib⁹ ornābat cornua sertis*. Id. *Multo cībo et pōtiōne complēti*. Cic. *Libros puērilib⁹ fābūlis rēfēcīre*. Id. *Sātūri dēlectātōne non possum*. Id. *Hōmīnes sātūrāti hōnōrib⁹*. Id. *Senectus sīpāta stūdiis jūren-tūtis*. Id. *Me tanto hōnōre hōnestas*. Plaut. *Equis Africān lōcuplētāvit*. Colum. *Stūdiū tuū nullā me nōvā vōluptātē affēcit*. Cic. *Terrām nox obruit umbris*. Lucer.

REM. 2. Several verbs denoting to fill, instead of the ablative, sometimes take a genitive. See § 220, 3.

REM. 3. The active verbs *induo, dōno, impertio, aspergo, inspergo, circumdo, and circumfundō*, instead of the ablative of the thing with the accusative of the person, sometimes take an accusative of the thing, and a dative of the person; as, *Cui quum Dīūntra tūnicam induisset*. Cic. *Dōnāre mūnēra cīvībus*. In the earliest writers *dōno*, like *condōno*, has sometimes two accusatives or an accusative of the person with the infinitive.

II. A noun denoting that in accordance with which any thing is, or is done, is often put in the ablative without a preposition; as,

Nostro mōre, According to our custom. Cie. *Institūto suo Cesar cōpias suas ēduxit*, According to his practice. Cæs. *Id factūm consilio meo*,—by my advice. Ter. *Pācem fēcīt hīs condītōnib⁹*,—on these conditions. Nep.

NOTE. The prepositions *de, ex, pro, and secundum* are often expressed with such nouns; as, *Nēque est factūrūs quidquām nisi de meo consilio*. Cic. *Ex consuetūdīne dīquid fācēre*. Plin. Ep. *Dēcēt quidquid āgas, āgēre pro virībus*. Cic. *Sēcundūm nātūram vivēre*. Id.

III. The ablative denoting accompaniment, is usually joined with *cum*; as,

Vigāmūr ēgentes cum conjūgībus et libēris, Needy, we wander with our wives and children. Cic. *Sepe admirāri sōleo cum hoc C. Lælio*. Id. *Jūliūm cum his ad te litēris misi*. Id. *Ingressus est cum glādio*. Id. *Rōmām rēni cum febri*. Cum oecāsu sōlis cōpias ēdūcēre,—as soon as the sun set.

REMARK. But *cum* is sometimes omitted before words denoting military and naval forces, when limited by an adjective; as, *Ad castra Cæsāris omnibus cōpiis contendūrunt*. Cæs. *Inde tōto exercitu pŕfectus*. Liv. *Eōdem dēcēm nāvībus C. Furius rēnīt*. Liv. And sometimes in military language *cum* is omitted, when accompanying circumstances are mentioned, and not persons; as, *Castra clāmōre invādūnt*.

§ 250. 1. A noun, adjective, or verb, may be followed by the ablative, denoting *in what respect* their signification is taken; as,

Piētāte filius, consiliū pārens, In affection a son, in counsel a parent. Cic.
Rēges nōmīne māgis quam impēriō, Kings in name rather than in authority. Nep.
Oppidū nōmīne Bibrax. Cæs.—*Jāre péritus,* Skilled in law. Cic. *Anxius āni-*
mo, Anxious in mind. Tac. *Pédibus cēger,* Lame in his feet. Sall. *Crine rüber,*
niger ōre. Mart. *Fronte lētus.* Tac. *Mājor nūtu.* Cic. *Prudēnti i nōn infērior,*
ūsu vēro ētiam sūpērior. Id. *Maximus nātu.* Liv.—*Animo angī,* To be troubled
 in mind. Cic. *Contrāmisco tōtā mente et omnibus artibūs,* I am agitated in my
 whole mind and in every limb. Id. *Captus mente,* Affected in mind, *i. e.* de-
 prived of reason. Id. *Altēro ūculo cāptur.* Liv. *Ingēnū laude flōrūt.* Cic.
Pollēre nobilitātē. Tac. *Animōque et corpōre torpet.* Hor.

REMARK. This may be called the *ablative of limitation*, and denotes the relation expressed in English by ‘in respect of,’ ‘in regard to,’ ‘as to,’ or ‘in.’—Respecting the genitive of limitation after adjectives, see § 218;—after verbs, § 220, 1; and respecting the accusative of limitation, see § 231, R. 5; § 232, (3.); and § 234, II.

2. (1.) Adjectives of plenty or want are sometimes limited by the ablative; as,

Dōmnus plēna servis, A house full of servants. Juv. *Dires agris,* Rich in land. Hor. *Fērāx sēcūlūm bōnis artibūs.* Plin.—*Inops verbis,* Deficient in words. Cic. *Orba frātribūs,* Destitute of brothers. Ovid. *Viduum arbōribūs sōlūm.* Colum. *Nūdus agris.* Hor. For the genitive after adjectives of plenty and want, see § 213, R. 3-5.

(2.) Verbs signifying to abound, and to be destitute, are followed by the ablative; as,

Scātentem bellūs pontū, The sea abounding in monsters. Hor. *Urbs rēdundat*
militibūs, The city is full of soldiers. Auct. ad Her. *Villa ābundat porco, hædo,*
agno, gallinā, lacte, cāseo, melle. Cic.—*Vīrum qui pēcūniā ēyeat,* A man who is
 in want of money. Id. *Cārēre culpā,* To be free from fault. Id. *Mea ādōles-*
cētia indiget illōrum bōnā existimatiōne. Id. *Abundat audāciā, consilio et rā-*
tione dēficitur. Id.

REMARK 1. To this rule belong *ābundo*, *exābēro*, *rēdundo*, *scāteo*, *affluo*, *cir-*
cumfluo, *diffluo*, *sūperfluo*, *suppēditō*, *vāleo*, *vīgeo*;—*cāreo*, *ēgeo*, *indīgeo*, *vāco*, *dē-*
fīcio, *dīstītuor*, etc.

REM. 2. The *genitive*, instead of the *ablative*, sometimes follows certain verbs signifying to abound or to want. See § 220, 3.

REM. 3. To do any thing with a person or thing, is expressed in Latin by *fācēre* with *de*; as, *Quid de Tulliōlā mēā fiet?* Cic.; and more frequently by the simple ablative, or the dative; as, *Quid hoc hōmīne or huic hōmīni fāciūtis?* What can you do with this man? Cic. *Nescit quid fāciat auro,*—what he shall do with the gold. Plaut. *Quid me fīat parri pendis,* You care little what becomes of me. Ter.—*Sum* is occasionally used in the same manner; as, *Mētum cēpērunt quidnam se fātūrum esset*,—what would become of them. Liv.

§ 251. A noun denoting that of which any thing is deprived, or from which it is freed, removed, or separated, is often put in the ablative without a preposition.

This construction occurs after verbs signifying to *deprive*, *free*, *debar*, *drive away*, *remove*, *depart*, and others which imply *separation*.

NOTE. The principal verbs of this class are *arceo*, *pello*, *delpello*, *expello*, *ab-*
dico, *interdico*, *difendo*, *deturbo*, *dijicio*, *absterreo*, *deterreo*, *mōeo*, *ānōeo*,
dōmōeo, *rēmōeo*, *sēcerno*, *prōhibeo*, *sēpāro*, *excēdo*, *interclūdo*, *ābeo*, *exeo*, *cēdo*,
dīcedo, *discēdo*, *dīsisto*, *ēvādo*, *absēneo*, *spōlio*, *privō*, *orbo*, *lībero*, *expēdio*, *laxo*,
nūdo, *solvo*, *exsolvo*, *exōnēro*, *lēvo*, *purgō*, to which may be added the adjectives
liber, *immānis*, *pārus*, *vācius*, and *āliēnus*; as,

Nādantur arbōres fōliis, The trees are stripped of leaves. Plin. *Hoc me libera-*
mētu, free me from this fear. Ter. *Tūne eam philōsōphiam sēquēre, que spōliat*
nos jūnīcio, prēvat apprōbātiōne, orbat sensibūs? Cic. *Solevit se Teucria luctu*.
 Virg. *Te illis sēdbus arcēbit*. Cic. Q. *Varium pellēre possessiōnibus cōnātus*
est. Id. *Onnes tribū rēmōti*. Liv. *Lēvāre se ēre āliēno*. Cic. *Me lēves chōri*
sēcernunt pōpūlo. Hor. *Anīmus omni liber cūrā et angōre*. Cic. *Utrunq̄ue*
hōmīne āliēnissimum. Id. When *āliēnus* signifies ‘averse’ or ‘hostile to,’ it takes
 the ablative with *ab*, or rarely the dative; as, *Id dicit, quod illi causae maxime*
est āliēnum. Id. In the sense of ‘unsuited,’ it may also be joined with the genitive;
 as, *Quis āliēnum pātel ījus esse dignitātis?* Id.—*Alius* too, in analogy
 with adjectives and verbs of separation, sometimes takes an ablative; as, *Nēve*
pātes āliūm sāpiēte bōnōque bēdūm. Hor.; but this may also be referred to the
 ablative after comparatives. Cf. § 256, R. 14.

REMARK 1. Most verbs of depriving and separating are more or less frequently followed by *ab*, *de*, or *ex*, with the ablative of the thing, and always by *ab* with the ablative of the person; as, *Tu Jāpīter, hunc a tuis āris arcēbis*. Cic.
Prāsidūm ex arce pēpūlērunt. Nep. *Aquam de agro pellēre*. Plin. *Ex ingrātī*
civitātē cēdere. Cic. *Arcem ab incendio liberāvit*. Id. *Solvēre bellūam ex cā-*
tēnis. Auct. ad Her.—*Sēdes rēmōtas a Germānis*. Cæs. *Se ab Etruscis sēcer-*
nēre. Liv.

REM. 2. *Arceo*, in the poets, sometimes takes the dative, see § 224, R. 2., and sometimes an infinitive; as, *Plāgamque sēdēre cēdendo arcēbat*. Ovid.—*Prōhibeo* and *dīfendo* take either the accusative of the person or thing to be defended, with the ablative of the thing to be warded off—or the reverse—*āliquem* or *āliquid a pērīcūlo*, or *pērīcūlum ab āliquo*. They are also sometimes construed with the dative, see § 224, R. 2., and sometimes with infinitive or subjunctive clauses. *Prōhibeo* has rarely two accusatives; as, *Id te Jāpīter prohibēs*. Plaut.; or poetically the accusative and genitive; as, *Capte prōhī-*
bēre Panos āquilæ. Sil.—*Interdico* takes the person either in the accusative or the dative, and the thing in the ablative, *āliquem* or *ālicūl aliquā re*; as, *Quibus*
quum āquā et igni interdīsissent. Cæs.—Instead of the ablative, a subjunctive clause with *ne*, and more rarely with *ut*, sometimes follows *interdīco*.—*Absum*, in like manner, takes the ablative with *ab*, and sometimes the dative; as, *Curtæ nescio quid semper abest rei*. Hor. Cf. § 224, R. 1.—*Abdīco* takes sometimes an ablative, and sometimes an accusative of the thing renounced; as, *Abdicāre se māgistrātū*. Cic. *Abdicāre māgistrātū*. Sall. In Plautūs, *circundīco*, to cheat, takes the ablative of the thing. *Interclūdo*, instead of an ablative of the thing with an accusative of the person, sometimes takes an accusative of the thing and a dative of the person; as, *Mīnērum angustiāe multitudini fūgam interclūsērant*. Cæs.: and, instead of the ablative of the thing, a subjunctive clause with *quōminus* occurs: *Interclūdor dōlōre, quōminus ad tē*
plūra scribam. Cic.

REM. 3. Verbs which signify to *distinguish*, to *differ*, and to *disagree*, are generally construed with *ab*, but sometimes, especially in the poets, with the ablative alone.

NOTE. Verbs signifying to distinguish, etc., are *distinguō*, *discrēpo*, *sēcerno*,
diffēro, *dissīdeo*, *dīsto*, *dīsēntiō*, *discrōdo*, *āborreō*, *āliēno*, and *ābāliēno*.—*Dīsēntiō*, *dissīdeo*, *discrēpo*, and *discrōdo* are construed also with *cum*.—The verbs which signify to *differ* are sometimes construed with the dative; as,
Distat infido scurrāē āamicus. Hor., and in like manner the adjective *diversus*;
 as, *Nihil est tam Lysīse diversum, quam Isocrātēs*. Quint.

ABLATIVE OF PRICE.

§ 252. The price or value of a thing is put in the ablative, when it is a definite sum, or is expressed by a substantive; as,

Quum te trēcentis tālentis rēgī Cotto rendidisses, When you had sold yourself to king Cottus for three hundred talents. Cic. *Vendidit hīc auro patriam*, This one sold his country for gold. Virg. *Cibus īno asse rēnālis*. Plin. *Constitutū quādringentis millibus*. Varr. *Dīnis in diem assibus ānimū et corpus (militū) cōstimāri*. Tac. *Lēri mōmento cōstimāre*. Cæs. *Istuc verbum rīle est vīgiūti mīnis*. Plaut. *Asse cārum est*. Sen. Ep.

REMARK 1. The verbs which take an ablative of price or value are (1) *cōstīmo*, *dūco*, *fūio*, *fīo*, *hābeo*, *pēndo*, *pūto*, *dīpūto*, *tāxo*: (2) *ēmo*, *merior*, *vendo*, *do*, *vēneō*, *sto*, *consto*, *prosto*, *condūco*, *lōeo*, *vāleo*, *luo*, and *līeo*.—To these must be added others, which express some act or enjoyment for which a certain price is paid; as, *Lātor quādrante*. *Trīginta millibus Cēlius hābitat*. Cic. *Vix drachmis est obvīnātūs dēcem*. Ter. *Dōceo tālento*, etc. So *esse* in the sense ‘to be worth’; as, *Sextante sal in Itāliā ērat*.

REM. 2. Respecting the genitive of price or value, when expressed in a general or indefinite manner, see § 214.

REM. 3. The price of a thing, contrary to the general rule, is often expressed indefinitely by a neuter adjective; as, *magnō*, *permagnō*, *pārro*, *tantūlo*, *plūre*, *nīmīo*, *plūrimo*, *vīli*, *vīliōri*, *vīlissimō*, *nīmīo*, etc.; as, *Plūre vēnit*. Cic. *Conducīt non magno dōmū*. Id. These adjectives refer to some noun understood, as *prētīo*, *āre*, and the like, which are sometimes expressed; as, *Pārro prētīo ea rendidisse*. Cic.—The adverbs *bēne*, *pulkre*, *recte*, *mīle*, *cāre*, etc., sometimes take the place of the genitive or ablative of price; as, *Bēne ēmēre*; *recte vendēre*; *optime vendēre*, etc.

REM. 4. Varro has used *vāleo* with the accusative; as, *Dēnārū dīcti, quod dēnos cōris vālēbant*.

REM. 5. *Mūta* and its compounds, *cōmūto* and *permūto*, are commonly construed like verbs of selling, the thing parted with being put in the accusative, and the thing received in exchange for it, in the ablative; as, *Chāōniam glādem pingui mūtāvit āristā*. Virg. But these cases are often reversed, so that the thing received is put in the accusative and the thing given for it in the ablative; as, *Cur valle permūtem Sābinā dītīas ópērōsōres?* Why shouid I exchange my Sabine valley for more wearisome riches? Hor.—Sometimes in this construction *cum* is joined with the ablative.

ABLATIVE OF TIME.

§ 253. A noun denoting the *time at* or *within* which any thing is said to be, or to be done, is put in the ablative without a preposition; as,

Die quinto dēcessit, He died on the fifth day. Nep. *Hoc tempōre*, At this time. Cic. *Tertiā vigiliā ēruptionēm fēcērunt*, They made a sally at the third watch. Cæs. *Ut hīcme nāriges*, That you should sail in the winter. Cic. *Proxīmo triennio omnes gentes subēgit*. Nep. *Agāmemnon cūm īvīrsā Grāciā vīz dēcem annīs ūnam cēpit urbē*. Nep.

NOTE 1. The English expression ‘by day’ is rendered in Latin either by *interdiu* or *dīe*; ‘by night,’ by *noctu* or *nocte*; and ‘in the evening,’ by *respēre* or *vespēri*; see § 82, Exc. 5, (a.) *Lūdīs* is used for *in tempōre lūdōrum*; and *Sūturnālībus*, *Lātinīs*, *glādiātōrībus*, for *lūdīs Sūturnālībus*, etc. Other nouns not properly expressing time are used in that sense in the ablative either with or without *in*, as *inītīo*, *prīncipīo*, *adventu* and *dīcessu* *ālīūjūs*, *cōmītīs*, *tāmūltū*, *bello*, *pāce*, etc.; or in *inītīo*, etc. But *bello* is more common without *in*, if it is

joined with an adjective or a genitive; as, *Bello Púnico secundo, bello Lítinorum*; and so, also, *pugnā Cannensi*. So we say *in pueritiae*, but omit *in* with an adjective; as, *extremā pueritiā*. *In* is very rarely used with nouns expressing a certain space of time; as, *annus, dies, hora, etc.*, for the purpose of denoting the time of an event. *In tempore* signifies either ‘in distress,’ or ‘in time,’ i. e. ‘at the right time’; but in both cases *tempore* alone is used, and *tempore* in the sense of ‘early’ has even become an adverb, an earlier form of which was *tempori* or *tempere*, whose comparative is *temporius*.

REMARK 1. When a period is marked by its distance before or after another fixed time, it may be expressed by *ante* or *post* with either the accusative or the ablative.—(a) The preposition is regularly placed before the accusative, but after the ablative. If an adjective is used, the preposition is often placed between the adjective and the noun. In this connection the ordinal as well as the cardinal numbers may be used. Hence the English phrase ‘after three years,’ or ‘three years after,’ may be expressed in these eight ways; *post tres annos, tribus annis post, post tertium annum, tertio anno post, tres post annos, tribus post annis, tertium post annum, tertio post anno*.

(b.) When *ante* or *post* stands last, an accusative may be added to denote the time before or after which any thing took place; as, *Multis annis post decemviros. Cic. So Consul factus est annis post Rōmum conditam trēcentis duōdēcimāginta.*

NOTE 2. *Post* and *ante* sometimes precede the ablatives, as *ante annis octo; post paucis diēbus*; and also before such ablatives as are used adverbially, as *post aliquanto; ante paulo.*

NOTE 3. *Quād* and a verb are sometimes added to *post* and *ante* in all the forms above specified; e. g. *tribus annis postquam vénérat; post tres annos quam vénérat; tertio anno postquam vénérat; post annum tertium quam vénérat*, etc.; all of which expressions signify ‘three years after he had come.’ Sometimes *post* is omitted; as, *tertio anno quam vénérat.*

NOTE 4. Instead of *postquam*, ‘after,’ we may use *ex quo, quām*, or a relative agreeing with the preceding ablative; as, *Ipse octo diēbus, quibus has līterās dābim, cum Lípidi cōpias me cōjungam;* i. e. in eight days *after* the date of this letter. Planc. in Cic. Fam. *Mors Scz. Rosciū quātriduo, quo is occisus est, Chr̄sōgōne nuntiatur,*—four days *after* he had been killed. Cic. *Quem triduo, quām has dībām līterās, exspectābam,*—three days *after* the date of this letter. Planc. in Cic. In such cases *in* is sometimes joined with the ablative; as, *In dībus paucis, quābus hēc acta sunt, mōritur. Ter.*

REM. 2. The length of time before the present moment may be expressed by *ābhinc* with the accusative, and, less frequently, the ablative; as, *Quæstor fuisisti ābhinc annos quātuordēcim. Cic. Cōmitiū jam ābhinc trīginta diēbus hābitis. Id.* The same is also expressed by *ante* with the pronoun *hic*; as, *ante hos sex menses mālēdixisti mīhi,*—six months ago. Phaed. *Ante* is sometimes used instead of *ābhinc*: and the length of time before is sometimes expressed by the ablative joined with *hic* or *ille*; as, *Paucis his diēbus, or paucis illis diēbus,*—a few days ago.

REM. 3. The time at which any thing is done, is sometimes expressed by the neuter accusative *id*, with a genitive; as, *Venit id tempōris. Cic. So with a preposition; Ad id diēi. Gell. See § 212, R. 3.*

REM. 4. (a.) The time *at* or *within* which any thing is done, is sometimes, with personal subjects, expressed by *de*, with the ablative; as, *De tertia vigiliā ad hostes cōtendit,*—in the third watch. Cæs. *Ut jūgulent hōmīnes surgunt de nocte latrōnes. Hor. So, also, with sub;* as, *Ne sub ipsā prōfectiōne mīlites opptidum irrumpērent,*—at the very time of his departure. Cæs. *Sub adventu Rōmānōrum,* While the Romans were arriving. Id.

(b.) The time *within* which any thing occurs, is also sometimes expressed by *intrā* with the accusative; as, *Dīmidiām partem nātiōnum sūbēgit intrā vīginī dies. Plaut. Intrā dēcimūm diem, quam Phēras vénérat,* In less than ten days after... Liv.

REM. 5. The time within which a thing happens, is often expressed by the ablative with *in*; especially (*a*) in connection with numerals; as, *Bis in die saturday fieri*; *rix ter in anno nuntium audire*; and (*b*), as in the use of *intra*, to denote that the event happened before the time specified had fully expired.

REM. 6. Instead of *in pueritiam*, *adolescentiam*, *parentem*, *senectutem*, etc., in stating the age at which a person performed any action, the concretes *puer*, *adolescens*, *jurenis*, *senex*, etc., are commonly joined to the verb; as, *Cn. Pompeius, adolescens se et patrem consilio servarit*.—So, also, adjectives ending in *énarius* are sometimes used in stating the number of years a person has lived; as, *Cicero sexagénarius*.

For the ablative denoting duration of time, see § 238.

ABLATIVE OF PLACE.

§ 254. The name of a town *in which* any thing is said to be, or to be done, if of the third declension or plural number, is put in the ablative without a preposition; as,

Alexander Babilone est mortuus, Alexander died at Babylon. Cic. *Intererit multum*—*Thēbis nūtritus an Argis*,—whether brought up at Thebes or at Argos. Hor. *Natus Tibure vel Gābiis*. Id.

REMARK 1. 'In the country' is expressed by *rāre*, or more commonly by *rāri*, without a preposition; as, *Pater filium rāri hābitare jussit*. Cic. With an adjective only *rāre* is used; as, *Interdum nāgāris rāre pāterno*. Hor. Cf. § 221, N.

REM. 2. (*a*.) The preposition *in* is sometimes expressed with names of towns; as, *In Philippis quīdam nūciāvit*. Suet.

(*b*.) Names of towns of the first and second declension, and singular number, and also *dōmus* and *hūmus*, are in like manner sometimes put in the ablative without *in*. See § 221, R. 2 and R. 3.—So, also, *terrā mārique*, by land and by sea. *In* is also frequently omitted with *lōco* and *lōcis*, especially when joined with an adjective and having the meaning of 'occasion'; as, *Hoc lōco, multis lōcis*, etc.—*Libro* joined with an adjective, as *hoc*, *primo*, etc., is used without *in* when the whole book is meant, and with *in* when only a portion is referred to. An ablative of place joined with *tōto*, *tōtū*, *tōtis*, is generally used without *in*; as, *Urbe tōtā gēmitus fit*. Cic. *Tōtā Asiā rāgātur*. Id. *Tōto māri*. Id. But in such cases *in* is sometimes used. So *cunctā Asiā*. Liv.

REM. 3. Before the names of countries, of nations used for those of countries, and of all other places in which any thing is said to be or to be done, except those of towns, and excepting also the phrases specified in the first and second remarks, the preposition *in* is commonly used; as, *Iphicrātes in Thrāciā vicit*, *Chares in Sigēo*. Nep. *Rāre ēgo rārentem, tu dicas in urbe bēatum*. Hor. *Aio hoc fieri in Grāciā*. Plaut. In Bactriānis Sogdiānisque urbes condidit. *Lūcus in urbe fuit*. Virg. But it is sometimes omitted by writers of every class and period; as, *Militēs stāteris castris hābēbat*. Sall. *Magnis in laudib⁹ fuit tōtā Grāciā*. Nep. *Pōpili sensus māxime theātro et spectaculis perspectus est*. Cic. *Pompeius se oppido tēnet*. Id. In the poets and later prose writers this omission is of very frequent occurrence not only with names of towns but with ablatives of all nouns answering to the question, where? as, *Nārita puppe sēdens*. Ovid. *Ibam forte Viā Sacra*. Hor. *Silvisque agrisque viisq;ne corpōra fēda jācent*. Ovid. *Mēdio alveo concursum est*. Liv.—*Fōris*, out at the door, abroad, is properly an ablative of place; as, *Fōris cēnat*. Cic. Cf. § 237, R. 5, (c.)

§ 255. 1. After verbs expressing or implying motion, the name of a town whence the motion proceeds, is put in the ablative, without a preposition; as,

Brundisio p̄fecti s̄amus, We departed from Brundisium. Cic. *Diōnysius t̄yrannus S̄yracūsis expulsus C̄orinthi pūeros dōc̄ebat*. Id. *Dēmāratus Tarquinius C̄orintho f̄iḡit*. Id. *Accip̄i tuas l̄iteras d̄atas Placentiā*. Id. *Int̄erim Rōmā per l̄iteras certior fit*; scil. *d̄atas or missas*. Sall. J. 82. So, also, after a verbal noun; as, *Narbōne r̄editus*. Cic.

REMARK 1. The ablatives *dōmo*, *hāmo*, and *rūre* or *rūri*, are used, like names of towns, to denote the place whence motion proceeds; as,

Dōmo p̄fectus, Having set out from home. Nep. *Surgit hāmo jāvēnis*, The youth rises from the ground. Ovid. *Rūre huc advenit*. Ter. *Si rūri r̄eniet*. Id. Virgil uses *dōmo* with *unde*; as, *Qui gēnus? unde dōmo?* and Livy, instead of *dōmo abesse*, has *esse ab dōmo*. With an adjective, *rūre*, and not *rūri*, must be used.

REM. 2. With names of towns and *dōmus* and *hāmus*, when answering the question ‘whence?’ *ab*, *ex*, or *de*, is sometimes used; as, *Ab Alexandriā p̄fectus*. Cic. *Ex dōmo*. Id. *De vīt̄fērā r̄emissē Viennā*. Mart. *Ab hāmo*. Virg.

REM. 3. (a.) With other names of places whence motion proceeds, *ab*, *ex*, or *de*, is commonly expressed; as, *Me a portu p̄amisit*. Plaut. *Ex Asiā transis in Eurōpam*. Curt. *Ex castris p̄oficiscuntur*. Cæs. *De Pomptino*, scil. *prædio*. Cie.—So, also, before names of nations used for those of countries; as, *Ex Mēdis ad adversariūrum hibernacūlā p̄ervenit*. Nep.

(b.) But the preposition is sometimes omitted; as, *Līterae Mācēdōniā allāt̄e*. Liv. *Classis Cypro advenit*. Curt. *Cessissent lōco*. Liv. *Ni cite vicis et castellis proximis subventum föret*. Id. *Ite sacris, pr̄opératē sacris, laurumque cāpillis pōnite*. Ovid. *Fñibus omnes p̄ostulare suis*. Virg. *Advolunt ingentes montibus ornas*. Id. This omission of the preposition is most common in the poets and later prose writers.

2. The place *by*, *through*, or *over* which, after verbs of motion, commonly follows *per*; but frequently also it is put in the ablative without a preposition; as,

Per Thēbas iter fēcit. Nep. *Exercitūm vādo transdācit*. Cæs. *His pontib⁹ pōbūlātūm mittēbat*. Id. *Tribūni militūm portā Collinā urbēm intrāvēre sub signis, mēdiāque urbe agmine in Aventinūm pergunt*. Liv. *Lēgiōnes Penninīs Cottiānisque Alpib⁹, pars monte Graio, trāducuntur*. Tac. *Equites viā brēviōre p̄missi*. Cie.

ABLATIVE AFTER COMPARATIVES.

§ 256. 1. When two objects are compared by means of the comparative degree, a conjunction, as *quam*, *alque*, etc., is sometimes expressed, and sometimes omitted.

2. The comparative degree, when *quam* is omitted, is followed by the ablative of that with which the comparison is made; as,

Nihil est virtūte formōsius, Nothing is more beautiful than virtue. Cic. *Quis C. Lælio cōm̄ior?* Who is more courteous than C. Lælius? Id.

REMARK 1. The person or thing with which the *subject* of a proposition is compared, is usually put in the ablative; as,

Sūd̄re pulchrior ille est, tu lērior cortice. Hor. *Vilius argētūm est auro, virtūbus aurum*. Id. *Tullius H̄ostilius fērēcior Rōmūlo fuit*. Liv. *Lacrīmā nihil citius d̄escit*. Cic. *Quid māgis est dūrum saxo, quid mollius undā?* Ovid. *Hoc nōmo fuit mēnus ineptus*. Ter. *Albānum, Mēcenās, sive Fūlernū te māgis apōpositis delectat*. Hor.

REM. 2. An object with which a person or thing addressed is compared, is also put in the ablative; as, *O fons Bandusiae splendidior vitro!* Hor.

REM. 3. Sometimes the person or thing with which the subject of a proposition is compared, instead of following it in the ablative, is connected with it by *quam*, and it is then put in the same case as the subject, whether in the nominative or the accusative; as, *Oratio quam habitus fuit miserabilior.* Cic. *Affirmo nullam esse laudem ampliorem quam eam.* Id. So, also, when an ablative in the case absolute takes the place of the subject; as, *Eodem (scil. dñe) plura, quam gr̄egorio milite, tolérante.* Tac.

REM. 4. If the person or thing which is compared with any object is neither the subject of the sentence nor the person addressed, *quam* is commonly used, and the object which follows it is then put in the nonnominative with *sum*, and sometimes in an oblique case to agree with the object with which it is compared; as, *Meliorem, quam ego sum, suppōno tibi.* Plaut. *Ego hōminem callidōrem vīli nēminem quam Phormiōnein.* Ter. *Adventus hostiū fuit agris, quam urbi terribilior.* Liv. *Omnes fontes rēstāte, quam hiēme, sunt gēlidiores.* Plin. *Thēmistoclis nōmen, quam Sōlonis, est illustrius.* Cie.—The following example illustrates both the preceding constructions:—*Ut tibi multo mājori, quam Africānus fuit, me non multo minōrem quam Lælium fācile et in rēpublicā et in āmicitia adjunctorum esse pātiāre.* Cic.

REM. 5. (a.) The person or thing with which the *object* of an active verb is compared, though usually connected with it by *quam*, (R. 4,) is sometimes put in the ablative, especially in the poets, and frequently also even in prose, if the object is a pronoun, particularly a relative pronoun; as, *Attalo, quo grātiorēm īmīnicū non hābui, sōrōrem dēdīt.* He gave his sister to Attalus, than whom, etc. Curt. *Hoc nihil grātius fācere pōtes.* Cic. *Causam ēnim suscīpisti antiquiōrem mēmoriā tuā.* Id. *Ezēgi mōnīmentū tere pārennū.* Hor. *Cur oīram saūgīne vi pērīno cautīus vitat?* Id. *Quid prius dicam sōlitis pārentis laudib⁹ns?* Id. *Mājōra viribus uades.* Virg. *Nullam sacrā vīte prius sērēris arbōrem.* Hor. *Nullos his mallem lādos spectasse.* Id. § 178, 3.

(b.) The ablative instead of *quam* is never used with any other oblique case except the accusative, but *quam* is sometimes found, even where the ablative might have been used; as, *Meliōr tūtorque est certa pax quam spērātu vītoria.* Liv. After *quam*, if the verb cannot be supplied from the preceding sentence, *est, fuit, etc.*, must be added; as, *Ihēc verba sunt M. Vārrōnis, quam fuit Claudi⁹s, doctiōris.* Gell. *Dīrūm Germānīcum minōrem nātu, quam ipse ērat, frātēm āmīst.* Sen.

REM. 6. (a.) *Minus, plus, and ampliōs* with numerals, and with other words denoting a certain measure or a certain portion of a thing, are used either with or without *quam*, generally as indeclinable words, without influence upon the construction, but merely to modify the number; as, *Non plus quam quātuor millia effūgerunt, not effūgit.* Liv. *Pūtōres antiqui non sunt usi plus quam quātuor cōlōrib⁹s, not plārib⁹s.* Cic.

(b.) *Quam* is frequently omitted with all cases; as, *Minus duo millia hōmīnum ex tanto exercitu effāgīrunt.* Liv. *Milites Rōmāni sepe plus dimidiati mensis cibāria fērēbant.* Cic. *Quam plus annum āger fūisset.* Liv. *Sēdēcim non ampliōs eo anno lēgiōnib⁹s dīfēnsūm impēriū est.* Id.

(c.) These comparatives, as in the preceding example, are sometimes inserted between the numeral and its substantive, and sometimes, when joined with a negative, they follow both, as a sort of apposition; as, *Quīnque millia armātōrum, non ampliōs, rēlictū ērat prēsidium,—a garrison of five thousand soldiers, not more.* Liv. So, also, *longius;* *Cēsar certior est fūetus, magnas Gallōrum cōpias non longius millia passuum octo ab hibernis suis absfuisse.* Cēs. See § 236.

(d.) The ablative is sometimes used with these as with other comparatives; as, *Dies trīginta aut plus eo in nāvi fūi.* Ter. *Triennio ampliōs.* Cie. *Hōrā ampliōs mōlicēbātar.* Id. *Ne longius trīdū ab castris absit.* Cēs. *Apud Suēros non longius anno rēmānērē ūno in lōco incōlēndi causā licet.* Id. *Quān initio non ampliōs duōbus millibus hūbūsset.* Sall.

REM. 7. *Quam* is in like manner sometimes omitted, without a change of case, after *májor*, *ménor*, and some other comparatives; as, *Obsides ne mīnōres octōnum dēnum annōrum neu májores quinum quādrāgēnum*,... of not less than eighteen, nor more than forty-five years of age. Liv. *Ex urbāno exercitu, qui mīnōres quinque et trīginta annis ērant, in nāves impositi sunt.* The genitive and ablative, in these and similar examples, are to be referred to § 211, R. 6. *Longius ab urbe mille passum.* Liv. *Annos nātas mágis quādrāginta.* Cic.

REM. 8. When the second member of a comparison is an infinitive or a clause, *quam* is always expressed; as, *Nihil est in dicendo május quam ut fāveat drātōri auditor.* Cic.

REM. 9. Certain nouns, participles, and adjectives,—as *opīniōne*, *spe*, *exspectatiōne*, *fide*,—*dicto*, *sólito*,—*aequo*, *crēdibili*, *nēcessārio*, *vēro*, and *justo*,—are used in a peculiar manner in the ablative after comparatives; as, *Opīniōne cēlērius centūrus esse dicitur*,—sooner than is expected. Cæs. *Dicto cītius tūmida aequa rā plācat*, Quicker than the word was spoken. Virg. *Injūriās grāvius sequo hābēre.* Sall.

(a.) These ablatives supply the place of a clause; thus, *grāvius æquo* is equivalent to *grāvius quam quod æquum est*. They are often omitted; as, *Thē-mistocles libērins rīvēbat*, scil. *æquo*. Nep. In such cases, the comparative may be translated by the positive degree, with *too*, *quite*, or *rather*, as in the above example—‘He lived too freely,’ or ‘rather freely.’ *Vōluptas quum májor est atque longior, omne ánimī lūmen extinguit*,—when it is too great, and of too long continuance. Cic. So *tristior*, scil. *sólito*, rather sad.

(b.) The English word ‘still,’ joined with comparatives, is expressed by *etiam* or *vel*, and only in later prose writers by *ādhuc*; as, *Ul in corpōribus mag-næ dissimilitādines sunt, sic in ánimis exsistunt májores etiam vāriētātes.* Cic.

REM. 10. (a.) With *infēriōr*, the dative is sometimes used, instead of the ablative; as, *Vir nullā arte cuiquam infēriōr.* Sall. The ablative is also found; as, *Ul hāmānos cāsus virtute infēriōres pātes.* Cic. But usually *infēriōr* is followed by *quam*; as, *Timōtheus belli laude non infēriōr fuit, quam pāter.* Cic. *Grātiā non infēriōr, quam qui umquam fūrunt amplissimi.* Id.

(b.) *Qualis*, ‘such as,’ with a comparative, occurs poetically instead of the relative pronoun in the ablative; as, *Nardo pērunctum, quāle non perfectiūs mee lāborārunt mānus*; instead of *quo*. Hor. Epop. 5, 59. *Ánimæ quāles nēque cawlidiores terra tālit*; for *quibus*. Id. Sat. 1, 5, 41.

REM. 11. *Quam pro* is used after comparatives, to express disproportion; as, *Pralium atrōcius quam pro nūmōro pugnanūm*, The battle was more severe than was proportionate to the number of the combatants. Liv. *Mīnor, quam pro tūmultu, cuedes.* Tac.

REM. 12. When two adjectives or adverbs are compared with each other, both are put in the comparative; as, *Triumphus clārior quam grātior*, A triumph more famous than acceptable. Liv. *Fōrtius quam fēcītius bellum gessē-runt*. So, also, when the comparative is formed by means of *mágis*; as, *Mágis audacter quam pārāte ad dicendum vēniēbat.* Cic.—Tacitus uses the positive in one part of the proposition; as, *Spēcīem excelse glōriæ vēhémentius quam caute-appētēbat*; or even in both; as, *Ciāris májōribus quam vētustis.*

REM. 13. (a.) *Pōtius* and *mágis* are sometimes joined pleonastically with *mille* and *p̄estāre*, and also with comparatives; as, *Ab omnībus se dēsertos pō-tius quam abs te dēfensos esse mālunt.* Cic. *Qui mágis rēre vincēre quam diu impērāre mālit.* Liv. *Ul rēmōri pōtius quam servire p̄estāret.* Cic. *Mīhi quāvis fēga pōtius quam ullā prōvinciā esset optātor.* Id. *Quis mágis queat esse beā-tior?* Virg.

(b.) So, also, the prepositions *p̄e*, *ante*, *p̄tēter*, and *supra*, are sometimes used with a comparative; as, *Unus p̄e cētēris fortior exsurgit*, Apul. *Scēlēre ante ālios immānior omnes.* Virg. They also occur with a superlative; as, *Ante ālios cārissimus.* Nep. As these prepositions, when joined with the positive, denote comparison, they seem in such examples to be redundant. See § 127.

REM. 14. *Alius* is sometimes in poetry treated as a comparative, and construed with the ablative instead of *atque* with the nominative or accusative; as, *Nēve pūtes álium sāpiente bōnōque bēātūm*. Hor. *Alius Līsippo*. Id. But compare § 251, N.

REM. 15. By the poets *ac* and *atque* are sometimes used instead of *quam* after comparatives; as, *Quanto constantior idem in vitiis, tanto lēvius miser ac prior ille, qui*, etc. Hor. *Arctius atque hēdērā prōcēra adstringitur ilēx*. Id.

REM. 16. The degree of difference between objects compared is expressed by the ablative:

(1.) Of substantives; as, *Mīnor ūno mense*, Younger by one month. Hor. *Sesquīpēde quam tu longiōr*, Taller than you by a foot and a half. Plaut. *Hibernia dimidio mīnor quam Britanniā*. Cæs. *Dimidio mīnoris constābit*, It will cost less by half. Cic. *Quam mōlestum est ūno dīgito plus hābēre*!....to have one finger more, i. e. than we have, to have six fingers. Id.—but the expression is ambiguous, as it might mean ‘to have more than one finger.’ *Sūperat cāpīte et cervīcībus altīs*. Virg.

(2.) Of neuter adjectives of quantity and neuter pronouns, in the singular number. Such are *tanto*, *quanto*, *quo*, *eo*, *hoc*, *multo*, *parvo*, *paulo*, *nīmo*, *álī-quanto*, *tantūlo*, *altēro tanto* (twice as much); as, *Multo doctiōr es patre*, Thou art (by) much more learned than thy father. The relative and demonstrative words, *quanto*—*tanto*, *quo*—*eo*, or *quo*—*hoc*, signifying ‘by how much—by so much,’ are often to be translated by an emphatic *the*; as, *Quanto sānūs sūpēriōres*, *tanto nos submissiōs gērāmus*, ‘The more eminent we are, the more humbly let us conduct ourselves’ lit. by how much—by so much—. Cic. *Eo grāviōr est dōlōr*, *quo culpa est mājor*. Id. But the relative word generally precedes the demonstrative; as, *Quo difficiiliōs*, *hoc præclāriūs*. Id. Poetically, also, *quam māgiš*—*tam māgiš* are used instead of *quanto māgiš*—*tanto māgiš*. Virg. Æn. 7, 787: and *quam māgiš*—*tanto māgiš*. Lucr. 6, 459.—*Iter multo fāciiliōs*,—much easier. Cæs. *Parvo brēvius*, A little shorter. Plin. *Eo māgiš*, The more. Cic. *Eo mīnus*. Id. *Istoc māgiš wipūlibis*, So much the more. Plaut. *Via altēro tanto longiōr*,—as long again. Nep. *Multo id maximum fuit*. Liv.

(3.) The ablative of degree is joined not only with comparatives but with verbs which contain the idea of comparison; as, *mēlo*, *præsto*, *sūpēro*, *excello*, *antēcello*, *antēcēdo*, and others compounded with *ante*; and also with *ante* and *post*, in the sense of ‘earlier’ and ‘later’; as, *Multo præstat*. Sall. *Post paulo*, A little after. Id. *Multo ante lūcis adventūn*, Long before—. Id. *Mallis partibus* is equivalent to *multo*; as, *Nūmēro multis partibus esset infēriōr*. Cæs.

NOTE. The accusatives *multum*, *tantum*, *quantum*, and *álīquantum*, are sometimes used instead of the corresponding ablatives; as, *Aliquantum est ad rem āvidiōr*. Ter. *Multum imprōbiōres sunt*. Plant. *Quantum dōmo infēriōr*, *tantum glōrii sūpērior ēvāsit*. Val. Max. Cf. § 232, (3.)—So *longe*, ‘far,’ is frequently used for *multo*; as, *Longe mēliōr*. Virg. *Longe et multum antēcellēre*. Cic. *So, pars pēdis sesqui mājor*,—longer by one half. Id.

ABLATIVE ABSOLUTE.

§ 257. A noun and a participle are put in the ablative, called *absolute*, to denote the time, cause, means, or concomitant of an action, or the condition on which it depends; as,

Pýthagōras, Tarquīnio regnante, *in Itāliam vēnit*, Pythagoras came into Italy, in the reign of Tarquin. Cic. *Lāpus, stīmūlante fāme*, *captat ūcile*, Hunger inciting, the wolf seeks the fold. Ovid. *Militēs, pēcōre e longinquiōribus vicis ūdacto*, *extrēmam fāmem sustentibant*. Cæs. *Hac orātiōne hābitā, concilium dimisi*. Id. *Gallī, re cognitā, obsidiōnē rēlinquunt*. Id. *Virtūte exceptā, nīl ānicitiū prēstābilius pūtētis*. Cic.

NOTE 1. The Latin ablative absolute may be expressed in English by a similar construction, but it is commonly better to translate it by a clause connected by *when*, *since*, *while*, *although*, *after*, *as*, etc., or by a verbal substantive; as, *Te adjūvante*, With thy assistance. *Non—nisi te adjūvante*, Only with thy assistance, or not without thy assistance. *Te non adjūvante*, Without thy assistance. Cf. § 274, R. 5, (c.)

REMARK 1. This construction is an abridged form of expression, equivalent to a dependent clause connected by *quum*, *si*, *elsi*, *quam*, *quamris*, etc.

Thus, for *Tarquinio regnante*, the expression *dum Tarquinius regnabat* might be used; for *hac öratiōne hābitā*;—*quum hauc öratiōnem hābuisset*, or *quum hāc öratiō hābita esset*,—*comitūm dīmisit*. The ablative absolute may always be resolved into a proposition, by making the noun or pronoun the subject, and the participle the predicate.

REM. 2. This construction is common only with present and perfect participles. Instances of its use with participles in *rus* and *dus* are comparatively rare; as,

Cæsare venturo, *Phosphore*, redde diem. Mart. *Irrupturis tam infestis natiōibus*. Liv. *Quum concio plausum, meo nōmine rēcitando, dēdisset*,—when my name was pronounced. Cic. *Quum immōlandā Iphigēnīā tristis Culchas esset*. Id. *Quis est ēnim, qui, nullis offūiū præceptis trādendis, philosōphum se audeat dūere*—without propounding any rules of duty. Cic. Cf. § 274, R. 5, (c.) and R. 9.

REM. 3. (a.) A noun is put in the ablative absolute, only when it denotes a different person or thing from any in the leading clause. Cf. § 274, 3, (a.)

(b.) Yet a few examples occur of a deviation from this principle, especially with a substantive pronoun referring to some word in the leading clause; as, *Se audiente, scribit Thūydiēs*. Cic. *Lēgio ex castris Varrōnis*, adstante et inspectante ipso, *signa sustulit*. Cæs. *Me dūce, ad hunc rōti finem, me militē, vēni*. Ovid. So *M. Porcius Cato, vīvo quōque Scipiōne, allatrāre ījus magnitudinem sōlitus ērat*. Liv.

NOTE 2. Two participles must not be put together in the ablative absolute agreeing with the same noun. Thus, we may say *Porcia sēpe maritūm cogitautem invenērat*, but not, *Porcia mārito cōgitante invento*.

NOTE 3. Instead of the ablative absolute denoting *a cause*, an accusative with *ob* or *propter* occurs in Livy and in later writers; as, *Cānōpum condidēre Spartāni*, ob sepultum illic rectōrem nāris Cānōpum. Tac. *Dēcemviri libros Sibyllinos inspīcere jussi sunt propter territos hōmīnes nōris prōdigis*. Liv.

REM. 4. The ablative absolute serves to mark the time of an action, by reference to that of another action. If the present participle is used, the time of the action expressed by the participle, is the same as that of the principal verb. The perfect participle and the future in *rus*, denote respectively an action as prior or subsequent to that expressed by the principal verb.

Thus in the preceding examples—*Pythagōras*, Tarquinio regnante, *in Itāliam vēnit*, Pythagoras came into Italy during the reign of Tarquinius. *Galli, re cognīta, obsidiōnem rēlinquunt*, The Gauls, having learned the fact, abandon the siege. So, *Rex āpum non nisi migrātūro exāmine fōras prōcedit*, The king-bee does not go abroad, except when a swarm is about to emigrate. Plin.

NOTE 4. *Non prius quam, non nisi, ut, r̄elut, and tamquam*, are sometimes joined with the participle; as, *Tib̄erius excessum Augusti non prius p̄alum f̄ecit, quam Agrrippā jūrēne int̄erempto*, —not until. Suet. *Galli leti, ut expl̄orāta vītōriō, ad castra Rōmānōrum pergunt. C̄es. Antiōchus, tamquam non transītūris in Asiam Rōmānis*, etc. Liv.

REM. 5. (a.) The construction of the ablative absolute with the perfect passive participle, arises frequently from the want of a participle of that tense in the active voice.

Thus, for C̄esar, having sent forward the cavalry, was following with all his forces,' we find, '*C̄esar, ēquitatū pr̄amissō, subsēquēbātur omnibus cōpiis.*'

(b.) As the perfect participle in Latin may be used for both the perfect active and the perfect passive participles in English, its meaning can, in many instances, be determined only by the connection, since the agent with *a* or *ab* is generally not expressed with this participle in the ablative absolute, as it is with other parts of the passive voice. Thus, *C̄esar, his dictis, concilium dimisit*, might be rendered, '*C̄esar, having said this, or this having been said* (by some other person), dismissed the assembly.'

(c.) As the perfect participles of deponent verbs correspond to perfect active participles in English, no such necessity exists for the use of the ablative absolute with them; as, *C̄esar, haec lōcūtus, concilium dimisit*. In the following example, both constructions are united: *Itaque....agros Remōrum dēpōlāti, omnibus r̄icis, ædificiisque incensis. C̄as.*

REM. 6. The perfect participles of neuter deponent verbs, and some also of active deponents, which admit of both an active and a passive sense, are used in the ablative absolute; as, *Ortā luce. C̄as. Vel exstincto rel ēlapsō āulmo, nullum r̄esidēre sensum. Cic. Tam multis glōriam ījus ādeptis. Plin. Līteras ad exercitus, tamquam ādepto principātu, misit. Tac.*

REM. 7. (a.) As the verb *sum* has no present participle, two nouns, or a noun and an adjective, which might be the subject and predicate of a dependent clause, are put in the ablative absolute without a participle; as,

Quid, ādōlescentūlo dūce, efficēre possent, What they could do under the guidance of a youth. C̄as. *Me suāsōre atque impulsōre, hoc factum*, By my advice and instigation. Plaut. *Hannibōle r̄iro*, While Hannibal was living. Nep. *Inritā Minervā*, in opposition to one's genius. Cic. *Celo sīrēno*, when the weather is clear. Virg. *Me ignāro*, without my knowledge. Cic. With names of office, the concrete noun is commonly used in the ablative absolute, rather than the corresponding abstract with *in* to denote the time of an event; as, *Rōmam vēnit Mārio consūle*, He came to Rome in the consulship of Marius. Cic.

(b.) The nouns so used as predicates are by some grammarians considered as supplying the place of participles by expressing in themselves the action of a verb. Such are *dux, cōmēs, adjūtōr* and *adjūtrix, uictōr, testis, jūdex, interpres, māgister* and *māgistra, p̄aeceptor* and *p̄aeceptrix*; as, *dūce nātūrā*, in the sense of *dūcente nātūrā*, under the guidance of nature; *jūdice Pōlybio*, according to the judgment of Polybius.

REM. 8. A clause sometimes supplies the place of the noun; as, *Nondum comperto quam in rēgiōnēm vēnisset rex. Liv. Audīto vēnisse nuncium. Tac. Vāle dicto. Ovid.* This construction, however, is confined to a few participles; as, *auditō, cognito, comperto, explōrāto, despērāto, nunciāto, dīctō, ēdicto*. But the place of such participle is sometimes supplied by a neuter adjective in the ablative; as, *Incerto p̄a tēnebris quid pētērent. Liv. Cf. R. 7, (a.) Haud cūiquam dābō quin hostiū essent. Id. Juxta pēricūlōso vēra an dicta p̄omēret. Tac.*

REM. 9. (1.) The noun in the ablative, like the subject nominative, is sometimes wanting; (a) when it is contained in a preceding clause; as, *Atticus Serriālam, Brāti mātrem, non minus post mortem ījus, quam flōrente, coluit, scil. eo,*

i. e. Bruto. Nep. (b) When it is the general word for person or persons followed by a descriptive relative clause; as, *Hannibal Ibērum cōpias trājēcīt*, præmissis, qui *Alpium transitus sp̄cūlārentur*. Liv. (c) When the participle in the neuter singular corresponds to the impersonal construction of neuter verbs in the passive voice; as, *In annis transgressu, multum certāto, Bardeānes vicit*. Tac. *Mīhi, errāto, nulla rēnō, reute factō, exīgua lāus p̄opōnītur*. Cic. *Quām, nondū p̄lām factō, vīri mortuīque p̄omīscē complōrārentur*. Liv. *Nam jam cōtāte ēā sun, ut non siet, peccāto, mi ignosci aequum*; i. e. si peccātūm fuērit. Ter. Cf. § 274, R. 5, (b).

(2.) So in descriptions of the weather; as, *Tranquillo, scil. māri*, the sea being tranquil. Liv. *Sérēno, scil. celo*, the sky being clear. Id. *Arānei sérēno texunt, nūbilo texunt*,—in clear and in cloudy weather. Plin. Substantives when used thus are to be considered as ablatives of time; as, *Cōmitiūs, lādis, Circensibus*. Suetonius has used *proscriptiōne* in the sense of ‘during the proscription.’ So *pāce et Principe*. Tac. *Impērio pōpūli Rōmāni*. Cæs.

REM. 10. This ablative is sometimes connected to the preceding clause by a conjunction; as, *Cesar, quamquam obsidiōne Massiliæ rētardante, brēri tāmen omnia subēgit*. Suet. *Dēcemvīri non ante, quam perlatis lēgibus, dēpōstūros impērium esse aūbant*. Liv.

REM. 11. A predicate ablative is sometimes added to passive participles of *naming, choosing, etc.* § 210, (3.); as, *Hasdrubāle impērātōre suffecto*. Liv.

CONNECTION OF TENSES.

§ 258. Tenses, in regard to their connection, are divided into two classes—*principal* and *historical*.

A. The principal tenses are, the *present*, the *perfect definite*, and the *two futures*.

B. The historical, which are likewise called the *preterite* tenses (§ 145, N. 2.), are the *imperfect*, the *historical perfect*, and the *pluperfect*.

I. In the connection of leading and dependent clauses, only tenses of the same class can, in general, be united with each other. Hence:—

1. A *principal* tense is followed by the *present* and *perfect definite*, and by the periphrastic form with *sim*. And:—

2. A *preterite* tense is followed by the *imperfect* and *pluperfect*, and by the periphrastic form with *essem*.

NOTE. The periphrastic forms in each class supply the want of subjunctive futures in the regular conjugation.

The following examples will illustrate the preceding rules:—

(a.) In the first class. *Scio quid āgas. Scio quid ēgēris. Scio quid actūrus sis.*—*Audīri quid āgas*, I have heard what you are doing. *Audīri quid ēgēris. Audīri quid actūrus sis.*—*Audiam quid āgas*, etc.—*Audīvēro quid āgas*, etc.

(b.) In the second class. *Sciēbūm quid āgēres. Sciēbam quid ēgīsses. Sciēbam quid actūrus essem.*—*Audīvī quid āgērēs*, I heard what you were doing. *Audīvī quid ēgīsses. Audīri quid actūrus essem.*—*Audīvēram quid āgēres*, etc.

The following may serve as additional examples in the first class; viz. of *principal* tenses depending on,

(1.) The PRESENT; as, *Non sum ita hēbes, ut istuc dicam*. Cic. *Quantum dōlōrem accēpērim, tu existimāre pōtes*. Id. *Nec dūbito quin rēditus ējus reipūblicae salutūris fūtūrus sit*. Id.

(2.) The **PERFECT DEFINITE**; as, *Sitis prōvīsum est, ut ne quid agere possint*. Id. *Quis mūscis, quis huic stūdio lūtrārum se dēdīdit, quin omnem illārum artium rīm comprēhendērit*. Id. *Dīfēctōnes sōlis p̄dīctaē sunt, quæ, quantæ, quando fūtūræ sint*. Id.

(3.) The **FUTURES**; as, *Sic fācillīme, quanta ḍrātōrum sit, semperque fuērit paucitas, jūdicābit*. Id. *Ad quos dies rēdītūrus sim, scribām ad te*. Id. *Si scīerīs aspīdem lātēre uspiam, et velle dīquem impr̄dētēm sūper eam assīdīre, cūjus mors tibi ēmōlūmentum factūra sit, impr̄vbe fēcēris, nīsi mōnuēris, ne assīdeat*. Id.

The following, also, are additional examples in the second class, viz. of *preterite tenses* depending on,

(1.) The **IMPERFECT**; as, *Unum illud extimescēbam, ne quid turpiter fācērem, vel jam effēcissem*. Cic. *Non ēnīm dūbitābam, quin eas libenter lectūrūs essem*. Id.

(2.) The **HISTORICAL PERFECT**; as, *Vēni in ējus villam ut libros inde prōmērem*. Id. *Hac quum essent nūntiāta, Vālērius clāssem extēmplō ad ostium flūni-nīs duxit*. Liv.

(3.) The **PLUPERFECT**; as, *Pāror cēpērat mīlītes, ne mortifērum esset vulnus*. Liv. *Ego ex ipso audiēram, quam a te libērāliter esset tractātūs*. Cic. *Non sātīs mīhi constitērat, cum dīquānē āntīmī mei mōlestiā, an pōtius libenter te Athēnis visūrus essem*. Id.

REMARK 1. (a.) When the present is used in narration for the historical perfect, it may, like the latter, be followed by the imperfect; as, *Lēgātōs mit-tunt, ut pācem impetrārent*. Cæs.

(b.) The present is also sometimes followed by the perfect subjunctive in its historical sense; as, *Pandite nūnc Hēlīcōna, dēe, cantusque mōvēte, Qui bēlo excīti rēges, quæ quēmque sēcūtæ Complērint campōs acies*. Virg.

REM. 2. The perfect definite is often followed by the imperfect, even when a present action or state is spoken of, if it is possible to conceive of it in its progress, and not merely in its conclusion or result; and especially when the agent had an intention accompanying him from the beginning to the end of the action; as, *Fēci hoc, ut intelliḡres, I have done this that you might understand*; i. e. such was my intention from the beginning. *Sunt philōsophi et fuērunt, qui omnīo nullam hābēre censērent hūmānārum rerū prōvītiōnēm deos*. Cic.

REM. 3. (a.) The historical perfect is not regularly followed by the perfect subjunctive, as the latter is not, in general, used in reference to past action indefinite.

(b.) These tenses are, however, sometimes used in connection, in the narrative of a past event, especially in Livy and Cornelius Nepos; as, *Factū est, ut plus quam collēgæ Mīlliādes vāluērit*. Nep.

(c.) The imperfect and perfect are even found together after the historical perfect, when one action is represented as permanent or repeated, and the other simply as a fact; as, *Adeo nihil mīlsērītī sunt, ut invūrsōnes fācērent et Vētos in ānīmo hābūerint oppugnārē*. Liv.

(d.) The historical perfect may even be followed by the present, when a general truth is to be expressed, and not merely one which is valid for the time indicated by the leading verb; as, *Antiōchō pācem pōtēti ad priōres conditiōnes nihil adēktūm, Africāno p̄dīcante, nēque Rōmānis, si vincantur, ānimōs minui, nēque, si vincant, sēculūlis rēbus insōlēscere*. Just.

REM. 4. (a.) As present infinitives and present participles depend for their time upon the verbs with which they are connected, they are followed by such tenses as those verbs may require; as, *Apelles pictōres quōque eos peccāre dicēbat, qui non sentirent, quid esset sātīs*. Cic. *Ad te scripsi, te lēviter accūsans in eo, quod de me cito crēdīdisse*. Id.

(b.) In like manner the tense of the subjunctive following the infinitive future is determined by the verb on which such infinitive depends; as, *Sol Phaethonti filio factūrum se esse dixit quicquid optasset*. Cic.

REM. 5. (a.) The perfect infinitive follows the general rule, and takes after it a principal or a preterite tense, according as it is used in the definite or in the historical sense; as, *Arbitrāmur nos ea prestitisse, quæ rātio et doctrīna prāscripsērit*. Cic. *Est quod gaudeas te in istu lōca vēnisse, ubi aliquid sāpēre vidērē*. Id.

(b.) But it may sometimes take a different tense, according to Rem. 2; as, *Ita mihi rideor et esse Deos, et quāles essent sātis ostendisse*. Cic.

II. Tenses belonging to different classes may be made dependent on each other, when the sense requires it.

(a.) Hence a present or perfect definite may follow a preterite, when the result of a past action extends to the present time; as, *Ardēbat autem Hortensius cūpīdītāte dicendi sic, ut in nullo umquam flagrantius stūdium vidērim*; i. e. that up to this time I have never seen. Cic. And, on the other hand, a preterite may follow a present to express a continuing action in the past; as, *Scitōte oppidam esse in Siciliā nullum, quo in oppido non isti délecta mālier ad libidinēm esset*: (esset here alludes to the whole period of Verres' prātorship.) Cic.

(b.) But without violating the rule which requires similar tenses to depend upon each other, the hypothetical imperfect subjunctive, may be followed by the present or perfect subjunctive, since the imperfect subjunctive refers to the present time; as, *Mēmōrāre possem quibus in lōcīs maximas hostiūm cōpiās pōpūlās Rōmānūs parvā mānu fūlērīt*. Sall. Possem here differs from possum only by the hypothetical form of the expression.

INDICATIVE MOOD.

§ 259. The indicative is used in every proposition in which the thing asserted is represented as a reality.

NOTE. Hence it is used even in the expression of conditions and suppositions with *si*, *nisi*, *etsi*, and *etiam si*, when the writer, without intimating his own opinion, supposes a thing as actual, or, with *nisi*, makes an exception, which, only for the sake of the inference, he regards as actual; as, *Mors aut plāne negligēndū est, si omnīno extinguit ānimū, aut etiām optanda, si alīquo eum dēdūcīt, ubi sit fātūrus aeternus*. Cic. Adhuc certe, nisi ēgo insānio, stulte omnia et incaute fūnt. Id.—It is likewise used in interrogations.

REMARK 1. The several tenses have already been defined, and their usual significations have been given in the paradigms. They are, however, sometimes otherwise rendered, one tense being apparently used with the meaning of another, either in the same or in a different mood. Thus,

(1.) (a.) The present is often used for the historical perfect in narration, see § 145, I. 3.—(b.) It is sometimes used also for the future to denote the certainty of an event, or to indicate passionate emotion. So, also, when the leading sentence contains the present imperative, *si* is often joined with the present instead of the future; as, *dēfēnde si pōtes*.—(c.) The present is also used for the imperfect or perfect, when it is joined with *dum* 'while'; as, *Dum ēgo in Siciliā sum, nullī stātua dējecta est*. Cic. It is even so used by Livy in transitions from one event to another; as, *Dum in Asiā bellum gēritur, ne in Eōtōlis quidēm quiētē res fuērant*. But the preterites are sometimes used with *dum* 'while'; and *dum* 'as long as' is regularly joined with the imperfect.

(2.) (a.) The perfect, in its proper signification, i. e. as a perfect *definite*, denotes an act or state terminated at the present time. Thus Horace, at the close of a work, says, *Exēgi mōnumētūm ære pēremiūs*; and Ovid, in like circumstances, *Jamque opus exēgi*. So, also, Panthus in Virgil, in order to de-

note the utter ruin of Troy, exclaims, *Fulmnus Trōes, fuit Ilium*, i. e. we are no longer Trojans, Ilium is no more.—(b.) The perfect *indefinite* or *historical* perfect is used in relating past events, when no reference is to be made to the time of other events; as, *Cæsar Rübiconem transiit*, Cæsar crossed the Rubicon.—(c.) As in the epistolary style the imperfect is used instead of the present, when an incomplete action is spoken of (§ 145, II. 3), so the historical perfect is in like circumstances employed instead of the present, when speaking of a completed action. With both the imperfect and perfect, when so used, however, the adverbs *nunc* and *etiamnunc* may be used instead of *tunc* and *etiamtunc*.

(d.) The historical perfect is sometimes used for the pluperfect in narration; as, *Sed postquam aspexi, illico cognōri*, But after I (had) looked at it, I recognized it immediately. Ter.—This is the usual construction after *postquam* or *postēquam*, *ubi, ubi primum, ut, ut primum, quāe primum, simul, simul ut, simul ac, or simul atque*, all of which have the signification of ‘as soon as,’ and sometimes after *priusquam*. But when several conditions are to be expressed in past time, the pluperfect is retained after these particles; as, *Idem simūlāc se rēmiserat, nēque causa subērat, quāre āmī lābōrem perferrat, luxūrōsus rēpēriēbōtur*. Nep. So, also, *postquam* is joined with the pluperfect, when a definite time intervenes between events, so that there is no connection between them; as, *Hannibal anno tertio, postquam dōmo prōfūgerat, cum quinque nāvibus Africam accessit*. Id.—In a very few passages the imperfect and pluperfect *subjunctive* are joined with *postquam*.

(3.) The pluperfect sometimes occurs, where in English we use the historical perfect; as, *Dixērat, et spissis noctis se condidit umbris*, She (had) said, and hid herself in the thick shades of night. Virg. Sometimes, also, it is used for the historical perfect to express the rapidity with which events succeed each other; so, also, for the imperfect, to denote what had been and still was.

(4.) The future indicative is sometimes used for the imperative; as, *Välcbie, Farewell*. Cic. And:—

(5.) The future perfect for the future; as, *Alio lōco de örätōrum āmīo et in-jūriis vidēro*, I shall see (have seen).... Cic. This use seems to result from viewing a future action as if already done, and intimates the rapidity with which it will be completed.

REM. 2. When a future action is spoken of either in the future, or in the imperative, or the subjunctive used imperatively, and another future action is connected with it, the latter is expressed by the *future* tense, if the actions relate to the same time; as, *Nātāram si sēquēmūr dācem, nunquam āberrābimus*. Cic.; but by the future perfect, if the one must be completed before the other is performed; as, *De Carthāgīne vērēri non ante dēslnam, quam illam excisam esse cognōvēro*. Cic. In English the present is often used instead of the future perfect; as, *Fāciam si pōtēro*, I will do it, if I can. *Ut sēmentem fēcēris, ita mētes*, As you sow, so you will reap. Cic.

REM. 3. In expressions denoting the propriety, practicability or advantage of an action not performed, the indicative of the preferites (§ 145, N. 2.) is used, where the English idiom would have led us to expect the imperfect or pluperfect subjunctive.

(a.) This construction occurs with the verbs *čportet, nēcessē est, dībeo, convēnit, possum, dēcēt, līcēt, reor, pītō*; and with *par, fūs, cōpīa, ēquūm, justūm, consentāneūm, sātīs, sātīs, ēquīus, mēlius, ūtīlius, optābilius, and optimum—est, ērat, etc.*

(b.) In this connection the imperfect indicative expresses things which are not, but the time for which is not yet past; the historical perfect and the pluperfect indicative, things which have not been, but the time for which is past; as, *Ad mortēm te dāci jam prīdem čportēhat*, i. e. thy execution was necessary and is still so; hence it ought to take place. Cic.—*Longe ūtīlius fuit angustias dātūs occūpāre*, It would have been much better to occupy the pass. Curt. *Cātilīna ērāpit e sēnatū triumphans gaudīo, quēm omniō vivūm illīnc exire non čportuērat*. Cic.

(c.) In both the periphrastic conjugations, also, the preterites of the indicative have frequently the meaning of the subjunctive; as, *Tum bona constanter preda tēnenda fuit*,—ought to have been kept. Ovid. This is more common in hypothetical sentences than in such as are independent.

(d.) The indicative in such connections is retained, even when a hypothetical clause with the imperfect or pluperfect subjunctive is added, and it is here in particular that the indicative preterites of the periphrastic conjugations are employed; as, *Quae si dūbia aut p̄cūl essent, tāmen omnes bōnos rēpublīcā consūlērē dēcēbat*. Sall. *Quodsi Cn. Pompeius privātus esset hoc tempōre, tāmen ērat mittendus*. Cic.—*Dēlēri tōtū exercitū pōnit, si fūgientes persēcūl victōres essent*. Liv. *Quas nīsī mānūmīsset, tormentūs etiām dedendi fuērunt*. Cic. *Si te nō invēnīssēm, pēlitūrūs per p̄cūpītūs fui*. Petr. But the subjunctive also is admissible in such cases in the periphrastic conjugations.

REM. 4. (1.) The preterites of the indicative are often used for the pluperfect subjunctive, in the conclusion of a conditional clause, in order to render a description more animated. They are so used,

(a.) When the inference has already partly come to pass, and would have been completely realized, if something else had or had not occurred, whence the adverb *jam* is frequently added; as, *Jam fāmes quam pestilētia tristior ērat; ni annōne fōret subrentum*,—would have been worse. Liv. The same is expressed by the verb *cōpī* instead of *jam*; as, *Britanni circumire terga vincētūm cōpērānt, nī, etc. fae.* And without *jam*; *Effigies Pisōnis traxērant in Gēmōniā ac divellēbant* (would have entirely destroyed them) *nī, etc. Id.*

(b.) The perfect and pluperfect are likewise used in this sense, and a thing which was never accomplished is thus, in a lively manner, described as completed; as, *Et p̄craetūm crāt bellūm sīne sanguīne, si Pompeium opprīmērē Brundisiī* (Caesar) *pōtuisset*. Hor.—The imperfect indicative is rarely used, also, for the imperfect subjunctive, when this tense is found in the hypothetical clause; as, *Stultūm crāt mōnērē, nīsī fīret*. Quint.—Sometimes, also, the preterites of the indicative are thus used in the condition; as, *At fuērat mēlius, si te puer iste tēnēbat*. Ovid. See § 261, R. 1.

(2.) ‘I ought’ or ‘I should,’ is expressed by the indicative of *dēbō*, and *pōsum* is in like manner often used for *possem*; as, *Pōsum persēquī multa oblectāmenta rērum rusticārum, sed, etc.*, I might speak of the many pleasures of husbandry, but, etc.; and it is usual in like manner to say, *diffīcile est, longum est, infīniūm est*, e. g. *narrōre*, etc., for, ‘it would be difficult,’ ‘it would lead too far,’ ‘there would be no end,’ etc.

(3.) The indicative is used in like manner after many general and relative expressions, especially after the pronouns and relative adverbs which are either doubled or have the suffix *cumque*; as, *quisquis, quotquot, quicunque, utat, ulcumque, etc.*, see §§ 139, 5, (3.) and 191, I. R. 1, (b.); as, *Quidqñid id est, timeo Dīcāvō et dōnī fērentes*. Virg. *Quem sors cumque dabit, lucro appōne*. Hor. *Sed quōquo mōdo sīse illud hābet*. But however that may be. Cic.—In like manner sentences connected by *sīve—sīve* commonly have the verb in the indicative, unless there is a special reason for using the subjunctive; as, *Sīve vērum est, sīve fālsum, nīhī quidem ita rēnunciātūm est*. Later writers however use the subjunctive both with general relatives, etc., and with *sīve—sīve*.

SUBJUNCTIVE MOOD.

§ 260. The subjunctive mood is used to express an action or state simply as conceived by the mind.

NOTE. The subjunctive character of a proposition depends, not upon its substance, but upon its form. ‘I believe,’ ‘I suppose,’ are only conceptions, but my believing and supposing are stated as facts, and, of course, are expressed by means of the indicative. When, on the other hand, I say, ‘I should be-

lieve,' 'I should suppose,' the acts of believing and supposing are represented not as facts, but as mere conceptions. Hence the verb that expresses the purpose or intention for which another act is performed, is put in the subjunctive, since it expresses only a conception; as, *Ego ut vivam*, I eat that I may live. This mood takes its name from its being commonly used in *subjoined* or dependent clauses attached to the main clause of a sentence by a subordinate connective. In some cases, however, it is found in independent clauses, or in such, at least, as have no obvious dependence.

I. The subjunctive, in some of its connections, is to be translated by the indicative, particularly in *indirect questions*, in clauses expressing a *result*, and after *adverbs of time*; as,

Rogas me quid tristis sim,—why I am sad. Tac. *Stellarum tanta est multitudo*, *ut nūmerari non possint*,—that they cannot be counted. *Quum Cæsar esset in Galliā*, When Cæsar was in Gaul. Cæs.

II. The subjunctive is used to express what is contingent or hypothetical, including *possibility*, *power*, *liberty*, *will*, *duty*, and *desire*.

REMARK 1. The tenses of the subjunctive, thus used, have the significations which have been given in the paradigms, and are, in general, not limited, in regard to time, like the corresponding tenses of the indicative. Thus,

(1.) The present may refer either to present or future time; as, *Mēdiōcribus et quis ignoscens ritius tēneor*, I am subject to moderate faults, and such as you may excuse. Hor. *Orat a Cæsare ut det sibi véniam*, He begs of Cæsar that he would give him leave. Cæs.

(2.) The imperfect may relate either to past, present, or future time; as, *Si fāta fuissent ut cädērem*, If it had been my fate that I should fall. Virg. *Si possem, sānior essein*, I would be wiser, if I could. Ovid. *Cītēros rāpērem et prosterñērem*, The rest I would seize and prostrate. Ter.

(3.) The perfect subjunctive has always a reference to present time, and is equivalent to the indicative present or perfect definite; as, *Errārim fortasse*, Perhaps I may have erred. Plin.—When it has a future signification it is not to be accounted a perfect, but the subjunctive of the future perfect. See Rem. 4 and 7, (1.) But compare § 258, R. 1, (b.) and R. 3, (b.)

(4.) The pluperfect subjunctive relates to past time, expressing a contingency, which is usually future with respect to some past time mentioned in connection with it; as, *Id respondērunt se factūros esse, quum ille vento Aquilōne vénisset Lemum....* when he should have come.... Nep.

REM. 2. The imperfects *vellem*, *nollem*, and *mallem*, in the first person, express a wish, the non-reality and impossibility of which are known; as, *vellem*, I should have wished.—In the second person, where it implies an indefinite person, and also in the third when the subject is an indefinite person, the imperfect subjunctive is used in the sense of the pluperfect, and the condition is to be supplied by the mind. This is the case especially with the verbs, *dico*, *pūto*, *arbitror*, *crēdo*; also with *video*, *cerno*, and *discerno*; as, *Mestique (crēdēres victos) rēdeant in castra*,—one might have thought that they were defeated. Liv. *Pēcuniae an fāme mānus parāret, hānd fācile discernērēt*. Sall. *Qui vīdēret ēquum Trojānum intrōductum, urbem captam dicēret*. Cic. *Quis unquam crēdēret?* Id. *Qnis pūtāret?* Id.—The imperfect subjunctive is frequently used, also, for the pluperfect in interrogative expressions; as, *Socrātes quum rōgārētur cūjātem se esse dicēret*, *Mundānum, inquit*. Id. *Quād si quis deus dicēret, numquān pūtārem me in Acadēmiā tamquam philosōphum dispūlatūrum*, If any god had said....I never should have supposed. Cic.

REM. 3. The subjunctive in all its tenses may denote a supposition or concession; as, *Vendat œles vir bōnus*, Suppose an honest man is selling a house. Cie. *Dixērit Epicūrus*, Grant that Epicurus could have said. Id. *Vērum amēps pugnē fūerat fīntūna*.—*Fniſſet*, Grant that it might have been. Virg. *Malus cīcis Cn. Curbo fuit*. Fnērit aliis, He may have been to others. Cic.—This concessive subjunctive is equivalent to *estō ut*.

REM. 4. The present and perfect subjunctive are used in independent positions to soften an assertion. When so used, they do not differ essentially from the present and future indicative; as, *Forsitan quereris*, You may perhaps ask. *Vélim sic existimes*, I would wish you to think so. *Némo istud tibi concédat*, or *concesserit*, No one will grant you that. *Hoc sine ullá dubitatiōne confirmāvērim*, *élloquentiam rem esse omnium difficultimam*, This I will unhesitatingly affirm. Cic. *Nil égo contulērim jūcando sānus amico*. Hor. The form which is called the perfect subjunctive, when thus used for the future, seems to be rather the subjunctive of the future perfect: see Rem. 7, (1.) *Vōlo* and its compounds are often so used in the present; as, *Vélim obrias mihi litéras crēbro mittas*, I wish that you would frequently send, etc. Cic. The perfect subjunctive is also rarely used in the sense of a softened perfect indicative; as, *Forsitan témere fēcerim*, I may have acted inconsiderately.

REM. 5. The subjunctive is used in all its tenses, in independent sentences, to express a doubtful question implying a negative answer; as, *Quo eam?* Whither shall I go? *Quo irrem?* Whither should I go? *Quo irerim?* Whither was I to have gone? *Quo irissem?* Whither should I have gone? The answer implied in all these cases is, 'nowhere.' So, *Quis dūbitet quin in virtute dīvitiae sint?* Who can doubt that riches consist in virtue? Cic. *Quisquam nāmen Jānōnis adōret p̄alērea?* Virg. *Quidni, inquit, mēmīnērim?* Cic. *Quis vellet tani nūntius esse māli?* Ovid.

REM. 6. The present subjunctive is often used to express a wish, an exhortation, asseveration, request, command, or permission; as,

Mōriar, *si*, etc. May I die, if, etc. Cic. Pēream, *si non*, etc. May I perish, if, etc. Ovid. So, *Ne sim salvus*. Cic. In média arna rānumus, Let us rush.... Virg. *Ne me attingas, scēlest!* Do not touch me, villain! Ter. Fāciat quod lābet, Let him do what he pleases. Id. The perfect is often so used; as, *Ipsē vidērit*, Let him see to it himself. Cic. *Quam id recte fāciām, vidērint sāpiētes*. Id. Mēmīnērimus, étiam adversus infīmos justitiam esse servandam. Id. Nihil incommodo vālētūdīnis tua fēceris. Id. Emas, non quod opus est, sed quod nēcessē est. Sen. Dōnis impīi ne plācāre audeant deos; Plātōnē audiant. Cic. Nātūram expellas furca, tāmen usque rēcurret. Hor.

(a.) The examples show that the present subjunctive, in the first person singular, is used in asseverations; in the first person plural, in requests and exhortations; in the second and third persons of the present and sometimes of the perfect, in commands and permissions, thus supplying the place of the imperative, especially when the person is indefinite.

(b.) With these subjunctives, as with the imperative, the negative is usually not *non* but *ne*; as, *ne dicas*; *ne dicat*; *ne dixeris*. So, also, *ne fuērit*, for *licet ne fuērit*.

(c.) The subjunctive for the imperative occurs most frequently in the third person. In the second person it is used principally with *ne*; as, *ne dicas*. In the latter case the perfect very frequently takes the place of the present; as, *ne dixeris*. The subjunctive is also used in the second person, instead of the imperative, when the person is indefinite.

(d.) In precepts relating to past time, the imperfect and pluperfect, also, are used for the imperative; as, *Forsitan non némo vir fortis dixerit*, restitisses, mortem pugnans oppētisses,—you should have resisted. Cic.

REM. 7. In the regular paradigms of the verb, no future subjunctive was exhibited either in the active or passive voice.

(1.) When the expression of futurity is contained in another part of the sentence, the future of the subjunctive is supplied by the other tenses of that mood, viz. the future subjunctive by the present and imperfect, and the future perfect by the perfect and pluperfect. Which of these four tenses is to be used depends on the leading verb and on the completeness or incompleteness of the action to be expressed. The perfect subjunctive appears to be also the subjunctive of the future perfect, and might not improperly be so called; as,

Tantum mōneo, hoc tempus si āmīsēris, te esse nullum umquam māgis idōneum rēpertūrum, I only warn you, that, if you should lose this opportunity, you will never find one more convenient. Cic.

(2.) If no other future is contained in the sentence, the place of the future subjunctive active is supplied by the participle in *rus*, with *sim* and *essem*; as, *Non dūbitat quin brēri Trōja sit pēritūra*, He does not doubt that Troy will soon be destroyed. Cic. In hypothetical sentences the form with *fuērim* takes the place of a pluperfect subjunctive; as, *Quis ēnim dūbitat, quin, si Sāguntinis impigre tūlissēmus ōpem, tōtum in Hispāniam āversūri bellum fuērimus*. Liv. The form in *fuissem* occurs also, but more rarely; as, *Appāruit, quantam exīcitātūra mōlem vēra fuisset clādes, quum*, etc. See *Periphrastic Conjugation*, § 162, 14.

(3.) The future subjunctive passive is supplied, not by the participle in *dus*, but by *fūtūrum sit* or *essel*, with *ut* and the present or imperfect of the subjunctive; as, *Non dūbito quin fūtūrum sit, ut laudētur*, I do not doubt that he will be praised.

PROTASIS AND APODOSIS.

§ 261. In a sentence containing a *condition* and a *conclusion*, the former is called the *protasis*, the latter the *apodosis*.

1. In the *protasis* of conditional clauses with *si* and its compounds, the imperfect and pluperfect subjunctive imply the *non-existence* of the action or state supposed, the imperfect, as in English, implying present time. In the *apodosis* the same tenses of the subjunctive denote what the result would be, or would have been, had the supposition in the protasis been a valid one; as,

Nisi te sātis incitātūm esse confidērem, scribērem plūra, Did I not believe that you have been sufficiently incited, I would write more (Cic.); which implies that he *does believe*, and therefore *will not write*. *Si Neptūnus, quod Thēseō prōmisērat, non fēcisset, Thēseus filio Hippōlīto non esset orbātus*. Id.

2. The present and perfect subjunctive in the *protasis*, imply the *real or possible existence* of the action or state supposed; as,

Si rēlit, if he wishes, or, should wish, implying that he either does wish, or, at least, may wish. In the apodosis the present or perfect either of the subjunctive or of the indicative may be used.

REMARK 1. The tenses of the *indicative* may also be used in the *protasis* of a conditional sentence with *si*, etc.; as, *Si vāles, bōnē est*. Cic. *Si quis antea mīrābātur quid esset, ex hoc tempōrē mīrātur pōtiūs....* Id.—The conjunction *si* in the protasis is often omitted; as, *Libet agros ēmi. Primum quero quos agros?* If you will buy lands, I will first ask, etc. But the protasis may be rendered without *if*, and either with or without an interrogation, as, You will buy lands, or, Will you buy lands? The future perfect often occurs in the protasis of such sentences; as, *Cāsus mēdīcūs levārit ūgrum ex pīcipītī, mīter dīlīra nēcābit*, (Hor.) Should chance or the physician have saved him, the silly mother will destroy him. *Si* is in like manner omitted with the imperfect and pluperfect subjunctive, in supposing a case which is known not to be a real one; as, *Absque te esset, hōdie numquā ad sōlēm occāsum vivērem*. Plaut.

REMARK 2. The present and perfect subjunctive differ but slightly from the indicative, the latter giving to a sentence the form of reality, while the subjunctive represents it as a conception, which, however, may at the same time be a reality. The second person singular of the present and perfect subjunctive often occurs in addressing an indefinite person, where, if the person were definite, the indicative would be used; as, *Mēmōria minuitur, nisi eam exerceas*. Cic. When the imperfect or pluperfect is required to denote a past action,

the indicative must be used, if its existence is uncertain, as those tenses in the subjunctive would imply its non-existence. In the *ōrātio obliqua*, when the leading verb is a present or a future, the same difference is observed between the tenses of the subjunctive as in hypothetical sentences; but when the leading verb is a preterite the difference between possibility and impossibility is not expressed.

REM. 3. The present and perfect subjunctive are sometimes used, both in the *protasis* and *apodosis* of a conditional sentence, in the sense of the imperfect and pluperfect; as, *Tu, si hic sis, aliter sentias*, If you were here, you would think otherwise. Ter. *Quos, ni mea cūra rēsistat, jam flammæ tulērint*. Virg.

REM. 4. The *protasis* of a conditional sentence is frequently not expressed, but implied; as, *Migno mercentur Atride*, i. e. *si possint*. Virg.; or is contained in a participial clause; as, *Agis, et si a multitūdine victus, gloriā tamen omnes vicit*. Just. So, also, when the participle is in the ablative absolute; as, *Dōnārem tripōdūs—dīvite me scilicet artūm, quas aut Parrhāsius prōtulit, aut Scōpas*. Hor. C. *Mācius Porsēnum interfīcere, prōpositā sibi mōrte, cōnatus est*. Cic. It is only in later writers that the concessive conjunctions *etsi*, *quamquam*, and *quāris* are expressed with the participle, but *tamen* is often found in the *apodosis*, even in the classic period, when a participial clause precedes as a protasis.

REM. 5. In hypothetical sentences relating to past time, the actions seem often to be transferred in a measure to the present by using the imperfect, either in the protasis or the apodosis, instead of the pluperfect; as, *Quod certe non fēcisset, si suum nūmērum (nautarūm) nāves hābērent*. Cic. *Cimbri si stātim infesto agmine urbem pētissent, grande discriminē esset*. Flor. Sometimes the imperfect, although the actions are completed, appears both in the protasis and the apodosis.

REM. 6. *Nisi*, *nisi vēro*, and *nisi forte* are joined with the indicative, when they introduce a correction. *Nisi* then signifies 'except'; as, *Nescio; nisi hoc vīdeo*. Cic. *Nisi vēro*, and *nisi forte*, 'unless perhaps,' introduce an exception, and imply its improbability; as, *Nēmo fēre salat̄ sobrius, nisi forte insānit*. Cic. *Nisi forte* in the sense of 'unless you suppose,' is commonly used ironically to introduce a case which is in reality inadmissible.

S U B J U N C T I V E A F T E R P A R T I C L E S .

A. SUBSTANTIVE CLAUSES.

§ 262. A clause denoting the purpose, object, or result of a preceding proposition, takes the subjunctive after *ut*, *ne*, *quo*, *quin*, and *quōmīnus*; as,

Ea non, ut te instituērem, scripsi, I did not write that in order to instruct you. Cie. *Irritant ad pugnandum, quo siant acrīōres*, They stimulate them to fight, that they may become fiercer. Varr.

REMARK 1: *Ut* or *ūti*, signifying 'that,' 'in order that,' or simply 'to' with the infinitive, relates either to a purpose or to a result. In the latter case it often refers to *sic*, *ītu*, *ādeo*, *tam*, *tālis*, *tantus*, *is*, *ējusmōdi*, etc., in the preceding clause; as,

Id mihi sic ērit grātūm, ut grātius esse nihil possit, That will be so agreeable to me, that nothing can be more so. Cic. *Non sum ita hēbes, ut istuc dīcam*. Id. *Nēgāte tam ērānus āmentes, ut explōrōta nōbis esset victōria*. Id. *Tantum induſlīt dōlōri, ut eum piētis vincēret*. Nep. *Ita* and *tam* are sometimes omitted; as, *Epāmīnondas fuit ētiam disertus, ut nēmo Thēbānus ei par esset élōquentiā*, instead of *tam disertus*. Id. *Esse óportet ut vivas, non vivēre ut ēdas*. Auct. ad Her. *Sol effīcit ut omnia flōreant*. Cic.

REM. 2. *Ut*, signifying ‘even if’ or ‘although,’ expresses a supposition merely as a conception, and accordingly takes the subjunctive; as,

Ut dēsint vīres, tāmen est laudanda vōluntas, Though strength be wanting, yet the will is to be praised. Ovid. *Ut*, in this sense, takes the negative *non*; as, *Exercitus si pācis nōmen audiērit, ut non rēfrat pēdem* (even if it does not withdraw) *insistet certe*. Cic.

REM. 3. *Ut*, with the subjunctive denoting a result, is used with impersonal verbs signifying *it happens*, *it remains*, *it follows*, etc.; as,

Qui fit, ut nōmo contentus vivat? How does it happen that no one lives contented? Hor. *Hūic contigit, ut patriam ex servitāte in libertātem vindicāret*. Nep. *Sēquitur igitur, ut ēiam rīta sint parea*. Cic. *Rēliquum est, ut ēgōmet mīhi consūlam*. Nep. *Restat igitur, ut mōtus astrōrum sit vōluntariūs*. Cic. *Extrēmū illud est, ut te ūrem et obsecrem*. Id.

NOTE 1. To this principle may be referred the following verbs and phrases signifying ‘it happens,’ viz., *fit*, *fīt i non pōtest*, *accidit*, *incidit*, *contingit*, *ēvenit*, *ūsu vēnit*, *occurrit* and *est* (it is the case, or it happens, and hence *esto*, be it that);—and the following, signifying ‘it remains,’ or ‘it follows,’ viz., *fūtarūn*, *extrēmū*, *prōpe*, *proximum*, and *rēliquum*—*est*, *rēlinquitur*, *sēquitur*, *restat*, and *sāpērest*: and sometimes *accēdit*.

NOTE 2. *Coatingit* with the dative of the person is often joined with the infinitive, instead of the subjunctive with *ut*; as, *Non cuīris hōmīni contingit adire Cōrinthūm*. Hor. And with *esse* also and other verbs of similar meaning, the predicate (as in the case of *lēet*) is often found in the dative.—*Sēquitur* and *efficitur*, ‘it follows,’ have sometimes the accusative with the infinitive and sometimes the subjunctive; and *nascitur*, in the same sense, the subjunctive only.

NOTE 3. *Mos* or *mōris est*, *consuētūdo* or *consuētūdīnis est*, and *nātūra* or *consuētūdo fert*, are often followed by *ut* instead of the infinitive.—*Ut* also occurs occasionally after many such phrases as *nōcum est*, *rārum*, *nātūrāle*, *nēcessē*, *ūslātūm*, *nīrum*, *singūlāre*—*est*, etc., and after *aēquum*, *rectum*, *vērum*, *ūtile*, *vērisinile*, and *integrūm*—*est*.

For other uses of *ut*, with the subjunctive, see § 273.

REM. 4. *Ut* is often omitted before the subjunctive, after verbs denoting *willingness* and *permission*; also after verbs of *asking*, *advising*, *reminding*, etc., and the imperatives *dic* and *fac*; as,

Quid vis fūciam? What do you wish (that) I should do? Ter. *Insāni fēriant sine lītōra fūctus*. Virg. *Tenēs dissimūlāre rōgat*. Ovid. *Id sīnas ōro*. Id. *Se suādere, dīxit*, *Pharnabīzo id nēgōtiī dāret*. Nep. *Accēdat ūportel actio vāria*. Cic. *Fac cōgitēs*. Sall. So, Vide *ex nāvi effērātūr*, *que*, etc. Plaut.

Verbs of *willingness*, etc., are *vōlo*, *mālo*, *permittō*, *concedō*, *pātiōr*, *sīo*, *līcet*, *vēto*, etc.; those of *asking*, etc., are *rōgo*, *ōro*, *quāso*, *mōneō*, *admōneō*, *jūbeō*, *mando*, *pēto*, *prēcor*, *cēseō*, *suādeo*, *ūportū*, *nēcessē est*, *postūlō*, *hortor*, *cūro*, *dēcerno*, *opto*, *impēro*.

REM. 5. *Nē*, ‘that not,’ ‘in order that not,’ or ‘lest,’ expresses a purpose negatively; as,

Cūra ne quid ei dīsit, Take care that nothing be wanting to him. Cic. *Nēmo prūdens pānit, nt ait Plāto, quia peccātūm est, sed ne peccātur*. Id. *Ut ne* is frequently used for *ne*, especially in solemn discourse, and hence in laws; as, *Opēra dītūr, ut jūdicia ne fīant*. Id. *Quo ne* is used in the same manner in one passage of Horace. *Missus ad hēc*—*quo ne per rāvūm Rōmāno incurrēret hostis*.—On the other hand *ut non* is used when a simple result or consequence is to be expressed, in which case *ita*, *sic*, *tum* are either expressed or understood; as, *Tum forte agrōtābam, nt ad nuptias tuas vēnire non possem*. In a few cases, however, *ut non* is used for *ne*.—*Ut non* is further used, when the negation re-

fers to a particular word or to a part only of the sentence, as in similar cases *si non* must be used, and not *nisi*; as, *Confer te ad Manlium, ut a me non ejectus ad alios, sed invictus ad tuos esse videaris.* Cie.

REM. 6. *Nē* is often omitted after *cāre*; as,

Cāre pātes, Take care not to suppose. Cie. Compare § 267, R. 3.

REM. 7. After *mētuo, tīmeo, vēreor*, and other expressions denoting fear or caution, *nē* must be rendered by *that* or *lest*, and *ut* by *that not*.

NOTE 3. To the verbs *mētuo, tīmeo*, and *vēreor* are to be added the substantives expressing fear, apprehension or danger, and the verbs *terreo, contereo, dītereo, cāreō*, to be on one's guard, *video* and *observo* in requests (as, *vide, vidēte* and *videndum est*), in the sense of 'to consider'; as,

Milo mētuebat, ne a seris indicāretur, Milo feared that he shold be betrayed by his servants. Cie. Vēreor, ne, dum mināre rēlim lābōrem, augeam. Id. Pātor ērat, ne castra hostis aggredēretur. Liv. Illa duo vēreor, ut tībi possim concēdere, I fear that I cannot grant.... Cie. Cōrendum est ne assentātōribus pātēfāciāmus aures, neu adūlāri nos sīnāmus. Cie. Vide ne hoc tībi obsit. Terruit gentes, grāve ne rēdiret sēcūlum Pyrrhae. Multitūdinem dīterrent, ne frūmentum conferant. Cæs. Me nōsērum! ne prōna cādas. Ovid.

NOTE 4. *Nīce or neu* is used as a continuative after *ut* and *ne*. It is properly equivalent to *aut ne*, but is also used for *et ne* after a preceding *ut*; as, on the other hand, *et ne* is used after a negation instead of *aut ne*; as, *Lēgem tilit, ne quis ante actārum rīrum accūsārētur, nēve multārētur. Nep. Cāsar milites non longiōre ḥrātiōne cōhortātus, quam ūti sua prīstīna rītūtis mēmōriūm rēlinērēnt, neu perturbārēnt ānīmo—prālli committēndi signūm dēdit. Cæs. Nēque, also, is sometimes used for *et ne* after *ut* and *ne*; as, Ut ea prētermittām, nēque eos appellem. Cic. Cur non sanctis ne vīcinus patrīcio sit pl̄beius, nec eōdem itinēre eat. Liv.—Ne non is sometimes used for *ut* after verbs of fearing; as, *Timeo ne non impētrem, I fear I shall not obtain it.**

REM. 8. The proposition on which the subjunctive with *ut* and *nē* depends, is sometimes omitted; as, *Ut ita dicam.* Cie. *Ne singūlos nōmīnem.* Liv.

NOTE 5. *Nēdūm*, like *ne*, takes the subjunctive; as, *Optīmis tempōribus clāris-simi rīrī rim tribūnīam sustinērē non pōtuārunt: nēdūm his tempōribus sīne jūdīcīorum rēmēdiis salī esse possīmus,—still less, etc. Cic. Ne* is sometimes used in the sense of *nēdūm*; as, *Nōvan eam pōtestātem (scil. tribānōrum pl̄bis) ēripēre patrībus nostrīs, ne nūnc dulcēdīne sēmel captī fērant dēsiderium.* Liv.—*Nēdūm* without a verb has the meaning of an adverb, and commonly follows a negative; as, *Ēgērē īermīs tanta multātūdo, nēdūm armīta, sustinērī pōtest.* Liv. *Ne*, also, is used in the same manner in Cie. Fam. 9, 26.

REM. 9. *Quō*, 'that,' 'in order that,' or, 'that by this means,' especially with a comparative; *non quō*, or *non quod*, 'not that,' 'not as if'; *non quin*, 'not as if not'; which are followed in the apodōsis by *sed quod*, *sed quia*, or *sed* alone; and *quōmīnus*, 'that not,' after clauses denoting hinderance, take the subjunctive; as,

*Adjūta mē, quo id fiat fācilius, Aid me, that that may be done more easily. Ter. Non quo rēpāblū ā sit mīhi quīquam cārius, sed despērātīs etīam Hippocrātēs rētāt adlibēre mīdicīnam. Cie. Non quod sōla orēnt, sed quod excellānt. Id. Nēque rēcūsārīt, quo mīnus lēgis pānam sūbīret. Nep. Ego me dācem in cīvili bēllo nēgāri esse, non quin rectūm esset, sed quia, etc. Cic. And instead of *non quin* we may say *non quo non*, *non quod non*, or *non quia non*; and for *non quod*, *non eo quod*, or *non ideo quod*.*

REM. 10. *Quin*, after negative propositions and questions with *quis* and *quid* implying a negative, takes the subjunctive. *Quin* is used,

1. For a relative with *non*, after *nēmo*, *nullus*, *nihil....est*, *rēpēritur*, *invēnitur*, etc., *vix est*, *ægre rēpēritur*, etc.; as, *Messānam nēmo rēnit*, quin vidērit, i. e. *qui non rēdērit*, No one came to Messana who did not see. Cic. *Nēgo ullum pītūram fuisse....quin conquisiōrit*, i. e. *quam non*, etc. Id. *Nihil est*, quin māle narrando possit dīprāvāri. Ter. *Quis est*, quin cernat, *quanta vis sit in sensibus?* Cic.

NOTE 6. When *quin* is used for the relative it is commonly equivalent to the nominative *qui*, *qua*, *quod*, but it is sometimes used in prose instead of the accusative, and sometimes after *dies* for *quo*, as the ablative of time; as, *Dies fēre nullus est*, *quin hic Satrius dōmum meam ventitet*, i. e. *quo—non rentitet*. Cic.—*Qui non* is often used for *quia*; as, *Quis énum èrat*, *qui non sciret*. Id.; and when *quin* stands for *qui non* or *quod non*, *is* and *id* are sometimes added for the sake of emphasis; as, *Cleanthes négat ullum cibum esse tam grāvem*, *quin is die et no te concōquātur*. Cic. *Nihil est quod sensum hābeat*, *quin id intēreat*. Id.—So, also, the place of *quin* is supplied by *ut non*; as, *Augustus numquam filios suos pōpūlo commendāvit ut non adjēret* (without adding) *si mērēbuntur*. Suet. And if no negation precedes, or if *non* belongs to a particular word, and not to the verb, *qui non* and *ut non* must of course be used and not *quin*.

2. For *ut non*, 'that not,' or 'without' with a participle, especially after *fācēre non possum*, *fiēri non pōtēt*, *nulli causi est*, *quid cause est?* *nihil cause est*; as, *Fācēre non possum* *quin ad te mittam*, i. e. *ut non*, etc. Cic. *Numquam tam māle est Sicūlis*, *quin òlikil fācēte et commōde dicant*. Cic. *Numquam acēdo*, *quin abs te ábeam doctor*,—without going from you wiser. Ter.

NOTE 7. *Quin* takes the subjunctive also after the negative expressions *non dūbito*, *non est dūbiūm*, *non ambigo*, I doubt not; *non abest*; *nihil*, *paulum*, *non procul*, *haud multum abest*; *non*, *vix*, *ægre alstineo*; *tēnēre me*, or *tempērare mihi non possum*; *non impēdio*, *non rēcūso*, *nihil prātermitto*, and the like. In these cases, however, the negation in *quin* is superfluous, and it is generally translated into English by 'that,' 'but that,' or 'to' with an infinitive; as, *Non dūbito quin dōmi sit*, that he is at home. *Non multum abest*, *quin miserrimus sim*, Not much is wanting to make me most wretched. Cic. Hence, as *quin* is not in such cases regarded as a negative, *non* is superadded when a negative sense is required; as, *In quibus non dūbito quin effensionem negligentiae vitare atque effugēre non possum*. Cic. *Dūbitandum non est* *quin numquam possit utilitas cum hōnestāte contendēre*. Id.

NOTE 8. In Nepos, *non dūbito*, in the sense of 'I do not doubt,' is always followed by the infinitive with the accusative, and the same construction often occurs in later writers but not in Cicero: in the sense of to scruple or hesitate, when the verb following has the same subject, *dūbito* and *non dūbito* are generally followed by the infinitive; as, *Cicēro non dūbitabat conjūrātos supplicio afflēre*.—It may be added that 'I doubt whether' is expressed in Latin by *dūbito sitne*, *dūbito utrum—an*, *dūbito sitne—an*, or *dūbito num*, *numquid*, for *dūbito an*, and *dūbiūm est an* are used, like *nescio an* with an affirmative meaning.

NOTE 9. *Quin* signifies also 'why not?' being compounded of the old ablative *quī* and *nē*, i. e. *non*, and in this sense is joined with the indicative in questions implying an exhortation; as, *Quin consendimus équos?* Why not mount our horses? In this sense it is also joined with the imperative; as, *Quin dic stātim*, Well, tell me: or with the first person of the subjunctive. Hence without being joined to any verb it signifies 'even' or 'rather.'

REM. 11. The principal verbs of hinderance, after which *quōmīnus* occurs, and after which *ne*, and, if a negative precedes, *quin* also may be used, are *dēterreo*, *impēdio*, *intercēdo*, *obsisto*, *obsto*, *offēcio*, *prōhibeo*, *rēcūso*, and *rēpugno*. It occurs also after *stat* or *fit per me*, I am the cause, *non pugno*, *nihil móror*, *non confineo me*, etc.

NOTE. *Impēdio*, *dēterreo*, and *rēcūso* are sometimes, and *prōhibeo* frequently followed by the infinitive. Instead of *quōmīnus*, *quo sēcius* is sometimes used.

§ 263. The particles specified in this section always introduce a sentence containing only a conception of the mind, and are hence joined with the subjunctive.

1. The subjunctive is used after particles of wishing, as *ut̄nam*, *uti*, *O!* and *O! si*; as,

Utinam n̄m̄s v̄t̄e c̄p̄di fuissēmus! O that we had been less attached to life!
Cic. *O si s̄l̄t̄e quicquam v̄rt̄t̄is ad̄d̄s̄t̄!* Virg.

REMARK. The present and perfect tenses, after these particles, are used in reference to those wishes which are conceived as possible; the imperfect and pluperfect are employed in expressing those wishes which are conceived as wanting in reality. Cf. § 261, 1 and 2.—‘Would that not’ is expressed in Latin both by *ut̄nam ne* and *ut̄nam non*. *Utinam* is sometimes omitted; as, *Tēcum lūdere sicut ipsa possem!* Catull.

B. ADVERBIAL CLAUSES.

2. (1.) *Quamvis*, however; *licet*, although; *tamquam*, *tamquam si*, *quāsi*, *ac si*, *ut si*, *v̄l̄ut*, *v̄l̄ut si*, *v̄l̄uti*, *sicuti*, and *ceu*, as if; *mōdo*, *dum*, and *dummōdo*, provided,—take the subjunctive; as,

Quamvis ille f̄elix sit, t̄men, etc. However happy he may be, still, etc. Cic. *Vēritas licet nullum dīfēnsōrem obtineat*, Though truth should obtain no defender. Id. *Tamquam clausa sit Asia, sic nihil perfertur ad nos*. Id. *Sed quid ēgo his testibus īt̄or, quāsi res dūbia aut obscūra sit?* Id. *Me omnibus r̄ēbus, jūxta ac si meus frāter esset, sustentāvit*, He supported me in every thing, just as though he were my brother. Id. *Similiter fācēre eos,—ut si nautae certārent, īter, etc.* Id. *Absentis Ariōvisti crūdēlitàtem, v̄l̄ut si cōram ad̄d̄s̄t̄, horrērent*. Cæs. *Inque sinūs cārōs, v̄l̄uti cognoscēret, ibat*. Ovid. *Sicuti jūrgio lācessīt̄s foret, in sēnātūm v̄enit*. Sall. *Hic vēro ingēntem pugnam, ceu cētēra nusquam bella forent*. Virg. *Odērint dum mētuant*. Att. in Cic. *Mātent ingēnia sēnībus, mōdo permāneat stūdium et industria*. Cic. *Omnia hōnesta negligunt dummōdo pōtentiam consēquantur*, They disregard every honorable principle, provided they can obtain power. Id.

NOTE. *Mōdo*, *dum*, and *dummōdo*, when joined with a negation, become *mōdo ne*, *dum ne*, and *dummōdo ne*.

(2.) *Quamvis* (although) is in Cicero joined with a principal tense of the subjunctive; as, *Quamvis non fuēris suāsor, apprōbātor certe fūisti*. Cic. In later writers it is often used with the indicative; as, *Fēlīcem Niōben, quamvis tot fūnēra vīdit*. Ovid. So also once in Cicero, *Quamvis patrem suum numquām vidērat*. Rab. Post. 2.

(3.) *Quamvis*, as a conjunction, in the sense of ‘however much,’ is joined with the subjunctive. So also when its component parts are separated; as, *C. Gracchus dīxīt, sibi in somnis Tī. frātrem risum esse dicēre*, quam vellet cunctūrētur, *t̄men*, etc.—*Quamvis* ‘however much,’ as an adverb, governs no particular mood.

(4.) *Etsi, t̄m̄tsi*, even if, although, and *quamquam*, although, commonly introduce an indicative clause:—*ēt̄iansi* is more frequently followed by the subjunctive. In later prose writers, and sometimes in Cicero and Sallust as well as in the poets, *quamquam* is joined with the subjunctive; as, *Quamquam p̄sente Lūculo lōquar*. Cic. *Vi rēgēre patriam quamquam possis*. Sall. Jug. 3. *F̄ilius quamquam Thētidos mārinē Dardānas turres quātēret*. Hor.

REMARK. The imperfect subjunctive with *ac si*, etc., is used after the present, to denote that in reality the thing is not so, but in that case a hypothetical subjunctive must be supplied; as, *Egnātīi rem ut tueāre ēque a te pēto, ac si mea nēgōtia essent*, i. e. *ac pētērem, si mea nēgōtia essent*, as I would pray if, etc. Cic.

3. After *ant̄quam* and *priusquam*, the imperfect and pluperfect tenses are usually in the subjunctive; the present and perfect may be either in the indicative or subjunctive. The present indicative is commonly used when the action is to be represented as certain, near at hand, or already begun; the subjunctive is used when the thing is still doubtful, and also in general propositions; as,

Ea causa ante mortua est, quam tu natus es, That cause was dead before you were born. Cic. *Avertit equos, priusquam pabula gustassent Trājæ, Xanthumque bibissent*. Virg. *Priusquam incipias, consulto opus est*, Before you begin there is need of counsel. Sall.

4. (1.) *Dum, dōnec, and quoad*, signifying *until*, are followed by the subjunctive, if they refer to the attainment of an object; as,

Dum hic vñiret, lñcum rēlinquere nōluit, He was unwilling to leave the place until he (Milo) should come. Cic. *Nihil pñto tibi esse útilius quam opp̄eriri quoad scire possis, quid tibi agendum sit*. Id. *Cornu tētendit, et duxit longe, dōnec curvata coirent inter se c̄pita*. Virg.—In the sense of ‘as long as,’ these particles take the indicative, but Tacitus joins *dōnec* with the subjunctive even when a simple fact is to be expressed.

(2.) *Dum*, while, is commonly used with the indicative present, whatever may be the tense of the principal sentence. Cf. § 259, R. 1, (1.), (a.)

5. *Quum (cum)*, when it signifies a *relation of time*, takes the indicative; when it denotes a *connection of thought*, the subjunctive; as,

Qui non dēfendit injūriam, nēque rēpulsat a suis, quum pōtest, injuste fācit. Cic. *Quum recte nārigāri pōterit, tum nārigēs*. Id. *Crēdo tum, quum Sicilia flōrēbat op̄ibus et cōpiis, magna artificia fuisse in eā insulā*. Id. *Quum tot sustineas et tanta nēgōtia, peccem, si mōrer tua tempora*, Since you are burdened with so many and so important affairs, I should do wrong, if I should occupy your time. Hor. *Quum vita sine dñmīcis mētus plēna sit, rātio ipsa mōnet dñmīcīas compārare*. Cic.

REMARK 1. (a.) The rule for the use of *quum* may be thus expressed: *Quum temporal* takes the indicative, *quum causal* the subjunctive. Hence, when *quum* is merely a particle of time, with no reference to cause and effect, and not occurring in a historical narrative (see Rem. 2), it may be joined with any tense of the indicative. But when it is employed to express the relation of cause and effect, or has the meaning of ‘though’ or ‘althrough,’ it is joined with the subjunctive (b.) *Quum*, relating to time, is commonly translated *when, while, or after*; referring to a train of thought, it signifies *as, since, though or althrough, because*; but may often be translated *when*.

REM. 2. In narration, *quum*, even when it relates to time, is joined with the imperfect and pluperfect subjunctive, when a historical perfect stands in the principal clause; as,

Gracchus, quum rem illam in rēligōnem p̄spōlo vñnisce sentiret, ad sēnātūm rēlit. Cic. *Alexander, quum intērēmisset Clītūm, vix mānus a se abstinuit*. Id.

NOTE. *Quum temporal*, when it expresses an action frequently repeated, may be joined with the pluperfect indicative, and the apodosis then contains the imperfect; as, *Quum autem vir esse cōpērat, dābat se labōri*. Cic. *Qnūin rōsām vidērat, tam incipēre ver arbitrābātnr*. Id. Cf. § 264, 12.

REM. 3. *Quum* in the sense of ‘while’ is joined with the perfect and imperfect indicative, often with the addition of *intērea* or *intērim*, to express simultaneous occurrences; as, *Citūlus cōpīt magnum sue virtūtis fructum, quin omnes prōpe unā rōce, in eo ipso vos spem hābitūros esse, dixistis*. Cic. *Cedēbātur virgis*

in medio fōro Messānæ cīris Rōmānus, jūdīces, quum intērea nulla rox ália istius miseri audiēbātur, nisi haec: cīvis Rōmānus sum. Id.

REM. 4. *Quum*, for the most part preceded by an adverb, as, *jam, nondum, vix, egre*, or joined with *répenté* or *sūbito* is followed by the indicative, especially by the present indicative, to express the beginning of an action. In the cases mentioned in this and the preceding remark, the historians also use *quum* with the historical infinitive.

For the subjunctive after *si* and its compounds, see § 261.

C. ADJECTIVE CLAUSES.

S U B J U N C T I V E A F T E R Q U I .

§ 264. Relatives require the subjunctive, when the clauses connected by them express merely a conception; as, for example, a *consequence*, an *innate quality*, a *cause, motive, or purpose*.

1. (a.) When the relative *qui*, in a clause denoting a *result* of the character or quality of something specified in the antecedent clause, follows a demonstrative, and is equivalent to *ut* with a personal or demonstrative pronoun, it takes the subjunctive.

NOTE. The demonstratives after which *qui* takes the subjunctive, are *tam* with an adjective, *tantus, taliis, ejusmodi, hūjusmodi*, and *is, ille, iste, and hic* in the sense of *talis*; *as*,

Quis est tam Lyncēus, qui in tantis tēnebris nihil offendat? i. e. *ut ille in tantis, etc., Who is so quick-sighted, that he would not stumble, (or, as not to stumble,) in such darkness.* Cie. *Talem te esse óportet, qui ab impiōrum cirium sōciētate sejungit;* i. e. *ut tu, etc.* Id. *At ea fuit lēgātio Octārii, in quā pērīculū suspicio non sābesset,* i. e. *ut in eā.* Id. *Nec tānē ego sum ille ferreus, qui frātris cārissimā mērōre non mōvear,* i. e. *ut égo non mōrevar.* Id. *Non sāmus ii, quibus nihil vērum esse videātur,* i. e. *ut nōbīs nihil, etc.* Id. *Nulla gens tam fēra est, cūjus mentem non imbuērit dērōrum ópinō,* i. e. *ut ejus mentem, etc.* Id.

(b.) Sometimes the demonstrative word is only implied; as,

Res parva dictu, sed quae stāliis in magnum certāmen excessērit, i. e. *taliis quae....of such a kind that it issued in a violent contest.* Cie. *Nunc dicit aliquid, quod ad rem pertineat,* i. e. *tale ut id,* etc. Id. So *quis sum, for num taliis sum; us, Quis sum, cūjus aures hēdi néfas sit?* Sen.—In like manner, also, a demonstrative denoting a character or quality, is implied in the examples included in the following rule:—

2. When the relative is equivalent to *quamquam is, etsi is, or dummodo is*, it takes the subjunctive; as,

Laco, consiliī quamvis égrēgiī, quod non ipse afferret, inimicus, Laco, an opponent of any measure, however excellent, provided he did not himself propose it. Tac. *Tu áquum a pāmīce postulas, qui ipsus sīiat.* Plaut. *Nihil mōlestum, quod non dē-īlīres,* i. e. *dummōdo id.* Cic.

3. *Quod*, in restrictive clauses, takes the subjunctive; as,

Quod sciam, as far as I know; quod mēminērim, as far as I recollect; quod égo intelligam; quod intelligi possit; quod conjecturā prōcidēri possit; quod salvā fide possim; quod commōdo tuo fīat, etc.—Quidēm is sometimes added to the relative in such sentences. *Quod sine mōlestiā tuā fīat,* So far as it can be done without troubling you. Cie. In the phrases *quantum possum, quantum égo perspicō*, on the other hand, the indicative is used.

4. A relative clause, after the comparative followed by *quam*, takes the subjunctive; as,

Mājor sum, quam cui possit fortūna nōcēre, i. e. *quam ut mihi*, etc., I am too great for fortune to be able to injure me. Ovid. *Audītā rōce praeōnis mājus gaudium fuit, quam quod universum hōmīnes cāpērent*, Upon the herald's voice being heard, the joy was too great for the people to contain. Liv.

REMARK 1. The clause annexed by *quam qui* implies an inherent quality, or a consequence; so that *quam qui* is equivalent to *quam ut*, which also sometimes occurs. Sometimes the subjunctive follows *quam* even without a relative pronoun; as, *In his līteris longior fui, quam aut velle, aut quam me pūlāvi fōrē*:—and so frequently with the verbs *velle* and *posse*.

5. A relative clause expressing a *purpose*, *aim*, or *motive*, and equivalent to *ut* with a personal or demonstrative pronoun, takes the subjunctive; as,

Lacēdēmōniī līgātōs Athēnas mīscērunt, qui eum absentem accūsārent; i. e. *ut illi eum accusarent*, The Lacedaemonians sent ambassadors to Athens to accuse him in his absence. Nep. *Cēsar ēquitātū omnem prēmittit, qui videant, quas in partēs iter fāciant*. Cæs. *Sunt autem multi, qui cōripiunt alius, quod aliis largiuntur*. Cic. *Assidue rēpētant, quas perdant, Bēlides undas*. Ovid.

REM. 2. So also with relative adverbs; as, *Lampsācum ei (Thēmistocli) rex dōnārat, unde vīnum sūmēret*, i. e. *ex quā or ut inde*, etc. Nep. *Sūper tūbernācīlūm rēgīs, unde ab omnībus conspīci posset, imāgo sōlis crystallo inclūsa fulgēbat*. Curt.

6. A relative clause with the subjunctive after certain indefinite general expressions, specifies the circumstances which characterize the individual or class indefinitely referred to in the leading clause; as,

Fuērunt eē tempestātē, qui dicērent, There were at that time some who said. Sall. *Quibūs appēlentior fāmē, vidērētur*, There were those to whom he appeared too desirous of fame. Tac. *Sunt, qui censeant, una ānimū et corpus oīcidēre*. Cic. *Erunt, qui existimāri vēlīnt*. Id. *Si quis erit, qui perpētuam orātiōnēm dēsīlī ret, altērā actionē audiet*. Id. *Vēnient līgōnes, quae nēque me inūlūm nēque te impūnūm pātiāntur*. Tac. So after *est* followed by *quod*, in the sense of 'there is reason why'; as, *Est quod gaudeas*, You have cause to rejoice. Plaut. *Est quod vīsum dōmūm*. Id. *Si est quod dēsit, ne bēlās quidēm est*. Cic.

NOTE 1. The expressions included in the rule are *est*, *sunt*, *ādest*, *prāsto sunt*, *existunt*, *exōriuntur*, *invēniuntur*, *rēpēriuntur*, (*scil. hōmīnes*); *si quis est*, *tempus fuit*, *tempus vēniūt*, etc.

REM. 3. The same construction occurs with relative particles used indefinitely; as, *Est unde hāc fīant*. *Si est culpam ut Artiphō in se admīserit*, If it chance that etc. Ter. *Est ubi id isto mōdo vāleat*. Cic. So *est cur* and *est ut* in the sense of *est cur*; as, *Ille ērat, ut ūdīset dīfensōrem salūtis mērē*, i. e. he had reason to hate. Cic. *Non est igitur ut mūrandūm sit*, There is no occasion for wondering. Id.

REM. 4. The above and similar expressions are followed by the subjunctive only when they are indefinite. Hence, after *sunt quādūm*, *sunt nonnulli*, *sunt multi*, etc., when referring to definite persons, the relative takes the indicative; as, *Sunt orātiōnēs quedām, quas Menocīto dābo*. Cic.

REM. 5. The indicative is sometimes, though rarely, used after *sunt qui*, even when taken indefinitely, especially in the poets; as, *Sunt, quos jūvat*. Hor. *Sunt qui ita diemnt*. Sall.

7. A relative clause after a general negative, or an interrogative expression implying a negative, takes the subjunctive; as,

Nēmo est, qui haud intelligat, There is no one who does not understand. Cic. *Nulla res est*, quae perferre possit continuum laborem, There is nothing which can endure perpetual labor. Quint. *Nulla pars est corporis*, quae non sit minor. Id. *Nihil est*, quod tam miseros faciat, quam impietas et scelus. Cic. In foro rix decimus quisque est, qui ipsis se noscat. Plaut. *Quis est*, qui utilia fugiat? Who is there that shuns what is useful? Cic. Quae latebra est, in quam non intrat metus mortis? Sen. *Quid dulciss quam habere*, quicum omnia audeas sic loqui ut tecum? Cic. (See respecting this use of the indefinite *quicum* rather than the definite *quocum*, § 136, R. 1.) *An est quisquam*, qui hoc ignorat? Is there any one who is ignorant of this? Id. *Nunquid est malum*, quod non dixeris? Ter.

NOTE 2. General negatives are *nēmo*, *nullus*, *nihil*, *ānus non*, *non quisquam*, *vix ullus*, *neū ullus*, etc., with *est*; *vix* with an ordinal and *quisque*; *nēgo esse quemquam*, etc. Interrogative expressions implying a negative, are *quis*, *quid*; *qui*, *quæ*, *quod*; *quantus*, *uter*. *equis*, *numquis*, *an quisquam*, *an aliquis*, *quōtus quisque*, *quōtus*, etc., with *est*? *quot*, *quam multi*, etc., with *sunt*?

NOTE 3. The same construction is used after *non est*, *nihil est*, *quid est*, *numquid est*, etc., followed by *quod*, *cur*, *quare*, or *quamobrem*, and denoting 'there is no reason why,' 'what cause is there?' 'is there any reason?' as, *Quod timeas, non est*, There is no reason why you should fear. Ovid. *Nihil est*, quod adventum nostrum pertimescas. Cic. *Quid est*, quod de ejus civitate dubites? Id. *Queris a me, quid ēgo Cātilinam mētuam*. *Nihil*, et curāvi ne quis mētuere. *Quid est*, cur virtus ipse per se non efficiat beatos? Id.—So after *non hābeo*, or *nihil hābeo*; as, *Non hābeo*, quod te accūsem. Cic. *Nil hābeo*, quod agam, I have nothing to do. Hor. *Nihil hābeo*, quod ad te scribam. Cic. So without a negative, *De quib⁹ hābeo ipse*, quid sentiam. Id. *Causa* or, with *quid* and *nihil*, *causa*, is sometimes added; as, *Non fuit causa, cur postulāres*. Id. *Quid erat causa, cur mētuere*. Id.

NOTE 4. (a.) The relative clause takes the subjunctive after the expressions included in this and the last rule, only when it expresses the character or quality of the subject of the antecedent clause; and the relative, as in the preceding cases of the relative with the subjunctive, is equivalent to a personal or demonstrative pronoun with *ut*; as, *Nēmo est, qui nesciat*, There is no one who is ignorant, i. e. no one is ignorant. Cic. So *Sunt, qui hoc carant*, There are some who blame this, i. e. some blame this. Well.

(b.) If the relative clause is to be construed as a part of the logical subject it does not require the subjunctive; as, *Nihil stābile est, quod infidum est* Nothing which is faithless is firm. Cic.

8. (1.) A relative clause expressing the reason of what goes before, takes the subjunctive; as,

Peccārisse mihi rideor, qui a te discess̄rim, I think I did wrong in leaving you. Cic. *Inertiai accusas ādolescēntium, qui istam artem non ēdiscant*, You blame the idleness of the young men, because they do not learn that art. Id. *O fortūnate ādolescens, qui tue virtutis Hōmērum praeconem invēnēris!*—in having found. Id. *Cānimus fuit mīrificā vigilantiā, qui suo tōto consalātu somnum non viderit*,—since, etc. Id.

(2.) Sometimes, instead of *qui* alone, *ut qui*, *quippe qui*, or *ut pōte qui*, is used, generally with the subjunctive; as,

Courīria cum patre non īibat, quippe qui ne in oppidum quidem nisi perrāro vēnisset. Cic. *Nēque Autōnius prōcul āberat*, ut pōte qui magno exercitu sequērētur. Sall. But sometimes with the indicative in Sallust and Livy; as, *Quippe qui omnia vicerat*. Sall.

9. After *dignus*, *indignus*, *aptus*, and *īdōneus*, a relative clause takes the subjunctive; as,

Vidētur, qui ālquando impēret, dignus esse, He seems to be worthy at some time to command. Cic. *Rustici nostri quum fidem ālicjus bōnitatemque laudant, dignum esse dicunt*, quicum in tēnebris mice. Id. *Nulla vidēbatur aptior per-*

sōna, quæ de *ætate* lōquērētur. Id. *Pompeius idōneus non est*, qui impetrēt. Id. *Et rem Idōneam, de quā quærātur, et hōmīnes dignos, quibuscum dissērātur, pūtant*. Id.

NOTE 5. If the relative clause does not express that of which the person or thing denoted by the antecedent is worthy, its construction is not influenced by this rule. Thus, *Quis servus libertāte dignus fuit, cui nostra sálus cárta non eset?* The subjunctive is here used according to No. 7 of this section.

NOTE 6. The infinitive frequently follows these adjectives in poetry, though rarely in prose; as, *Et puer ipse fuit cantāri dignus*. Virg.:—and sometimes *ut*; as, *Eras dignus, ut hābēres integrām mānum*. Quint.

10. A relative clause, after *ūnus*, *sōlus*, *prīmus*, etc., restricting the affirmation to a particular subject, takes the subjunctive; as,

Hæc est ūna contentio, quæ *ādhuc permānsērit*, This is the only dispute which has remained till this time. Cic. *Vōluptas est sōla*, quæ *nos vōcet ad se*, et allīcat *suapte nāturā*, Pleasure is the only thing that, by its own nature, invites and allures us to itself. Id.

11. When the relative refers to a *dependent clause*, it often takes the subjunctive. See § 266.

12. The imperfect and pluperfect subjunctive are used in narration after relative pronouns and adverbs, when a repeated action is spoken of; as,

Semper hābīti sunt fortissimī, qui *summam impērii pōtentia*ntur, Those were always accounted the bravest, who obtained the supreme dominion. Nep. *Quemcumque lictor jussu consūlis prēhendisset, tribūnus mitti jūbēbat*. Liv. *Ut quisque maxime lāborāret lōcus, aut ipse occurrēbat, aut aliquos mittēbat*. So after *si quis* or *qui*; as, *Si qui rem mōltiōsios gessisset, dēdēcūs existimābant*. Cic. *Quōtiens sūper tāli nēgōtio consultāret, ēditā dōmīs parte nēbātūr*. Tac. *Nec quisquam Pyrrhum, quā tūlisset impētum, sustinēre vīlūit*.—It is sometimes found in like manner after *quum*, *ubi*, *ul*, and *si* when used in the sense of *quum*, when repeated actions are spoken of; as, *Id ubi dixisset, hastam in fīnes eōrum ēmittēbat*. Liv. *Sin Nūmidā prōpīus accessissent, ibi vēro virtūtem ostendēre*. Sall. Sometimes even the present subjunctive is so used when employed as an aorist to express things which have happened repeatedly, and still happen (see § 145, I. 2.); as, *Ubi de magnā virtūte et glōriā bōnorūm mēmōres, quæ sibi quisque, etc.* Sall.

NOTE 7. This is called the *indefinite subjunctive*, or *subjunctive of generality*, inasmuch as the action is not referred to a distinct, individual case. The indicative, however, is used in such cases more frequently than the subjunctive.

S U B J U N C T I V E I N I N D I R E C T Q U E S T I O N S .

§ 265. Dependent clauses, containing an indirect question, take the subjunctive.

NOTE 1. A question is indirect when its substance is stated in a dependent clause without the interrogative form. Indirect questions generally depend upon those verbs and expressions which commonly take after them the accusative with the infinitive. Cf. § 272. Thus:—

Quālis sit āntīnus, ipse āntīnus nescit, The mind itself knows not what the mind is. Cie. *Crēdibile non est, quantum scribam*, It is incredible how much I write. Id. *Quis ego sim, me rōgiās?* Do you ask me who I am? Plaut. *Ad te quid scribām nescio*. Cic. *Nec quid scribām hāgeo*, Nor have I any thing to write. Id. *Dōce me, ubi sint dīi*, Inform me where the gods are. Id. *Incertum est, quo te lōco mors exspectet*. Sen. Ep. *Quam pridē sibi hērēdītas vēnisset, dōcet*. Id. *Nunc acclēpe, quāre dēspiciant omnes*. Hor. *Id utrum illi sentiant, an*

vero similent, tu intelliges. Cic. *Quero, num tu sennati causam tuam permittas.* Id. *Vides, ut altā stet nive candidum Sōracte.* Hor. *Nescit, vitāne fruatur, an sit apud mūnes.* Ovid.

• NOTE 2. All interrogatives whether adjectives, pronouns, or particles, may serve as connectives of clauses containing indirect questions; as,

Quantus, quālis, quōt, quōtus, quōtuplex, ūter; quis, qui, cūjas; ūbi, quō, unde, quā, quorsum, quandiu, quandūdum, quām p̄dēm, quōtēs, cur, quārē, quamobrem, quemad-mūdum, quōmōdo, ut, quam, quantōpēre, an, ne, num, utrum, anne, annon.

REMARK 1. The indicative is frequently used in dependent questions, especially in Terence and Plantus and occasionally in later poets; as, *Vide dārāitia quid fācit.* Ter. So Virg. Ecl. 5, 7. In the best prose writers the indicative generally indicates that the question is direct, or that the sentence is not a question; as, *Querāmus ūbi mālēficiū est.* Let us seek there, where the crime actually is. Cic. *Nihil est admārābilis, quam quōmōdo ille mortem filii tūlit.*

REM. 2. In double questions, ‘whether—or,’ the first may be introduced by *utrum*, or the enclitic *ne*, or without an interrogative particle. Hence there are four forms of double questions,—1. *utrum* (or *utrum ne*),—*an.* 2. *utrum, —an* (*anne*). 3. *-ne, —an.* 4. *-ne, —ne;* as, *Multum intērest, utrum laus immīnūtā, an sūlus dēsērātur.* Cic. The interrogative particle *utrum* is not used in a single question; and *num—an* is used only in direct questions. The English ‘or not’ in the second part, which is used without a verb, is expressed in Latin by *anon* or *necne*, either with or without a verb; but *necne* occurs only in indirect questions; as, *Dī utrum sint, necne sint, queritūr.* Cic.—*Ne-ne, an-an, or num-num* scarcely occur except in poetical or unclassical language.

REM. 3. *Dūbito, dūbium est, or incertum est an, dēlibero or hēsito an,* and especially *haud scio an, nescio an,* though implying some doubt, have generally a sense almost affirmative. Compare § 198, 11, R. (e.)

REM. 4. *Nescio quis*, used nearly in the sense of *ālīquis*, does not influence the mood of the following verb; as, *Sed cāsū nescio quo in ea tempora cetas nostra incēdit.* Cic. *Lācūs, nescio quo cāsū, nocturno tempore incensus est.* Nep. So, also, *nescio quōmōdo*, ‘somehow’ or ‘in some way’; as, *Sed nescio quōmōdo, inhāret in mentib⁹ quāsi angārium.* Cic. In like manner *nīrum quam, mīrum quantum, nīmīum quantum,* and the like, when united to express only one idea, do not affect the mood of the verb; as, *Siles in dicendo nīmīum quantum valēnt,—very much.* Cic.

S U B J U N C T I V E I N I N S E R T E D C L A U S E S .

§ 266. 1. When a dependent proposition containing either an accusative with the infinitive, or a verb in the subjunctive, has a clause connected with it, as an *essential part*, either by a relative, a relative adverb, or a conjunction, the verb of the latter clause is put in the subjunctive; as,

Quid enim pōtest esse tam perspicuum, quam esse ālīquod nāmen, quo hēc rē-gantur? For what can be so clear as, that there is some divinity by whom these things are governed? Cic. Here the thing which is stated to be clear is, not merely *esse alīquod nāmen*, that there is a god, but also that the world is governed by him. Hence the latter clause, *quo hēc rē-gantur* is an essential part of the general proposition. *Illud sic fēre dēfīnīri sōlet, dēcōrum id esse, quod consentāneum sit hōmīnis excellentiā.* Id. *Audīvū quid sit, quod Epicūrum non prōbes, I shall hear why it is that you do not approve of Epicurus* Id. *Jussit ut, que vēnissent, nāves Eubēam pētērent.* Liv.

REMARK 1. Hence the subjunctive is used in general sentences, in which the class of things mentioned exists only as a conception or idea, while the individual thing has a real existence; as, *Est enim ulciscendi et puniendi mōrus, atque haud scio an satis sit eum qui lācessiērit injūriæ suæ pænitēre*, i. e. each individual offender of the class.

REM. 2. When the principal proposition contains a subjunctive denoting a result, after *ita*, *tam*, *tālis*, etc., the inserted clause has the indicative; as, *Asī vero tam opima est et fertilis, ut—multitudine eārum rērum, quæ exportantur, fācile omnibus terris antecellat*. Cic. The same is the case in definitions; as, *Vidēre tgitur opert, quæ sint convénientia cum ipso nēgōtio, hoc est, quæ ab re sēpārare non possunt*. Cic.—So also explanatory clauses, especially circumlocutions introduced by a relative pronoun, are sometimes found with the indicative; as, *Itāque ille Mārius item eximie L. Plōtiūm dilexit, cūjus ingēnō pātūbat ea, quæ gessērat, posse célébrāri*. Cic.

NOTE. To this rule belongs the construction of the *ōrātio obliqua*, ‘indirect discourse,’ or ‘reported speech,’ in which the language of another is presented, not as it was conceived or expressed by him, but in the third person. Thus, Cæsar said, ‘I came, I saw, I conquered,’ is direct,—Cæsar said, that ‘he came, saw, and conquered,’ is indirect discourse.

2. In the *ōrātio obliqua*, the main proposition is expressed by the accusative with the infinitive; and dependent clauses connected with it by relatives and particles, take the subjunctive.

Thus, Cicero and Quintilian, in quoting the language of Marcus Antonius, make use, the former of the *ōrātio directa*, the latter of the *ōrātio obliqua*;—*Antōnius inquit*, ‘*Ars eārum rērum est, quæ sciuntur*’, Antonius says, ‘Art belongs to those things which are known.’ Cic. *Antōnius inquit, artem eārum rērum esse, quæ scientur*, Antonius says, that ‘art belongs to those things which are known.’ Quint.

So, *Sōcrates dicere sōlēbat, omnes, in eo quod scirent, sātis esse ēlōquentes*, Socrates was accustomed to say, that ‘all were sufficiently eloquent in that which they understood? Cic. *Cito mīrōri se aīebat, quod non ridēret hāruspex, hāruspēcē quām vīdīset*. Id. *Nēgat jūs esse, qui miles non sit, pugnāre cum hoste*. Id. *Indignābantur ibi esse impērium, ubi non esset libertas*. Liv. *Itāque Athēnienses, quod hōnestum non esset, id ne ātē quādem (esse) pātāvērunt*. Cic.

REMARK 1. (a.) When the subjunctive would be necessary in the *ōrātio directa*, to denote liberty, power, etc., the same remains in the *ōrātio obliqua*, and is not changed into the infinitive with an accusative; as, *Ad hēc Ariōristus respondit, quām vellet, congrēdērētur*. To this Ariovistus replied, that ‘he might meet him when he pleased.’ Cas. In the *ōrātio directa*, this would be *congrēdiāris*.

(b.) The imperative in the *ōrātio directa* is, in the *ōrātio obliqua*, changed into the subjunctive; as, *hoc mihi dīcite*, which in the *ōrātio obliqua* is, *hoc sibi dicant*, or *hoc sibi dicērent*, according to the tense of the leading verb.

(c.) So also direct questions addressed to the second person, when changed from direct to indirect speech, become subjunctives. Liv. 6, 37.—But such questions when not addressed to the second person are expressed in the *ōrātio obliqua* by the accusative with the infinitive; as when in direct speech we say, *Etiānsi vētēris contūmīlie oblīscī rēlīm, num possum ētīum rēcentīum injūriārum mēmōriām dīpōnērē?* The *ōrātio obliqua* will be, *Cāsar respondit (histor. perf.)—si vētēris contūmīlie oblīscī vellet, num ētīam rēcentīum injūriārum mēmōriām dīpōnērē posse?* Cæs. Very rarely the accusative with the infinitive is found in a question of the second person, as in Liv. 6, 17; but the subjunctive in questions of the third person is less uncommon in Cæsar; as, *Quis pātī posset? for quēm pātī posse?* *Quis hoc sibi persuādēret?* *for quēm sibi persuāsūrum?* See § 273, 3.

REM. 2. A writer may state his own past words or thoughts in *ōrātio obliqua*, either preserving the first person, or adopting the third.

REM. 3. When the inserted clause contains the words or sentiments of the subject of the leading clause, all references to him are regularly expressed by the reflexives *sui* and *suus*; as, *Huc nē essitāte conctus dōmīno nāvis qui sit āpērūt, multa pollicens, si se conservasset*. Nep. And this is equally true when the word to which the pronoun refers is not in reality the grammatical subject, provided it may still be conceived as such; as, *Quum ei in suspicōnem vēnisset, aliquid in epistolā de se esse scriptum*. Nep.; for the words, *quum ei in suspicōnem vēnisset*, are equivalent to *quum suspicārētur*. See § 208, (1.)

REM. 4. The tenses to be used in changing the *ōrātio directa* into the *obliqua*, depend on the tense of the verb which introduces the quotation, according to the rule, § 258. But when the future perfect would be used in the direct, the pluperfect is necessary in the oblique form; but the perfect is used after the present, perfect definite, or future.

REM. 5. When the connected clause contains merely a descriptive circumstance, or expresses what is independent of the sentiment of the preceding clause, it takes the indicative; as, *Impērāvit Alexander Lysippo, ut eōrum ēquitum, qui āpud Grānicū cīcidērānt, fācēret stātuos*, Alexander ordered Lysippus to make statues of those horsemen who had fallen at the Granicus. Sometimes, in other cases, when it is evident from the sense, that the connected clause is an essential part of the proposition, the indicative is used, to avoid giving the appearance of contingency to the sentence.

3. A clause connected to another by a relative or causal conjunction, takes the subjunctive, (whatever be the mood of the preceding verb,) when it contains not the sentiment or allegation of the writer, but that of some other person alluded to; as,

Sōcrātes accāsātus est, quod corrumpēret jūventūtem, Socrates was accused of corrupting the youth, lit., because (as was alleged) he corrupted the youth. *Deum incōcābant, cujns ad sōlēnne vēnissent*, They invoked the god, to whose solemnities they had come. Liv. *Quos vīcēris dīmicos tibi esse cāvē crēdas*, Do not believe that those whom you have conquered are your friends. Here, in the first example, the charge of corrupting the youth is not made by the writer, but by the accusers of Socrates. So, in the second example, the worshippers allege that they have come to attend upon the solemnities of the god. In the last, it is implied by the use of the subjunctive mood, that the belief spoken of is that of the person addressed:—*quos ricisti* would have been merely an addition of the speaker, by means of which he would have designated the persons whose friendship he was speaking of; and, in general, the *indicative*, in such sentences, is employed in those statements which are independent of the sentiments of the person, to whose thoughts or words allusion is made. Cf. supra, 2, R. 5.

REMARK. In the preceding cases, it is not directly said that the sentiments are those of another than the writer. In Cicero, however, the words *dico*, *pūto*, *arbitror*, and the like, are often construed in a similar manner, although, properly speaking, not these verbs, but those in the clauses dependent on them, should be in the subjunctive; as, *Quum ēnīm, Hannibālis permīssu, exīsset de castris, rēdiūt paulo post, quod se oblitum nescio quod dīcēret,...because (as) he said, he had forgotten something*. Cic. *Ab Athēniensib⁹, lōcum sēpultūrē intra urbēm ut dārent, impetrāre non pōtui, quod rēligiōne se impēdīri dīcērent*. Id.

IMPERATIVE MOOD.

§ 267. The imperative mood is used to express a *command*, *wish*, *advice*, or *exhortation*; as,

Nosce te, Know thyself. Cic. *Æquam mēmento serrāre mentem*, Remember to preserve an unruffled mind. Hor. *Huc ādes*, Come hither. Virg. *Pasce cāpellas, et pōtum pastas āge, et inter āgendūn occursāre capro cāvēto*. Id.

(1.) The imperative *present* denotes that an action is to be performed directly or at once; as, *lēge*, read; *mōrēre*, die; or that a state or condition is to continue; as, *vive*, live.

(2.) The imperative *future* denotes that something is to be done, as soon as something else has taken place; as, *Quum vālētūdini tue consūlēris, tum consūltō nāvigationi*. Cic. *Prius audite paucis; quod quum dixerō, si plācuerit, fāctōte*. Ter. The precedent event is often to be supplied by the mind. Sometimes, especially in poetry, the imperative present is used for the imperative future, and, on the other hand, *scīto* and *scītōte*, from *scīo*, are used instead of the imperative present, which is wanting.

(3.) Hence the imperative future is properly used in *contracts*, *laws*, and *wills*; and also in *precepts* and *rules of conduct*; as, *Rēgio impērio duo sunt, sūque consūles appellantor, militiæ summum jus hābento, nēmini pārento, illis sālus pōpuli suprēma lex esto*. Cic. *Non sālis est pulchra esse poēmāta, dulcia sunto*. Hor. *Ignoscito sepe allēri, numquam tibi*. Syr.

REMARK 1. With the imperative, *not* is expressed by *nē*, and *nor* by *nēve*; as,

Ne tanta ānīmis assūescite bella. Virg. *Ne crēde cōlōri*. Id. *Hōmīnem mortuum in urbe ne sēpēlito, nēve ūrito*. Cic.

NOTE. *Non* and *nēque* occur, though rarely, with the imperative; as, *Vos quōque non cāris aures ḥōrērāte lippillis, nec prōdīte grāves insūto vestibūs auro*. Ovid. But with the subjunctive used for the imperative *non* and especially *nēque* are found more frequently. Cf. § 260, R. 6, (b.)—In Plautus and Terence *ne* is of common occurrence both with the imperative and with the present subjunctive, and with no difference of meaning; but later poets chiefly use *ne* with the present subjunctive, and *ne* with the imperative only when they speak emphatically. In classical prose writers the periphrastic *nōlī* with the infinitive is preferred.

REM. 2. The present and perfect subjunctive are often used instead of both tenses of the imperative, to express a command in a milder form, an exhortation, or an entreaty; as, *Qui adīpisci rēram glōriam vōlet, justitiæ fungātūr officiūs*. Cic. *Quod dībītas, ne fēcērīs*. Plin. Ep. See § 260, II., R. 6. An imperative of the perfect passive is very rarely found; as, *At vos admōūti nostris quōque cāsibus este*. Ovid. *Jacta ālea esto*. Cæs. In Suet. But the subjunctive is more common; as, *Jacta sit ālea*. Sometimes also the future indicative; as, *Sed vālēbis, mēque nēgōlia vidēbis, mēque diis jāvantibūs ante brūmam exspectabīs*, instead of *vāle, ride, exspecta*. Cic. *Ubi sententiam meam vōbis pērīgēro, tum quibūs eādem plācēbunt, in dextram partem tāciti transibītis*, instead of *transitibītis*. Liv. With the future the negative is *non*. See § 259, R. 1, (4.)

REM. 3. Sometimes, for the simple affirmative imperative, *cāra* or *cārōto ut, fac ut*, or *fac* alone is used with the subjunctive; as, *Cāra ut quam primūn vērias, Come as soon as possible. Fac ērūdiās, Instruct, or Take care to instruct*. Cic. For the negative imperative *fac ne, cāre ne* or *cāre* alone, with the present or perfect subjunctive is used; but especially *nōlī* with the infinitive; as, *Nōlī pātāre, Do not suppose*. Cic. *Cāre existimes, Do not think*. Id. *Nōlīte id velle quod non fiēri pōtest, et cāvēte ne spe p̄sēntis pācis pērpetuām pācem ḥōmittātis*. Id.

INFINITIVE MOOD.

OF THE TENSES OF THE INFINITIVE.

§ 268. 1. The infinitive partakes of the properties of the noun and verb, just as the participle combines the properties of the adjective and verb. It expresses simply the action or state implied in the verb in an abstract manner, without specifying either person, number, or time, and thus merely indicates whether an action is in progress or completed.

2. The tenses of the infinitive denote respectively an action as present, past, or future, in reference to the time of the verbs with which they are connected; as,

Hoc fācēre possum, I am able to do this. Cic. *Vidi nostros ītūicos cūpēre bellum*, I saw that our enemies were desiring war. Id. *Nec gēmēre aēriā ces-sabit turtur ab ulno*, Nor shall the turtle dove cease to coo from the lofty elm. Virg.—*Victōrem victa succūbuisse quēror*, I complain that the victor has yielded to the vanquished. Ovid. *Se a sērūbus audisse dicēbant*, They said that they had heard (it) from the old men. Cic. *Audiet cīres ācuissē fērrum jūveatus*, The youth will hear that the citizens have whetted the sword. Hor.—*Nēgat sēse verbū esse factūrum*, He declares that he is not about to speak. Cic. *Postquam audiērat non dātum iri filio uxōrem suo*, After he had heard that a wife would not be given to his son. Ter. *Semper existimābitis nihil hōrum ros visūros före*, You will always suppose that you are to see none of these things. Cic.

REMARK 1. (a.) The present and perfect infinitives are sometimes called respectively the infinitives of *incomplete* and of *completed* action. The present infinitive, however, is sometimes used to denote a completed action. This is the usual construction with *mēmini*; but in such case the speaker transfers himself to the past, and the expression denotes rather a recollection of the progress than of the completion of the action; as, *Hoc me mēminī dicēre*, I remember my saying this. Cic. *Teucrum nēmīni Sīdōna vēnire*, I remember Teucer's coming to Sidon. Virg. So with *mēmōriā tēneō*. Cic. Phil. 8, 10. *Scribit* also is construed like *mēminit*; as, Cic. Off. 3, 2: and after the same analogy, and for the sake of vivid expression Cicero says, *M. Maximūm accēpimus fācile cēlāre, tācēre, dissimūlāre, etc.*, though speaking of things which he had not witnessed himself. So, also, with *rēcordor*;—*Rēcordor longe omnibus ūnum antēferre Dēmosthēnēm*. Cic. When the action is spoken of simply as a fact, the perfect infinitive is used with *mēminī*; as, *Mēministis me ita distribuisse causam*. Cic.

(b.) The passive voice having no simple form for expressing the completed state of suffering makes use of the combination of the perfect participle with *esse*; as, *āmātus esse*, to have been loved. When thus combined *esse* loses its own signification of a continued state, and when this state is to be expressed, another infinitive must be chosen; as, *Constrictam jām hōrum conscientiā tēnēri conjūratiōnēm tuam non rides?* Cic. Sometimes, however, when no ambiguity can arise, *esse* in the usual combination retains its original meaning; as, *Apud Plātonēm est, omnēm mōrem Lācēdēmōnōrum inflammatūm esse cūpīditāte vī-cendi*. Id. Here *inflammatūm esse* expresses a continued or habitual state.—*Fuisse* with the perfect participle denotes a state completed previous to a certain past time; as, *Jūbet bōno ānimo esse*; *sōpitum fuisse rēgem sūbito ictu*. Liv.

REM. 2. To express the result of an action rather than its progress, the perfect infinitive is sometimes used instead of the present, especially after *sāis hābeo*, *sātis mīhi est*, *pādet*, *contentus sum*, *mēlius ērit*, *vōlo* or a verb of equivalent meaning; as, *Bāchātūr vātes, magnum si pētōre possit excussisse deūm*. Virg. *Quām illām nēmō vēlit attigisse*. Plin. The poets use the infinitive perfect where we should expect a present; as, *Tendentes Pilōm impōsuisse Olympo*. Hor.

REM. 3. The present infinitive is also sometimes used for the future, especially when the verb has no future; as, *Dīsine fāta dēūm flecti spīrāre*, Cease to hope that the fates of the gods will be changed. Virg. *Prōgēniēm Trājāno a sanguīne dūci audiārat*. Id. *Cras mīhi argēntūm dāre dīxit*, i. e. se dātūrum *esse*. Ter. *Cōto affīmat se rīro illūm non triūphāre*. Cie.

REM. 4. (a.) The infinitive future active is formed by a combination of the participle future active with *esse*; as, *āmātūrus esse*; the infinitive future passive by a combination of the supine in *um* with *iri*; as, *āmātūm iri*. These future infinitives denote an action or state as continuing. The participle in *rus*, which properly expresses intention (see § 162, 14), takes also the infinitive *fuisse* to express a past intention; as, *Scio te scriptārum fuisse*, I know that

you have had the intention to write, whence it was an easy transition to the sense, 'you would have written,' in conditional sentences, when the condition is not fulfilled. This infinitive is used especially in the apodosis of hypothetical sentences, where in direct speech the pluperfect subjunctive would be used (cf. § 162, 14, R. 3.); as, *Etiamsi obtemp̄asset auspicis, idem ēventūrum fuisse p̄t̄o*. Cic. In like manner the infinitive future with *esse* is used in the apodosis of hypothetical sentences instead of the imperfect subjunctive; as, *Libertus, nisi jūrasset, sc̄lus se factūrum (esse) arbitrabātur*. Id.

(b.) Instead of the future infinitive, in both voices, *fūtūrum esse* or *fōre*, followed by *ut* and the subjunctive, is often used; the present and imperfect subjunctive, in such cases, denoting an unfinished, the perfect and pluperfect a finished, future action; as, *Numquam p̄t̄avi fōre, ut supplex ad te vēnirem*, I never supposed (that it would happen) that I should come a suppliant to you. Cic. *Suspīcor fōre, ut infringātur hōmīnum imprōbitas*. Id. *Crēdābam fōre, ut ēpīstōlam scripsisse*.—So, also, in the passive for a continued state of future suffering the present and imperfect are used; as, *Crēdo fōre, ut ēpīstōlam scribātur*, and, *Crēdēbam fōre, ut ēpīstōla scribēretur*. But to express a completed state in future time the perfect participle is employed; as, *Quos sp̄ero brēci temp̄rē tēcum cōpūlātos fōre*. Cic. *Quod vidēret nōmine pāis bellum invōlūtūm fōre*. Id. This construction is necessarily used, when the verb has either no future active participle, or no supine; as, in such case, the regular future infinitive cannot be formed; as, *Sp̄ero fōre ut sīpias*.—*Fōre* is found in two passages pleonastically joined with the future participle active, viz. *Te ad me fōre ventūrum*. Cic. Att. 5, 21: and *Quum sēnātūs cens̄ret*—libenter factūros fōre. Liv. 6, 42.

REM. 5. (a.) The periphrastic infinitive formed by the future active participle with *fuisse*, denotes a future action contingent upon a condition which was not fulfilled; and, in the apodosis of a conditional sentence, corresponds to the pluperfect subjunctive; as, *An censes me tautos lābōres snceptūrum fuisse, si visdem finib⁹ glōriam meam quibus vitam essem terminātūrus?* Do you think that I should have undertaken so great labors if, etc. Cic. *Ut persp̄cūum sit omnībus, nisi tanta ācerbitas injūrie fūisset, numquam illos in eum lōcum prōgressūros fuisse*,...that they never would have come into that place. Id.

(b.) *Fūtūrum fuisse* with *ut* and the imperfect subjunctive passive, corresponds to the infinitive *fuisse* with the future participle active in a conditional proposition; as, *Nisi nūncii essent allāti, existimābānt pl̄irique fūtūrum fuisse, ut oppidū amittēretur*,...that the town would have been lost. Cæs.

(c.) The participle future passive cannot be used to form an infinitive future passive, since it always retains the meaning of necessity, and in this sense has three regular infinitives, *āmandū esse*, *āmandūm fuisse*, and *āmandū fōre*; as, *Instīre hiēmem, aut sub pellib⁹ lābēndos mīlites fōre, aut diffērendū esse in wstātem bellū*. Liv.

REM. 6. In the apodosis of a conditional sentence, the perfect infinitive, like the past tenses of the indicative, (see § 259, R. 4.), sometimes corresponds to the pluperfect subjunctive: as, (*Dixit*) *sibi vitam filiae suī cāriōrem fuisse, si libērē ac pūdicē vivērē līcītūm fūisset*, (He said) that the life of his daughter had been dearer to him than his own, if it had been permitted.... Liv. This use of the perfect infinitive is necessary, when the verb has no future participle; as, *Equidēm Plātōnēm existīmo, si gēnūs fōrense dicēndī tractārē rōluisset, grāvissimē et cōpiōsissimē pōtuisse dīcēre*,—would have been able to speak. Cic.

§ 269. The infinitive may be regarded either as a verb or as an abstract noun. (a.) As a verb it is used either indefinitely (§ 143, 4), or with a subject of its own, which is put in the accusative, (§ 239). But the infinitive *passīve* of neuter and sometimes of active verbs, like the third person singular of that voice, may be used impersonally or without a subject; as, *Vides tōto prōpērārī lābōre*, You see a stir is made all along the shore. Virg. See §§ 209, R. 3, (2.), and 239, R. 4. The present infinitive has sometimes, in narration, a subject in the nominative. See § 209, R. 5.

(b.) As a noun, the infinitive, either alone or with a subject-accusative, has two cases, the nominative and the accusative, and is accordingly used either as the subject or the object of a verb.

THE INFINITIVE AS THE SUBJECT OF A VERB.

The infinitive, either with or without a subject-accusative, may be the subject of a verb; as,

Ad rem pāblicam pertinet me conservāri, It concerns the state that I should be preserved. Cic. *Nunquam est ītile peccāre*, To do wrong is never useful. Id. *Majus diēcūs est parta amittēre quam omnino non pāravisse*. Sall. In the first example *conservāri* with its subject accusative *me* is the subject of *pertinet*, and is equivalent to ‘my preservation’: in the second, *peccāre* is the subject of *est ītile*. See § 202, 2, and III. R. 2.

REMARK 1. A general truth may be expressed by the infinitive without a subject; as, *Fāciūs est vincere cītem Rōmānum*, To bind a Roman citizen, or, that one should bind a Roman citizen, is a crime. But in such case the verb *esse* and verbs denoting *to appear*, *to be considered* or *called* (§ 210, R. 3.), require the noun or adjective of the predicate to agree with the implied subject in the accusative; as, *Āequum est peccātis cīniū poscentem reddēre rursus*. Hor. *Atticus maximum cīnūm cīstūm cīstūm questum, mīmōrem grātūm cognosci*. Nep.

NOTE. The indefinite pronoun *ālīquem* or *ālīquos* may in such cases be supplied, and the same indefiniteness may be expressed by *te* or *nos*, cf. § 209, R. 7; but it is still more frequently expressed by the infinitive passive. Hence the sentence *Fāciūs est vincere cītem Rōmānum*, may also be expressed by *Fāciūs est vincīrī cītem Rōmānum*. So, *Quum vīdērent de cōrūm vīrtātē nō despīrāri*. Nep.—The impersonal verbs *līcet*, *dēcēt*, *ōportet*, *ōpus est*, and *nēcessē est*, when there is no definite subject, are joined with the infinitive active alone; but when there is a subject-accusative, they are connected with the passive construction; as, a e t. *līcet hoc fācēre*; *dēcēt spēcīmen cāpēre ex hac re*; *pass. līcet hoc fīeri*; *dēcēt spēcīmen cāpi*.

REM. 2. The infinitive, with or without a subject accusative, is often the subject of a proposition, when the substantive verb with a noun, a neuter adjective, or an impersonal verb forms the predicate. Of this kind are *justūm*, *āequūm*, *vērisimile*, *consentāneūm*, *āpertūm*—*est*, *ērat*, etc., *nēcessē est*, *ōpus est*;—*appāret*, *constat*, *convēnit*, *dēcēt*, *līcet*, *ōportet*; *intelligitūr*, *perspicitūr*, etc.; as, *Cū verba dāre dīfficile est*. Ter. *Mēdācēm mēmōrem esse ōportet*. Quint. *Lēgem brēvēm esse ōportet*. Sen. *Constat pīfecto ad sālātem cīvīm inventātē esse lēges*. Cic. *Non ēām me hoc jam dīcēre pādēbit*. Id. See § 209, R. 3, (5.), (a).

REM. 3. The infinitive may itself be the subject of an infinitive; as, *Audio non līcēre cūīquām in nāvē cīpīllōs dēpōnēre*. Ter.

REM. 4. The infinitive, with or without a subject accusative, may also be the predicate nominative; as, *Impāne quēlibet fācēre id est rēgēm esse*. Sall. In this sentence *fācēre* is the subject, and *rēgēm esse* is the predicate; for *id*, which only represents by a kind of apposition the clause *impāne quēlibet fācēre*, can be omitted.

REM. 5. When the infinitive *esse*, (or others of similar meaning, as, *fīeri*, *cīrēre*, *cīlām dēgēre*, *cēdere*, *ābīre*, etc.), with a predicate adjective (or noun), is joined with *līcet*, such predicate is put in the accusative, if the subject-accusative of the infinitive is expressed, and sometimes, also, when it is omitted, but more frequently, in the latter case, the predicate adjective or noun is attracted to the dative following *līcet*; as, *Ut eūm līcēt autē tempūs cōsūlēm fīeri*. Auct. ad Her. *Mēdīos esse jam non līcēbit*. Cic. *Si cīrī Rōmānu līcēt esse Gādītānum*. Id.—*Līcīt ēām esse ḥōtīō Thēmīstocli*. Id. *Mīhi nēglīgenti esse non līcet*. Id. *Sibi cīlām filīe suā cārīōrem fūisse*, si libērāe ac pūdīcāe vivēre līcītūm fūisset (scil. ei). Liv. So also *nēcessē est* with the predicate in the

dative. *Vobis nēcēsse est fortib⁹ viris esse.* Liv.—But *licet*, *spōrlet*, and *nēcēsse est* are also joined with the subjunctive mood, and hence is derived the construction of *licet* as a conjunction. See § 263, 2.

THE INFINITIVE AS THE OBJECT OF A VERB.

§ 270. The infinitive, either with or without a subject-accusative, may be the object of a verb; as,

Hec vītare cūpīmus, We desire to avoid this. Cic. *Poētas omnino non cōnor attingēre*, I do not at all attempt to read the poets. Id. *Sententiam vālēre cūpiērunt*, They desired that the opinion should prevail. Id. *Spōro te vālēre*, I hope that you are well. Id.

NOTE. The infinitive as the object of a verb supplies the place of the accusative of the *thing*, and hence many active verbs besides the infinitive take in the active voice an accusative of the *person*, cf. § 231, B. 3, (b.), and in the passive retain the infinitive; as, *Consūles jūbentur scribēre exercitū*. *Mūros adire vētiti sunt*. Cf. § 234, 1.

REMARK 1. The infinitive alone may also depend upon an adjective, and sometimes upon a noun.

(a.) It may depend upon *relative adjectives*, (see § 213, R. 1), which, by the poets, are joined with the infinitive instead of their usual construction with the genitive of the gerund, etc.; as, *Cēdere nescīns*. Hor. *Avidi cōmūltēre pugnāum*. Ovid. *Cūpīdūs mōrīvī*. Id. *Cantāre pērīti Arvādes*. Virg. *Callidūs cōndēre fūrto*. Hor. *Quidlibet impōtēs spērāre*. Id. *Sutrinās fācēre incīsus*. Varr. *Insūctūs rēra audīre*. Liv. *Certa mōrī*. Virg. *Fēlīcīor unguēre tēla*. Virg. So, *Audax omnia perpētī*, Resolute to endure every thing. Hor. Sollers *ornārē Cypassis*, Skilful to adorn. Ovid. *Segnes solvēre nōlūm*. Hor. *Indēcīlis pāpēriūm pātī*. Id. *Non lēnis fātu rēclūdēre*. Id. See § 213, R. 4, (1).

(b.) It may also depend upon adjectives signifying *usefulness*, *fitness*, etc., which are sometimes by the poets construed with the infinitive instead of the dative; as, (*Tibia*) *aspirāre et adēsse chōris érat ūtilis*. Hor. *Ætas mollis et apta rēgi*. Ovid. *Fons étiam rīro dūre nōmen idōneus*. Hor. *Frāges consūmēre nātī*. Id. And after *dignus* and *contentus*; as, *Dignus amāri*. Virg. Cf. § 244, R. 2, (b.).

(c.) Upon a noun; as, *Tempis est hājus libri fācēre finem*, It is time to finish this book. Nep. *Inīt consilia rēgēs tollēre*, He devised a plan to destroy the kings. Id. *Ea érat confessio cāpūt rīrum Rōmām esse*. Liv. *Cūpīdo incēsērat Æthīopian invīsēre*. Curt. *Quibus in ôtio vivēre cōpīa érat*. Sall. So, *Nec mīlī sunt vires inimicōs pellēre tēcis*, instead of *pellēndis inimicis*, or *ad pellēndos inimicōs*. Ovid.

(d.) If for the infinitives depending on nouns or adjectives other nouns were substituted, these last would be put in the genitive, dative, or ablative; and hence such infinitives may perhaps be properly regarded as exceptions to the rule, that the infinitive has but two cases, the nominative and the accusative.

REM. 2. (a.) The infinitive with the accusative sometimes stands unconnected, especially in exclamations and indignant interrogations, where *rēdīble est?* or *rērumne est?* may be supplied; as, *Mēne incepto dēsistēre rītam?* That I, vanquished, should desist from my undertaking? Virg. *Me misérūm! te in tartas arūmnas propter me incidisse!* Cic.—But *ut*, also, with the subjunctive, either with or without an interrogative particle, may be used to express a question with indignation; as, *Eine (scil. patrī) égo ut adverser?* Liv. *Tu ut unquāna te corrigas?* Cic. *Jūlīcio ut ávātor dēcūmānum persēquātur?* Id.; where *jēri pōtest?* may be supplied.

(b.) So, in the *ōrātīo obliqua*, the words signifying *said*, *saying*, etc., are often omitted, or implied in a preceding verb or phrase; as, *Id fācile effici posse*, *scil. dixit*. Nep. *Quem signūm dātūrum fāgientib⁹?* Curt.

REM. 3. The infinitive is sometimes to be supplied; and *esse* and *fuisse* with a predicate adjective, and also in the compound forms of the infinitive, both active and passive, are commonly omitted, especially after verbs of *saying*, *thinking*, *knowing*, and *perceiving*; as, *Vos cognovi fortis*. Sall. *Quem putsum mēmōrāvi*. Tac.—So, also, with the infinitive perfect passive when depending on *vōlo*, *nōlo*, *cūpio*, and *ōportet*; as, *Adolescentē mōrem gestum ēportuit*. Ter. *Quod jum pridē factum ēportuit*. Cic.—Sometimes in a relative clause an infinitive is to be supplied from the finite verb of the main proposition; as, *Quos vōluit omnes interfēit*, scil. *interfīcēre*. *Ne illam quidem consēquuntur*, quām pūtant, grātiām; i. e. *qnam se consēcūtōros pētant*. Cic.

THE INFINITIVE WITHOUT A SUBJECT-ACCUSATIVE.

§ 271. The infinitive, without a subject-accusative, is used after verbs denoting *ability*, *obligation*, *intention* or *endeavor*; after verbs signifying *to begin*, *continue*, *cease*, *abstain*, *dare*, *fear*, *hesitate*, or *be wont*; and after the passive of verbs of *saying*, *believing*, *reckoning*, etc.

NOTE 1. To these classes belong *possim*, *queo*, *nēqueo*, *vāleo*, *dēbeo*; *cāro*, *cōgito*, *dēcēno*, *stāno*, *constītuō*, *instītuō*, *pāro*; *cōnor*, *nētor*, *tēndo*, *contēndo*, *tēnto*, *māſtro*, *prōpēro*, *aggredīo*, *persēvēro*, *—cēpi*, *incēpiō*, *pergo*, *dēsino*, *dēsistō*, *internītō*, *parco*, *rēcūso*; *sōleo*, *assuesco*, *consuesco*, *insuesco*; *audeo*, *rēreor*, *mētuo*, *rēformido*, *tīmeo*, *horro*, *dūbito*;—*auditor*, *cēdōr*, *existimor*, *fērōr*, *nēgor*, *nāntior*, *pērhībēor*, *pūtor*, *trādōr*, *jūbor*, *cīdeor*, and *cōgor*.

NOTE 2. When the preceding verbs are joined with *esse*, *hābēri*, *jūdīcāri*, *cīdīri*, etc., the predicate noun or adjective is put in the nominative; as, *Sōlet tristis cīdīri*; *aude sāpiens esse*; *cēpit mihi mōlestus esse*; *dībes esse diligens*; *pōtest liber esse*: and so also *mērētur*, scil. *dīdicit liber esse*.

NOTE 3. The poets, in imitation of the Greeks, use the infinitive after *fūge*, *anfer*, *cāve*, *parce*, *mēmēto*; *pāeo*, *rēfāgiō*, *quero*, *urgeo*, *lābōrō*, *āmo*, *gaudeo*, *fāro*, *calleo*, *sāmo*, *mītto*, *rēmittō*, *pātior*, *jāro*, *conjāro*, *pugno*, *nātus*, and some other verbs, especially to denote a *wish* or *purpose*; as, *Introīt rīdēre*. Ter. *Non te frangēre persēquor*. Hor. *Non pōpālēre pēnātes vēnīmus*. Virg. In this construction, the poets are sometimes imitated by the later prose writers.

REMARK 1. Many of the verbs above enumerated, instead of the infinitive, may be followed by the subjunctive with *ut*, *ne*, etc.; and with some of them this is the regular construction; as, *Sententiam ne dicēret*, *rēcūsāvit*. Cic.

REM. 2. The passives *dīcor*, *trādōr*, *fērōr*, *nārrōr*, *rēpēriōr*, *existimor*, *vīdeor*, etc., may either be used personally, with the infinitive alone, or impersonally, followed by the accusative with the infinitive. Thus we may say, *Māter Pausāniā eo tempōre vixisse dicitur*, or, *Dicitur eo tempōre mātrem Pausāniā vixisse*. The mother of Pausanias is said to have been living....or, It is said that the mother of Pausanias was living....Nep. The former construction is more common especially with *vīdeor*, see § 272, R. 6; but the latter is frequent with *nūntiātūr*, and very common with the compound tenses, *trādītūm est*, *prōdīlūm est*, etc., and with the participle future passive; as, *crēdēndūm est*, *intelligēndūm est*, etc.; as, *Quōrum nēminēm tālēm fuisse crēdēndūm*, etc. Cic.

REM. 3. The infinitive without a subject is used after a verb, only when it denotes an action or state of the subject of that verb.

REM. 4. The verbs to *wish* or *desire*, *vōlo*, *nōlo*, *mālo*; *cūpio*, *opto*, *stūdeo*, have a twofold construction:—the infinitive without a subject-accusative is used after them, when the subject remains the same; and when followed by *esse*, *hābēri*, etc., the predicate-noun or adjective is in the nominative;—but the accusative with the infinitive is used when the subject is changed, or when a reflexive pronoun of the same person follows. We say, therefore, *vōlo ērūditūm fieri*, and on the other hand, *vōlo te ērūditūm fieri*, and *vōlo me ērūditūm fieri*. So, *Vōlo is esse*, *quēm tu me esse vōlūsti*. Cic. *Cūpio me esse clēmentēm*, *cūpio*

me non dissolutum videri. Id.; or, omitting the pronoun, *cūpīo esse clēmens nec dissolutus videri.*—*Omnis hōmīnes qui sese stūdent p̄cētūre cēlēris āimālibus, etc.* Sall.

NOTE 4. *Vōlo* is used with the present infinitive passive; as, *Me āmāri vōlo*, I wish to be beloved; *hoc rēlim intelligi*, I wish this to be understood; and also with the infinitive perfect passive to denote the eager desire that something should be instantly accomplished; as, *Lēgāti quod ērant appellati sūperbius, Corinthum patres vestri*—extinctum esse rōluerunt. Cic.; but it occurs most frequently with the omission of *esse*; as, *hoc factum vōlo*; *nunc illos commōni- tos rēlim*: so, *patriam extinctam cōpit*.

NOTE 5. The nominative with the infinitive after verbs of saying, perceiving, etc. (§ 272), is rare even in poetry, and is an imitation of the Greek idiom, which requires the nominative with the infinitive when the same subject remains; as, *Phāsclus ille, quem vidētis, hospites, ait fuisse nārium cēlērīus.* Catull. *Quia rētulit Ajāz esse Jōris nēpos*, instead of *se esse Jōris nēpōtem*. Ovid. *Sensit mēdios dēlapsus in hostes*, instead of *se dēlapsum esse*. Virg.

THE INFINITIVE WITH A SUBJECT-ACCUSATIVE.

§ 272. The infinitive with a subject-accusative follows verbs of *saying, thinking, knowing, perceiving*, and the like; as,

Vidēbat, id non posse fīcī, He saw that that could not be done. Nep. *Sentit ārimus, se suā rī, non dīvīnā, mōvēri*. Cic. *Andīvi te rēnire. Me ī ējus pōtētāte dīxi fōre.* Id. *Affīrmant mīlitūm jācēre āimōs.* Liv. *Sepe vēnit ad anres meas, te istud nimis crēbro dīcēre.* Cic. *Eām pugnam ad Pērīsiām pugnātam (esse), quīdam anctōres sunt.* Liv.

NOTE 1. This rule includes all such verbs and phrases as denote the exercise of the external senses and intellectual faculties, or the communication of thought to others; as, *audio, video, sentio, cōīmadērto, cognoscō, intellīgo, percipio, disco, scīo, nescio, cēnso, spēro, dēspēro, cōgīto, jūdīco, crēdo, arbitrō, pālō, spēnō, dūco, stātūo, mēmīnō, rēcōrđor, oldīrīcor, spīnō est, spēs est, etc.*;—*dīrō, trādō, p̄rōdo, scribō, rēfēro, narrō, nūritiō, confirmo, nēgo, ostendo, iūfīco, dūceo, certōrem fācio, dēmonstro, pērhībeo, prōmitto, politrō, spondeo, etc.*; but with most of these a different construction often occurs. See § 273.

NOTE 2. The propositions, whose subjects are thus put in the accusative and their verbs in the infinitive, are those which are *directly* dependent on the verbs of saying and perceiving. Respecting the clauses inserted in such dependent propositions, see § 266, 1.

NOTE 3. (a.) When a relative clause inserted in a proposition containing the accusative with the infinitive, has the same verb as the proposition in which it is inserted, but such verb is not repeated, the noun which is the subject of the relative clause is also put by attraction in the accusative; as, *Te suspicor eisdem rēbus, quibus me ipsūm, commōvēri.* If the verb is expressed we must say, *eisdem rēbus commōvēri, quibas (ēgo) ipse commōveor.* So, also, in inserted relative clauses where the verb, if expressed, would be in the subjunctive, (see § 266, 2); as, (*Verres*) *niēbat se tantidem testimasse, quanti Sacerdōtem, for quanti Sacerdos testimasset.* Cic. *Confitētur se in eā parte fuisse quā te, quā virū omni laude dignū patrem tuū.* Id.

(b.) The same is the case with the particle *quam* after a comparative, see § 256, R. 5, (a.). But sometimes when *quam* connects a clause to a preceding proposition containing the accusative with the infinitive, the same construction follows that precedes *quam*, even when the verb of the latter clause is expressed; as, *Nonne tibi affirmāri quidvis me pōtius perpessūrum, quam ex Italiā ad bellū civile me exitūrum;* instead of *quam exirem* or *quam ut exirem.* Cic.

(c.) In long speeches in the *brātīo obliqua*, relative clauses, having a verb of their own which should properly be in the subjunctive, are put in the accusative with the infinitive, if the relative clause is not subordinate to the one with the infinitive, and which is governed by a verb of saying or perceiving,

but is rather coördinate with it; in which case the relative is equivalent to the demonstrative with *et*; as, *Nam illorum urbem ut præpugnaculum oppositum esse barbitis, apud quam jam bis classes regias fecisse narfrigium*; for *et apud eam jam bis*, etc.—In Livy and Tacitus the same construction sometimes occurs even after conjunctions; as after *quum* in the sense of ‘while,’ see § 263, 5, R. 3; after *quamquam* on account of its absolute signification, see § 198, 4, and after *quia*.

NOTE 4. The personal pronouns, which, with the other moods, are expressed only when they are emphatic, must be always expressed in the accusative with the infinitive. The verbs ‘to promise’ and ‘to hope’ are in English usually joined with the infinitive present without a pronoun, but in Latin not only is the pronoun expressed, but the infinitive which follows is in the future; as, ‘He promised to come,’ is in Latin, *Præmisit se renturum* (*scil. esse*, see § 270, R. 3). But the infinitive present sometimes occurs after these verbs; as, *Pollentur obsides dñre*, Cæs. B. G. 4, 21; and the pronoun is occasionally omitted, see § 239, R. 2 and 3.

REMARK 1. When ambiguity would arise from the subject and the object of the verb being both in the accusative, the passive infinitive is substituted for the active, by which means the subject is put in the ablative, or in the accusative with *per*; as, *Ne fando quidem auditum est, crœcōdilum violatum esse ab Egyptio*; instead of *Egyptium crœcōdilum violasse*. Cic.

REM. 2. After verbs of saying, thinking, etc., the conjunction *that* is omitted in translating from English into Latin, and the subject of the dependent clause is put in the accusative, and its verb in the infinitive.

REM. 3. The accusative with the infinitive is sometimes rendered into English by a similar form; as, *Si vis me flēre*, If you wish *me to weep*. Hor.; but the dependent clause is more frequently connected to the verb of saying, etc., by the conjunction *that*, and the infinitive translated by the indicative or potential mood; as, *Sentimus nirem esse albam*, We perceive *that snow is white*. Cic. Sometimes the dependent clause is annexed to the other without the conjunction; as, *Crēdunt se negligi*, They think *they are neglected*. Ter.

REM. 4. A present infinitive corresponds to the imperfect indicative, when with an accusative it follows a preterite tense; as, *Dixit Cæsarem vēnire*, He said that Cæsar *was coming*. Cæs. In like manner the perfect infinitive with an accusative after a preterite tense corresponds to the pluperfect indicative; as, *Dixit Cæsarem vēnisse*, He said that Cæsar *had come*. See § 268, 2.

REM. 5. The present infinitive, after verbs of sense, is often equivalent to the present participle; as, *Surgere videt lūnam*, He sees the moon (to rise) rising. Virg. *Arma rūtilare vident*. Id. *Vidēbis collūcere fāces*. Id. *Nec Zéphyrus audis spirāre?* Do you not hear the zephyrs blowing? Id. *Sēpe hoc mājores nātu dicēre audīti*. Cic. The two constructions are sometimes united; as, *Mēdium video discēdere cālum, pālantesque pōlo stellā*. Virg.

REM. 6. The subject-accusative after verbs of *saying, showing, and believing*; as, *dūo, nēgo, trādo, fēro, mēmōro, narro, nūntio, pērhībeo, prōlo, scribo, dēnumstro, ostendo, arguo, crēdo, pāto, existimo*, and the like, and also after *jūbeo, rēto*, and *prōlibeo*, is regarded also as the accusative of the *object* after these verbs; and hence such verbs are used also in the passive, the accusative of the active voice becoming, as usual, the nominative of the passive. This is especially the case when their subject is indefinite; as, *Dicunt* (they or people say) *me vīrum prōbūm esse*, or *dicor vīr prōbus esse*. So, *Vētāmur hoc fācēre*, instead of, *Nos hoc fācēre rētant*. Instead also of the impersonal *vidētur* (it appears) followed by the infinitive with its subject-accusative, it is common to say personally, *videor, vidēris, etc.*, with the infinitive; as, *videor errasse*, it appears that I have erred.

INFINITIVE AND SUBJUNCTIVE CLAUSES.

§ 273. When the particle *that*, in English, introduces a clause denoting a *purpose*, *object*, or *result*, it is a sign of the subjunctive in Latin, and is to be expressed by *ut*, etc.; but otherwise it is usually the sign of the accusative with the infinitive. Cf. §§ 262 and 272.

1. (a.) Verbs of *endearing* and *resolving* take after them the infinitive and more rarely the subjunctive, when the subject remains the same; but when the subject is changed, they take the subjunctive only.

NOTE 1. Such are *stātuo*, *constituo*, *dēcerno*, *tento*, *lābōro*, *pāro*, *mēditor*, *cūro*, *nītor*, *contendo*, *consilium cāpio*, *ānīmum* or *in ānīmum induco*. Cf. § 271, N. I. After *spēram do*, I exert myself, *id. hoc*, or *illud āgo*, I endeavor, *nīhil antiquius hābō* or *dūco quam*, nothing is of more importance to me, and *videō* for *cūro*, the subjunctive is almost exclusively used.

(b.) Verbs of *effecting* are construed with *ut* or *ne* and the subjunctive.

NOTE 2. Such are *fācio*, *efficio*, *perficio*, *ēvincō*, *pervincō*, *impetro*, *assēquor*, *consēquor*, etc. But *fācēre* 'to effect' occurs in Cie. Brut. 38, in connection with the accusative and infinitive passive.

NOTE 3. *Fācio* with *ut* is also used as a periphrasis for the indicative; as, *Invitus quidem fēci*, *ut L. Flōminium e sēnātu ējēcerim*, for *invitus ējēcī*. Cic.—*Fac*, 'suppose' or 'granting,' and *efficēre*, 'to prove,' take the accusative with the infinitive; but the passive *efficitur*, 'it follows,' takes also the subjunctive.—*Fācēre*, 'to introduce' or 'represent,' is joined with a present or perfect participle; as, *Lālium et Scipiōnēm fācimus admirantes*. Cic. In the passive the accusative also with the infinitive is found, there being no present participle; as, *Isocrātem Plāto laudāri fācit a Sōcrāte*. Cic.

2. Verbs signifying *to request*, *to demand*, *to admonish*, *to advise*, *to encourage*, *to command*, and the like, both when the subject remains the same and when it is changed, are followed by the subjunctive with *ut* or *ne*, and only rarely by the infinitive.

NOTE 4. (a.) Such are *rōgo*, *ōro*, *prēcor*, *pēto*; *posco*, *postūlo*, *flāgitō*; *mōneo*, *ad-mōneo*, *commōneo*, *hortor*, *ēhortor*, *exhortor*, *suādeo*, *persuādeo*, *instītuo*, (I instruct), *impello*, *ēgō*, *mando*, *prāscribo*, *ēlico*, *dēcerno*, *lēgem do*, *censeo*, *perpello*, *excito*, *in-cito*, *impōro*, etc.; as, *Te non hortor sōlūm, sed ētiam ōro*, *ut tōta mente in rem pūblicam incumbas*. Cic.

(b.) In the poets and later prose writers the infinitive more frequently follows those verbs without any difference of meaning. The poets even use the infinitive to express a purpose; as, *Prōtēns pēcus ēgit altos visēre montes*. Hor.

(c.) *Nuntio*, *serībo*, *mitto*, and even *dico*, are followed by the subjunctive, when they imply an injunction or intention that something should be done; as, *Hec ut fācias, serībo*. Cie.

(d.) *Jūbo* and *rēto* commonly take the accusative with the infinitive, but sometimes the subjunctive with or rarely without *ut*. Sometimes, with the infinitive, the person to whom the command is given is omitted, especially when it is either obvious from the nature of the command or indefinite; as, *Castra mānīre jūbet*, scil. *mīlitēs*. Cæs. *Lex rēcte fācēre jūbet*, scil. *hōmīnes*. Cic. With the subjunctive the dative of the person sometimes follows *jūbo*; as, *Britannico jussit, exsurgēret*. Tac.—*Impōro* is sometimes followed by the accusative with the infinitive passive; and so also is *censeo*, I vote, or, I ordain. The latter is often construed with the participle in *dus* with *esse* expressed or understood; as, *Carthāginem dēlēndam censco*.

(e.) *Mōneō* and *admōneō*, 'I remind,' and *persuādeo*, 'I convince,' take the accusative with the infinitive.

3. (a.) In the *oratio obliqua*, the construction of the accusative with the infinitive, is exchanged for that of the subjunctive, to denote possibility, liberty, duty, etc.; as,

Virginius unum Ap. Claudium līgum expertem esse aiēbat : respicērent tribūna hōmīnes castellum omnium scēlērum. Liv.

(b.) On the contrary, when the subjunctive has been used after a verb of requesting, commanding, etc., the construction often passes into that of the accusative with the infinitive; the verb of saying being considered as implied in the verb of requesting, etc.; as, *Orābat ne se ut parricidam libērūm āversārentur: sibi vitam filiæ suā cāriōrem fuisse, si....* Liv. Cf. § 270, R. 2, (b.)

4. (a.) Verbs which denote *willingness, unwillingness, permission, and necessity*, commonly take the infinitive, or the accusative with the infinitive, but sometimes the subjunctive.

NOTE 5. Such are *cōlo*, *nōlo*, *mālo*, *opto*, *permittō*, *pātior*, *sīno*, *concēdo*, *līcet*, *prōbeō*, *ōportet*, and *nēcessē est*. Cf. § 271, R. 4. *Vōlo ut* is used to express a strong emphasis. *Nōlo* is not construed with the subjunctive.

(b.) An infinitive passive without a subject is sometimes used with *ōportet*; as, *Non ḡportuit rēlictas, scil. esse ancillas.* Ter. *Ut ut ērat, mansum tāmen ḡportuūt, scil. esse.* Id. *Non pātābant de tāli rīro suspicōnībus ḡportēre jūdicāri.* Nep.

(c.) Some other verbs which regularly take the accusative with the infinitive after them, are occasionally followed by the subjunctive.

5. *Quod*, 'that,' commonly with the indicative, introduces a substantive clause containing the explanation or ground of the predicate or of some other word in the principal clause.

REMARK. The subjunctive follows *quod* in those cases only in which the clause expresses the view or sentiment of some other person than the writer or speaker. Cf. § 266, 3.

Quod is used:—

(1.) After such expressions as *bēne*, *māle*, *prūdenter fācio*; *bēne*, *māle fit*; *ēvenit*, *accidit*, and the like; *prētero*, *mitto*; and generally *adde*, *accēdit*, etc.; as, *Bēne fāuis, quod me adjūvas.*

(2.) To introduce the explanation of a noun, pronoun, or pronominal adverb in the principal clause; as, *Magnum bēnēficiū est nātūrāe, quod nēcessē est mōri.*

(3.) After verbs signifying *an affection of the mind*, and the *outward expression of such feeling*; and also after verbs of *praising, censuring, accusing, and thanking*.

NOTE 6. Such are *gaudeō*, *dēlectō*, *grātūm*, or *jūcundūm est mīhi*, *angōr*, *dōleo*, *āgre*, *mōlestē*, or *graviter fēro*, *succēseō*, *panītel*, *mīrōr*, *admīrōr*, *glōrīor*, *grātūlōr*, *grātīas āgo*, *quērōr*, *indīgnōr*, and others of similar meaning; as, *Scipio sāpē quērēbātur, quod omnībus in rēbus hōmīnes dīlīgentōrēs essēnt, ut, etc.* Cic. *Gaudeō quod te interpellāvi.* Id. *Quod spīrātīs, quod tōcem mittīs, quod formas hōmīnum hābētis, indīgnāntar.* Liv. *Cato mīrārī se aiēbat, quod non rēdēret haruspex, hārūspīcēm quēm vīdēret.* Cic.

NOTE 7. After those verbs which express the feeling of joy, grief, etc.; as, *gaudeō*, *dōleo*, *mīrōr*, the accusative with the infinitive is more commonly found, but those which denote the outward expression of such feeling are more commonly construed with *quod*; but sometimes this distinction is reversed. *Grātūlōr* is commonly joined with *quod*.

NOTE 8. A purely objective proposition is expressed by *quod* only when it depends upon *addo*, (generally in the imperative *adde*), or upon *fūcio* joined with an adverb; as, *Adde quod pūbes tibi crescit omnes*. Hor. *Adde huc quod mercem sine fūcis gestat*. Id. *Fēcīt hūmāniter Lītinus, quod ad me vesp̄ri r̄nit*. Cic. In all other cases the infinitive is employed in purely objective propositions.

6. By the infinitive, with or without a subject-accusative, a proposition is expressed as a *thought*, so that it resembles an abstract noun; by *quod*, with the indicative or the subjunctive, it is represented simply as a *fact*. To the latter is frequently joined *hoc*, *id*, *illud*, *istud*, or *huc*, etc.; as, *Illud quōque nōbis accēdit incommodum, quod M. Jānius abest*. Cic. *Huc accēdūbat, quod, etc.* Sall. *Quod* generally refers to past time, and hence it is preferable to say, *Grātiissimum mīhi est, quod ad me tua mānu scripsisti*; but with the infinitive, *Grātiissimum mīhi est te bēne vālēre*.

(a.) *Quod*, with the indicative, in the sense of *as to*, or *with regard to*, is used at the beginning of a sentence, especially in letters, in repeating an expression of a person for the purpose of answering it; as, *Quod autem me Agāmemnonēm cēmūlāri pītas, fallēris*. Nep. *Quod scribis te velle scire, qui sit reipublīcē stātus: summa dissensio est*. Cic. Sentences thus introduced by *quod* are in no grammatical connection with the verb that follows them. See § 206, (14.)

(b.) *Quod* is used in explanatory or periphrastic propositions which refer to a preceding demonstrative pronoun, as *hoc*, *id*, etc., unless such pronoun be added pleonastically, in the nominative or accusative, to verbs governing the accusative with the infinitive; as, *Mīhi quīdem videntur hōmīnes hac re maxime bellūs p̄stāre, quod lōqui possunt*. Cic.

NOTE 9. The construction of the infinitive resembles, in the following particulars, that of a noun in the singular number and neuter gender:—

(a.) Like a noun, it may have an adjective or pronoun agreeing with it; as, *Tōtūm hoc phīlōsōphāri dīspīcet*. Cic. *Quum vivēre ipsum turpe sit nōbīs*. Id. *Me hoc ipsum nīhil āgēre dēlectat*. Id. *Mcun intelligēre nullū pecūniā vendo*. Petr. See § 205, R. 8.

(b.) It may be followed by a limiting genitive; as, *Cūjus non dīmīcūre fuit vincēre*. Val. Max.

(c.) It may be either the subject or object of a verb. See §§ 209, R. 3, (5,) and 229, R. 5. It may also be used after neuter verbs, like an accusative, depending on a preposition understood; as, *Te accēpisse meas līteras gaudeo*. Ter. See §§ 232, (2,) and 273, 5.

(d.) It is also used like a predicate-nominative; as, *Vidēre est perspīcīre aliquid*. Cic. See § 210.

(e.) It may, like a genitive, limit the signification of an adjective or noun. See § 270, R. 1.

(f.) It may, like an accusative, depend on a preposition; as, *Aristo et Pyrrho inter optime vālēre et grāvissime agrōtāre, nīhil prorsus dicēbant intēresse*. Cic. *Quod crīmen dīcīs praeferā amasse meum?* Ovid. *Invenīet nīl sibi lēgātūm, praeferā plōrāre*. Hor.

(g.) It is used also like an ablative; as, *Audīto rēgem in Sīciliā tendēre*. Sall.

(h.) Sometimes, also, especially in the poets, it denotes a purpose, like a participle in *dus*, (see § 274, R. 7.); as, *Lōricām dōnat hābēre viro*. Virg.; or like a dative of the end, (see § 227.)

PARTICIPLES.

§ 274. 1. Participles are followed by the same cases and constructions as their verbs; as,

Quidam, poëta nōminātus, A certain one, called a poet. Cic. *Cātūlōrum oblita leæna,* The lioness forgetful of her whelps. Virg. *Faventes rēbus Carthaginiensium,* Favoring the interests of the Carthaginians. Liv. *Tendens ad sidēra palmas.* Virg. *Accūsātus rei cāpitālis.* Cic. *Primā dicte mihi summā dicende Cāmīnā.* Hor. *Omina doctus.* Stat. *Cāsus abies visāra mārinos.* Id. *Cāritūri arbore montes.* Ovid. *Parcendum est tēnēris.* Juv. *Utendum est ætāte.* Ovid. *L. Brütus arcens rēditu týrannum, in prælio concidit.* Cic.

2. The present, perfect, and future active participles, denote respectively an action which is present, past, or future, in reference to the time of the verb with which they are connected; as,

Simul hoc dicens attollit se. Virg. *Tum ad Thraseam in hortis ägentem missus est.* Tac. *Turnum fūgientem hæc terra vidēbit?* Virg. *Qui missus ab Argis Italiā conséderat urbe.* Id. *Lāmia mānēre ædilitatis pertunctus, pētit prætūram.* Cic. *Jussus cum fide pēnas luam.* Hor. *Jūrēnis mēdios mōritūrus in hostes irrūit.* Virg. *Pēritūrus injēcit sēse in agmen.* Id. *Illa tibi ventura bella expēdiat.* Id.

NOTE. The participle expresses the action or state of the verb, and also marks its complete or incomplete state or condition. Cf. § 144, 1-3. Except, however, in deponent verbs, the Latin language has no active participle denoting a completed action, equivalent to the English ‘having written,’ nor any passive participle denoting a state of suffering still going on, equivalent to the English present participle ‘being loved.’

REMARK 1. The present participle, particularly that of the verb *eo*, sometimes denotes that which is about to be done; as, *Interclūsīt hiems, et terruit Auster euntes, as they were on the point of going.* Virg. *Nec nos via fallit euntes.* Id.

REM. 2. (a.) The present participle, also, sometimes denotes a purpose; as, *Ibant, örantes rēniūm....to sue for favor....* Virg. *Euryplūm scitantein öräcula Phœbi mittimus.* Id. (b.) It is also used to express a state or condition, where, in English, a substantive is employed with a preposition; as, *ignōrāns, from ignorance;* *mētuens, from fear;* *consulātum p̄tēns, in his suit for the consulship;* *omne mālūm nascentē facile opprimitur,—in its origin.*

REM. 3. (a.) The perfect participle passive, especially in the poets, often denotes the result of a past action, and thus supplies the place of a present participle passive; as, *Nōtus èrōlū pīcēa tectus cāligine....covered with pitchy darkness.* Ovid. Cf. Virg. Aēn. 1, 450; 2, 277; 4, 72, 589; 5, 113, 708; 6, 335 Georg. 1, 204. It is often to be translated by a present active participle; as *Manu pectus percussa dēcōrum, flārentesque abscissa cōmas,* i. e. *percutiens, absindens.* Virg. *Tunsæ pectora palmis.* Id. So, also, *sōlitus, ansus, fīsus,* and the perfect participles of deponent verbs; as, *Longum cantu sōlāta lābōrem.* Id. *Vox auditur fractos sōnitūs imitāta tābārum.* Id. *Divitiātus Cēsārem complexus obsecrāre capít.* Cæs. *Concrētos sanguīne crīnes gērens.* Virg. *Tonsis in valib⁹, i. e. quæ tendentur.* Id.

(b.) The perfect participle of a preceding verb is often used in a succeeding clause, to express the completion of an action; as, *Exercitūm fundit fūgatque, fūsum persēquitur.* Liv. This idiom frequently occurs in Ovid.

REM. 4. *Hābeo*, with perfect participles denoting knowledge and determination; as, *cognitūm, perspectūm, perceptūm, comprēhēsum, explorātūm, stātūtūm, constitūtūm, dēliberātūm, persuāsum mihi hābeo,* etc., forms a periphrasis, like the passive verb in English, and equivalent to *cognōti, perspexi, percipi,* etc., instead of the verb of the participle; as, *Clōdī dīxim perspectūm or cognitūm hābeo;* for *perspexi,* etc., I perceive, know. *Persuāsum mihi hābeo* and *persuāsītūm hābeo* are used only in the neuter gender and with an accusative with the infinitive in the sense of *mihi persuāsi* or *persuāsum mihi est.* When *hābeo* with any other participle than those above indicated is used, it expresses more than the ordinary perfect active; as, *Quod me hortāris ut absolvam;* *hābeo absōlūtam suāve ēpos ad Cēsārem;* i. e. I have it ready. Cic. *Do, reddo, cūrō,*

tēneo, possideo, and missum fācio, are sometimes so construed with participles; as, *Missam iram fūciet*, for *mittet*. Ter. *Hōstes victos dāre*, for *vincēre*. Sall.

REM. 5. (a.) The passive participles may supply the place of a verbal noun in *io* or *us*, the perfect being employed to represent an action as completed, and the future when it is conceived as still incomplete; as, *Ante Rōmām conditām*, Before the building of Rome. Cic. *Onsilia urbis dēlendāe*, Plans for the destruction of the city. Id. See § 275, II. With the limitations about to be made in regard to the nominative, this construction is used in all the cases, and even when they are governed by the prepositions, *ad, ante, ob, post, propter*; *ab* and *ex*; as, *Hæ litēra rēcitātē magnum luctum fēcērunt*, The reading of this letter. Liv. *Tārentūm captūm*, The taking of Tarentum. *Ob rēceptūm Hannibālēm*, On account of the reception of Hannibal. *Sibi quisque cāesi rēgis expētēbat dēcus*, The glory of killing, or, of having killed the king. *Propter Africām dōmitām*. Eutrop. *Ante Epāminondām nātūm*. Nep. *Post Christūm nātūm*. *Ab conditā urbe ad libēratām*. Liv. The oblique cases only of participles in *dus* are used in this manner as the nominative denotes necessity, (see Rem. 8,) and even the perfect participle is not thus used in the nominative by Cicero.

(b.) The neuter of the perfect passive participle without a noun is used by Livy, as the subject of a proposition; as, *Tentātūm per dictātōrem, ut ambo patrīcī consūles creārēntur, rem ad interregnum perdūxit*; i. e. the attempt, or the fact of the attempt being made by the dictator. Compare a similar use of this participle in the ablative, § 257, R. 9, (1.) (c.)

(c.) The English ‘without’ with a verbal substantive; as, ‘without writing, without having waited,’ etc., is expressed in Latin by means of a negative noun, adjective or particle connected with a participle; as, *Cēsar exercitūm numquam per insidiōsa itinēra duxit, nisi perspēcūlātūs lōcōrum sītūs*, without having examined the localities. This form occurs often with the ablative absolute; as, *Athēniēnsēs non exspectāto auxiliō adversus ingēntēm Persārūm exercitūm in prēliūm egrēdūntur*, without waiting for assistance. So, *nullā p̄st̄fūtā die*, Without fixing any time. Cic. *Misērūm est nīhil perficiētēm angī*. Id.

REM. 6. (a.) The participle in *rūs*, especially with verbs of motion, often denotes intention or purpose; as, *Ad Jōcem Ammōnēi pergīt* consultārūs de origīne suā, He goes to Jupiter Ammon, to consult respecting his origin. Just.

(b.) It is also used where in English a clause connected by *since*, *when*, *although*, etc., is employed; as, *Plūrā lōcūtūros dībēre nos jussit*, When or although we intended to say more. *Hercūlē Germānī, itūri in prēliūm cānūnt*. Tac. Hence it is sometimes used, though not by Cicero, to express the inference from a hypothetical proposition; as, *Egrēdītūr castris Rōmānūs, vallūm invāsūrūs, ni cōpīa pugnē fīrel*. And with the repetition of the preceding verb; as, *Dēdīt mīhi quantum maxime pōtūt, dātūrūs ampliūs, si pōtūsset*, i. e. ac dēdīsset ampliūs. Plin. Ep.

REM. 7. (a.) The participle in *dus*, also, denotes a purpose passively, when joined with verbs signifying *to give*, *to deliver*, *to agree for*, *to have*, *to receive*, *to undertake*, etc. Such are *dō, trādō, tribūo, attribūo, mando, mīllo, permītto, concēdō, redīmo, condūco, lōco, hābēo, accīpīo, suscipīo, rēlinquo, cāro, dēposco, rōgo*; as, *Testāmentūm tībi trādītē lēgendūm*, He delivers his will to you to read. Hor. *Attribūtūs nos trūcīdāndos Cēthēgo*. Cic. *Quod ūtēndūm accīpēris, redītō*. Id. *Cōnōn mūrōs dīrūtōs a Lysāndrō rēficiēndos cārāvīt*,—ordered them to be restored. Nep.

(b.) But the same meaning may be expressed actively by means of *ad* and the gerund; as, *Cēsar oppīdūm ad dīrīpīcēdūm militibūs concessīt*.—The poets sometimes use the infinitive active for the same purpose; as, *Trīstītām et mētūs trādām prōtervis in mārē Caspiūm portārē ventīs*. Hor. In prose such use of the infinitive is of exceedingly rare occurrence; as, *Bibērē dārē*. Cic.

REM. 8. (a.) The participle in *dus*, when agreeing with the subject of a sentence, has the signification of *necessity* or *propriety*; sometimes, though rarely, except in later writers, that of *possibility*; as,

Is vēnērandus a nōbis et cōlēndus est, He should be worshipped and honored by us. Cic. *Dēlēnda est Carthāgo*, Carthage must be destroyed. Cato. *Hēc spēranda fūērunt*. Virg. So with *est* used impersonally; as, *Utrum pāce nōbis an bēlo esset ūēndūm*. Cic.

(b.) Sometimes, also, when not agreeing with the subject of a sentence, it has this signification; as, *Facta narrābas dissimūlāda tībi*, You were relating facts which you should have concealed. Ovid. *A. L. Brūto pīncipe hūjus maxime conservandi gēnēris et nōminis*. Cic.

REM. 9. The participle in *dus*, in its oblique cases, supplies the place of a present participle of the passive voice, to denote a continued or incomplete action; as, *Occūpātus sum in lītēris scribendīs*, in writing letters; literally, in letters which are being written. See § 275, II.—So, also, in the poets both in the nominative and oblique cases; as, *Trīginta magnos volvendīs mensib⁹ orbes impēriō explēbit*. Virg. *Volvenda dies*. Id. Cf. *Volvētib⁹ annis*. Id.

REM. 10. After participles in *dus*, the person by whom a thing must be done, is put in the dative, but in a few passages even of Cicero it is found in the ablative with *ab*. See § 225, III.

REM. 11. The neuter of the participle in *dus*, joined with a tense of *esse* in the periphrastic conjugation (see § 184, 3,) retains the signification of necessity; as, *Audēndūm est*, We must venture. In early writers and sometimes also in the poets, an accusative of the object is joined with this neuter, if the verb is transitive; as, *Nunc pācem ūrandūm, nunc—arma rēpōnēndūm, et bellū extiōlē cārendūm*. Sil. But in classical Latin such accusative is generally changed to the nominative, and the participle is made to agree with it in gender and number. Thus, instead of *virtūtēm laudandūm est*, we usually find *virtus laudanda est*. The accusative in this connection is used by Cicero in only two passages. *Utēndūm est* with the ablative occurs more than once in Cicero; as, *Quām suo cūtīque jūdīcio sīt ūēndūm*.

REM. 12. In classical prose the participle in *dus* never has the signification of *possibility*, except when joined with *vix*; as, *Vix optāndūm nōbis vidēbātur*. Cic. *Vix ērat crēdēndūm*, i. e. *vix crēdi pōtērat*. Later writers use it in this sense with negative particles, and at a later period it was used with still more frequency in the sense of possibility as well as in that of necessity.

3. (a.) A participle is often employed, instead of a verb, in a conditional, explanatory, adversative, relative, or other dependent clause; as,

Cūrio, ad fōcūm sēdēnti (as he was sitting) *magnū auri pondū Samnītēs attūlērunt*. Cic. *Trīdū rīam prōgressi, rursus rēvertērunt*; for, *quām prōgressi essent*. Cas. *Diōnysius týrannus, Sýrācūsis expulsus, Cōrīnθi pūeros dōcībat*. Cic. *Diōnysius, cultros mētuens touſōrios, cādēnti carbōne sibi adūrēbat cāpīllūm*. Id. *Rīsus interdūm ita rēpēnte ērūmpit, ut eū cūpientis tēnēre nēqueāmus*. Id. *Cicōniē abitūrēe congrēgāntur in lōco certo*. Plin.

NOTE 1. If the participle refers to a noun not contained in the leading proposition, it is put with that noun in the ablative absolute. See § 257, R. 3.

NOTE 2. (a.) The English clauses most frequently expressed in Latin by means of participles are such as are connected by relatives or by *as, when, after, although, since, because, etc.*; as, *Nēmo observat lūnam nisi labōrantem*. Sen. *Ut ūcūlus, sic dīmūs, se non vīdens, alia cernīt*,—though not perceiving itself. Cie. *Serīlius Ahāla Spūriū Mæliū, rīgnū appētēntem, intērēnit*,—because he was aspiring to the sovereignty. Cic.—(b.) When a participle is connected with a relative or interrogative it can only be translated by a circumlocution; as, *Non sunt ea bōna dicēndā, quib⁹ abundāntēm tīcet esse miserrīmūm*,—which one may possess in abundance, and still be very miserable. Cic. *Sēnātūs absurdū esse dicēbat, ignōrāre rīgēm, quid spērāns aut pētēns vēnērit*,—with what hope or request he had come. Liv.

(b.) When two verbs are in English connected by *and*, and the actions denoted by them are regarded as simultaneous, one of them may be expressed in Latin by the present participle; as, He sits and holds his lute, *Ille (Arión) sēdens cithāram tēnet*. Ovid. *Simul hoc dicens attollit in aērum se fēmur*. Virg. i. e. *hoc dicit et attollit*. But if one of the actions precede the other, the perfect participle must be used; as, Cæsar attacked and defeated the enemy, *Cæsar hostes aggressus fūgārit*. Submersas *obrue puppes*, i. e. *Submerge et obrue*. Virg.—When the English clause would be connected by *although*, the participle is often followed by *tamen*. Later writers in such case join the particles *quamquam*, *quamvis*, *etiam* and *vel* with the participle itself; as, *Cæsarem milites, quamvis rēfūsamē ultro in Africam sunt sēcūti*. Suet.; and these are sometimes retained in the ablative absolute.—It is only in late Latin that participles are sometimes used in describing persons as possessing certain attributes, e. g. *adstantes*, *audientes*, for *ii qui adstant*, *audiunt*, i. e. the bystanders, hearers.

(c.) A participle is used with verbs signifying to *represent* and *perceive*, especially to *see* and *hear*, when the object is described or perceived in a particular state; as, *Apelles pinxit Alexandrum Magnum fulmen tēnentem*. Plini. In English the *infinitive* is often joined with verbs of seeing and hearing; as, *Audiri te cānentem*, I heard you sing. *Audiri te cānēre*, would be, I heard that you sung. *Vidēmus Pōlyphēmū vastā se nōlē mōventem*. Virg.

NOTE 3. In many cases, for want of a perfect participle active, and a present participle passive, this construction cannot be used. Thus, *quum āmāvisset* cannot be exchanged for a participle corresponding with the English *having loved*. As the perfect participles of deponent verbs, however, have an active signification, they admit of the participial construction. The want of a perfect active participle may also be supplied by the perfect passive participle in the ablative absolute. See § 257, R. 5.

GERUNDS AND GERUNDIVES.

§ 275. I. Gerunds are governed like nouns, and are followed by the same cases as their verbs; as,

Mētus pārendi sibi, Fear of obeying him. Sall. *Parcendo victis*, By sparing the vanquished. Liv. *Iff̄ ēror stīlio patres restros vidēndi*, I am transported with a desire of seeing your fathers. Cic. *Pētēndi consūlātūm grātiā*. Sall. *Vēnit ad rēcipiendū pēcūniās*. Varr.

REMARK 1. The gerund is the same in form as the oblique cases of the neuter singular of participles in *dus*, but it has the meaning of the active voice. It is sometimes translated by the present participle with a preposition, and sometimes by a present infinitive active; as, *Consilium Lācēdēmōnēm occūpandi*, A design of occupying, or to occupy, Lacedæmon. Liv.

REM. 2. The gerund is sometimes, though rarely, used in a passive sense; as, *Spes restituendi nulla ērat*,—of being restored. Nep. *Athēnas ērūndiendi grātiā missus*,—for the purpose of being instructed. Just. *Ante dōmandūm*. Virg. *Ades ad impērandūm*. Cic.

REM. 3. The gerund is in its nature a verbal noun, having only the genitive, dative, ablative, and, after a preposition, the accusative. In its signification it corresponds with the English present participle when used as a verbal noun. Hence, in the oblique cases, it supplies the place of a declinable present infinitive active; but in the accusative there is this difference between the infinitive used as an accusative and the gerund, that the infinitive has simply the power of an abstract noun, whereas the gerund expresses a real action; as, *Multum intērest inter dāre et aūcipēre*. Sen. *Non sōlū ad discendūm prōpensi sūnus, sed etiā ad dōcendūm*. Cic.

II. When the *object* of an active verb is to be expressed, the participle in *dus* is commonly used in preference to the gerund; the object taking the case in which the gerund, if used, would have been put, and the participle agreeing with it.

Thus, to express ‘the design of writing a letter,’ which, with the aid of the gerund, would be represented in Latin by *Consilium scribendi epistolam*, the participle in *dus* is commonly substituted for the gerund: and since, in this example, the gerund, (*scribendi*) is in the genitive, the rule requires that, in substituting the participle for the gerund, the object of the gerund (*epistolam*) should also be put in the genitive, and that the participle (*scribendus*) should agree with it in gender, number, and case. Hence with the participle the expression is, *Consilium scribendae epistole*. Between the two forms of construction there is no difference of signification. So, *Consilia urbis dēlendae* (Cic.), for *urbem dēlendi*, Plans for destroying the city. *Rēpārandarūm classum causā* (Suet.), for *rēpārandi classes*. *Perpētendo lābōri idōneus. Colum. Ad dēfendandā Rōmānū ab op̄pugnandā Cāpnā dūces Rōmānos abstrādere. Liv.*

REMARK 1. The same construction is used with the future passive participles of *ūtor*, *fruor*, *fungor*, *pōtior*, and rarely of *mēdeor*, as these verbs were originally followed by the accusative; as, *Etas ad hēc ūtendā idōnea. Ter. Justitiae fruendāe causā*. Cic. *In mūnēre fungendo. Id. Hostes in spēm pōtiūndōrum castrōrum vēnērant. Cæs. Aquæ sālubritāte mēdendisque corpōribus nōbiles. Vell.*

REM. 2. When a participle is thus used for a gerund, it is called a *gerundīre*, and is usually translated like a gerund. The gerundive cannot be substituted for the gerund, where ambiguity would arise from the gender not being distinguishable. It should therefore not be used when the object of the gerund is a neuter pronoun or adjective; as, *Aliquid fāciēndi rōtio* (Cic.), not *ālicūjus. Ar̄tem et vēra et falsa dījūdīcāndi* (Id.), not *vērōrum dījūdīcāndōrum*: because it would not be known whether *ālicūjus* and *vērōrum* were masculine or neuter. It is to be remarked, also, that the change of the gerund into the gerundive is less frequent in some writers than in others.

III. Examples of the construction of gerunds, in each of their cases, have been already given, among other nouns, under the heads *Génitive*, *Dative*, *Accusative*, and *Ab-lative*. The following remarks specify in what connections they are used: and when it is said that the gerundive is governed in any of the cases like the gerund, it will of course be understood of the noun which is limited by a gerundive.

REMARK 1. The genitive of gerunds and gerundives may follow either nouns or relative adjectives; as,

Amor hābendī. Cic. Patriam spēs vēdendī. Virg. Nam hābet nōtāra, ut dīlārrūm omnium rērum, sic vīvendi mōdūm. Cic. Bōrbāra consūtādo hōminūm immōlandōrum. Id. Postrōmo Cātilina dissimūlāndi causā aut sui expurgandi, in sēnītūm vēnit. Sall. Imita sunt consilia urbis dēlendā, cīrium trūcidāndōrum, nōminis Rōmāni extinguendi. Id. Vēnāndi stūdiōsi. Cic. Certus eundī. Virg. Insuētūs nāvīgāndi. Cæs. Pēritus cīvitātīs rēgendē. Nep.

(1.) The nouns after which these genitives most frequently occur are *āmor*, *ars*, *causa*, *consilium*, *consūtādo*, *cōpia*, *cūpiditas*, *dīsidērīum*, *dīfīcīltas*, *fīnis*, *fācultas*, *forma*, *grātia*, *illēcebra*, *lībido*, *lōcus*, *līcentia*, *mōdus*, *māteria*, *mos*, *occāsīo*, *ōlium*, *pōtestas*, *rātio*, *spātīum*, *spēs*, *stūdīum*, *tempus*, *ūsus*, *vēnia*, *vis*, *vōluntas*.

NOTE 1. With these and other substantives the infinitive also may be used, when with a tense of *sum* they form a periphrasis for a verb which is followed by the infinitive, or supply the place of an adjective of which the infinitive is the subject; as, *Quibus ḥōnesta atque iuhōnesta vendēre mos ērat*, With whom it was a custom, or, who were accustomed. Sall. *Tempus est ābīre*, It is time, i. e. *tempestīvum est*, it is proper to go.

(2.) The relative adjectives, which most frequently take after them these genitives, are such as denote *desire*, *knowledge*, *remembrance*, and their contraries; as, *āvidus*, *cūpidus*, *stūdiōsus*, *pēritus*, *impēritus*, *insuētus*, *certus*, *concius*, *ignārus*, *rūdis*, etc. See § 213, R. 1, (3.)

NOTE 2. With the relative adjectives the infinitive is also joined poetically.

(3.) Instead of an accusative after the gerund, or a genitive plural with a gerundive, a noun or pronoun in the genitive plural is sometimes joined with the gerund; as, *Exemplōrum ēligendi pōtestas*, instead of *exempla ēligendi*, or, *exemplōrum ēligendōrum*. Cic. *Eārum rērum infitiandi rātio*. Id. *Fācultas agrōrum condōnandi*. Cic. *Nōmīnandi istōrum ērit cōpia*. Plaut.

(4.) The pronoun *tui* and also the plurals *vestri* and *sui*, even when feminine, are joined with the masculine or neuter form of the gerundive in *dī*; as, *Quōniam tui vīdēndi est cōpia*. Plaut. *Non vēreor, ne quis hoc me vestri ādhōrtandi causā magnifice lōquī existimet*. Liv. *In castra vēnērunt sui purgandi causā*.—With the demonstrative pronouns, *ējus*, *hūjus*, *illius*, the participle usually agrees, but in two passages of Terence *ējus*, though referring to a woman, has the participle in *dī*, not in *dē*; as, *Ego ējus vīdēndi cūpidus rectā consēquor*. Ter. *Tui* in the first example and *ējus* in the last are feminine.

(5.) By a Greek idiom the gerund and gerundive, after the verb *sum*, are sometimes found in the genitive denoting a *tendency* or *purpose*, with no noun or adjective on which they can depend; as, *Rēgium impēriū initio conservandae libertatis fūerat*. Sall. Sometimes *esse* in some form is to be supplied; as, *Quæ postquam glōriōsa mōdo, nēque belli patrandi cognōrīt*, scil. *esse*. Id. *Causā* or *gratiā* may sometimes be supplied. In some other cases, also, the word on which the gerund in *dī* depends is not expressed, and the gerund seems to be used instead of the infinitive; as, *Mīneat prōvinciālibus pōtentiam suam tāli mōdo ostentandi*, scil. *fācultas*. Tac. *Quum hābērem in ānimo nāvigandi*, scil. *prōpōsitum*. Cic.

REM. 2. The dative of gerunds and gerundives is used after adjectives which govern a dative (§ 222), especially after those which signify *usefulness* or *fitness*; and also after certain verbs and phrases, to denote a *purpose*; as,

Charta empōrētica est īnūtilis scribendo. Plin. *Cāpessendā reīpūblicā hābilis*. Tac. *Ut nec triūmviṛi accipiūndo, nec scribā rēfrēndo sufficērent*. Liv. *Lōcum oppido condōndo cōpēre*. Id. *Non fuit consilīum agrum cōlēndo aut vēnāndo intentum atātem āgēre*. Sall. *Tibērius quāsi firmande vāltūdini in Cāpāniā concessit*. Tac. *Quum solvendo aē diēnō respūblica non esset*. Liv. *Quum solvendo cīritātēs non essent*,—were insolvent. Cic.

(1.) The verbs and phrases upon which this dative most frequently depends are, *Stūdēre*, *intētum esse*, *tempus impēndēre*, *tempus consumēre* or *insūmēre*, *ōpēram dāre*, *sufficēre*, *sātis esse*, *deesse*, *esse*, signifying *to serve for*, *to be adequate to*, and, in later writers, on verbs of motion.—The dative of the gerund after *sum* is usually supposed to depend on *idōneus* understood; but see § 227, R. 3.

(2.) The dative of the gerundive, denoting a purpose, is also used after names of office; as, *Dēcēnītrī lēgībus scribēndis*, i. e. the ten commissioners for drawing up a code of laws. Liv. So, *Cōmitia creāndis dēcēnīvīris*. Id. *Triūmviṛos agro dando c̄reat*. Id.

(3.) A purpose is more commonly expressed by *ad* and the accusative of the gerund, or by a clause with *ut*, than by the dative; as, *Pēcus ad vescēndū h̄mīnībus apta*. Cic.

REM. 3. The accusative of gerunds and gerundives follows the prepositions *ad*, *to*, or *inter*, *during* or *amid*, and sometimes *ante*, *circa*, or *ob*; as,

Ad pœnitendum prōpērat, qui cito jūdicat. Pub. Syr. *Inter bibendum, While drinking.* Just. *Ad tolérandos fācilius lābōres.* Quint. *Ad castra fūienda.* Cic. *Ob absolvendum.* Id.

NOTE. The construction of the gerundive instead of the gerund almost invariably occurs here when the object of the gerund is to be expressed.

REM. 4. The ablative of gerunds and gerundives follows the prepositions *a*, (*ab*), *de*, *e*, (*ex*), or *in*; or it is used without a preposition, as the ablative of cause, manner, or means; as,

Aristotēlem non dēterrunt a scribendo. Cic. *Ex assentando.* Ter. *Non rideor a dēfendendis hōminib⁹ discēdere.* Cic. *Crescit eundo.* Virg. *Rem quærunt mercātūris fāciendis.* Cic. *Orātiōnem Lātinam lēgendis nostris efficies plēniōrem.* Id.

NOTE 1. This ablative also occurs, though rarely, after *pro* and *cum*; as, *Pro rāpūlāndo.* Plaut. *Cum lōquendo.* Quint.

NOTE 2. Generally with the ablative of the means, and always with the ablative after a preposition, the gerund, when its object is to be expressed, is changed to the gerundive. In a few passages the ablative of the gerundive is differently construed; as, *Nullum officium rēfērendā grātiā māgis nēcessārium est*, instead of *rēlātiōne grātiæ.* § 256. Cic. *Nec jam possidēndis pūblicis agris contentos esse.* § 244. Liv. *Is finis fuit ulciscendā Germānici morte,—in avenging the death of Germanicus.* Tac.; where the ablative seems to imply time. § 253.

SUPINES.

§ 276. Supines, like gerunds, are verbal nouns, having no other cases except the accusative and ablative singular. In certain connections they supply the place of the present infinitive; the supine in *um* having an active and the supine in *u* a passive signification. As in the case of gerunds, we are to regard their construction both as verbs and as nouns. As verbs we are to notice their government, as nouns, their dependence.

I. Supines in *um* are followed by the same cases as their verbs; as,

Non Grāis servitūm mātribus ibo, I shall not go to serve Grecian matrons. Virg. *Te id admōnitūm vēnio.* Plaut.

II. Supines in *um* follow verbs of motion, and serve to denote the purpose of the motion; as, .

Cūbitūm discessimus. Cic. *Ire dējectūm mōnūmenta rēgis.* Hor. *Lēgāti vēnērunt questūm injūriās, et res rēpētitūm.* Liv. *Quum spectātūm lūdos ire.* Nep. So after participles; as, *Patriam dēfensūm rēvōcātus.* Nep. *Spectātūm admissi.* Hor.

NOTE. The construction of the supine in *um*, considered as a noun, is analogous to that of names of places in answer to the question 'whither?' (§ 237), the notion of purpose arising from its verbal character.

REMARK 1. Supines in *um* sometimes follow verbs which do not express motion; as, *Do filiām nuptūm.* Ter. *Vos ultūm injūriās hortor.* Sall.

REM. 2. The supine in *um* with *eo* literally signifies 'I go to do a thing,' and hence 'I intend,' or, 'am going to.' Instances of this use are found in Plautus and Terence and in the prose writers later than Cicero; as, *Mea Glycēriūm, quid agis? cur te is perditum?* Why are you going to destroy yourself? Plaut. *Bōnōrum p̄aemā ēreptūm eunt.* Sall. With *eo* the supine in *um* often forms a periphrasis equivalent to the same mood and tense of the verb from which the

supine is formed; as, *Ne bōnos omnes perditum eant* (Sall.), for *perdant*. *Ereptum eunt* (Id.), for *eripiunt*. *Ultum ilit* (Tac.), for *ultus est*. *Ultum ire injūrias festinat*, i. e. *ulcisci*. Sall.

REM. 3. The supine in *um* most frequently occurs with the infinitive *iri*, with which it forms the future infinitive passive; as, *Brütum visum iri a me puto*. Cic. In this construction the accusative properly depends upon the supine, and *iri* is used impersonally; 'I suppose that I am going to see Brutus.' § 184, 2, (a.) Its notion of futurity is derived from the proper signification of the active voice, as *perditum iri*, to go to destroy, the idea of intending passing easily into that of futurity.

REM. 4. But to express a purpose Latin writers in general prefer using a gerund or gerundive in the accusative with *ad* or in the genitive with *causā* or *gratiā*, a subjunctive clause with *ut* or *qui*, a present or future active participle, and sometimes poetically an infinitive. See § 275, R. 1, 2: §§ 262, 264, 274, and 271.

III. The supine in *u* is used to limit the meaning of adjectives signifying *wonderful*, *agreeable*, *easy* or *difficult*, *worthy* or *unworthy*, *honorable* or *base*, and a few others; as,

Mirabile dictu! Wonderful to tell, or to be told! Virg. *Jucundum cognitu atque auditu*, Pleasant to be known and heard. Cic. *Res factu fācilis*, A thing easy to be done. Ter. *Fācilia inventu*. Gell. *Incrēdibile mēmōrātu*. Sall. *Turpi dictu*. Cic. *Optimum factu*. Id.

NOTE. The principal supines in *u* in common use are *auditu*, *cognitu*, *dictu*, *factu*, *inventu*, *mēmōrātu* and *nātu*, which occurs in the expressions, *grandis*, *mājor*, *mīnor*, *maximus*, and *mīnimus nātu*. In *magno nātu*, of an advanced age, and *maximo nātu filius*, the eldest son, *nātu* is the ablative of a verbal substantive, since neither gerunds nor supines are joined with adjectives.

REMARK 1. The principal adjectives, after which the supine in *u* occurs, are *affabili*s, *arduu*s, *asper*, *bōnus*, *deformis*, *dignus*, *indignus*, *dulcis*, *dūrus*, *fācilis*, *difficili*s, *fardus*, *grāvis*, *hōnestus*, *horrendus*, *incrēdibili*s, *jūcundus*, *injūcundus*, *magnus*, *mēmōrābilis*, *mollis*, *pōclīvus*, *pulcher*, *rārūs*, *turpis*, and *utilis*.

REM. 2. The supine in *u* is used also after the nouns *fas*, *nēfas*, and *ōpus*; as, *Hoc fas est dictu*. Cic. *Nēfas dictu*. Ovid. *Dictu ōpus est*. Ter.—In the following examples it follows a verb: *Pūdet dictu*. Tac. Agr. 32. *Dictu fastidienda sunt*. Val. Max. 9, 13, 2.

REM. 3. As the supine in *u* is commonly translated by a passive form, it is placed under the passive voice; but, in many cases, it may with equal or greater propriety be translated actively. As a noun, its construction may be referred to the ablative of limitation. § 250.

REM. 4. (a.) Instead of the supine in *u*, an infinitive, a gerund or gerundive with *ad*, or a verbal noun in the ablative, and sometimes in the dative or accusative, may be used; as, *Ardud imitātu*, *cōtērum cognosci ūtilia*. Val. Max. *Illud autem fācile ad crēdendum est*. Cic. *Opus proscriptiōne dignum*. Plin. *Aqua pōtui jūcunda*. Id. *Fācilior ad intellectum atque imitatiōnem*. Quint. With *ōpus est* the perfect passive participle is often used instead of the supine in *u*; as, *Opus est mātūrāto*, There is need of haste. Cf. § 243, R. 1.

(b.) The construction with *ad* and the gerund; as, *res fācilis ad intelligendū*; or with *sum* and the infinitive active; as, *fācile est invēnire*, is used by the best writers after *fācilis*, *difficili*s, and *jūcundus*. The most common construction of *dignus* is with *qui* and the subjunctive, (§ 264, 9), but the poets and later prose writers have joined it with the infinitive passive.

ADVERBS.

§ 277. I. Adverbs modify or limit the meaning of verbs, adjectives, and sometimes of other adverbs; as,

Bene mōnes. You advise well. Ter. *Fortissime urgentes,* Most vigorously pressing on. Plin. *Māle narrando.* Ter. *Longe dissimilis.* Cic. *Valde bēne.* Id.

REMARK 1. Adverbs may also modify nouns, when they are used as adjectives or participles, and accordingly denote a quality, or when a participle is understood. They are also joined to adjective pronouns, when their adjective-character predominates; and sometimes limit the meaning of a preposition; as, *Pōpūlus lāte rex,* for *lāte regnans*,—ruling far and wide. Virg. *Nihil admōdum,* Nothing at all. Cic. *Hōmo plāne nōster,*—entirely ours, that is, devoted to us. Id. *Homērus plāne ḥrātor.* Id. *Admōdum pūella.* Liv. *Lāte tīrannus.* Hor. *Grāribus sūperne ictibūs conflictābantur,* i. e. *sūperne accidentibūs.* Tac. *Multārum circa cīcitatūm,* i. e. neighboring cities. Liv.

REM. 2. (a.) Most of the modifications made by adverbs may also be made by means of the various cases of nouns and adjectives, and many modifications may be made by these, for expressing which no adverbs are in use. In general those limitations which are most common can be expressed by adverbs; as, *sūpiēter for cūm sūpiētiū;* *hic for in hoc lōco;* *bēne for in bōno mōdo;* *nunc for hoc tempōre.*—(b.) The following are examples of other parts of speech used adverbially, viz. *Nihil,* 'in no way'; *nonnihil,* 'in some measure'; *quidquam,* 'at all'; *āliquid,* 'somewhat'; *quid?* 'why?'

REM. 3. A negative adverb, modifying another negative word, destroys the negation; as,

Non pārēre nōluit, He was not unwilling to obey. Nep. *Haud ignāra māli,* Not ignorant of evil. Virg. *Haud nihil est,* It is something. Ter. *Nec hoc ille nouīluit,* And this he clearly perceived. Cic. *So, nonnulli,* some; *nonnumquam,* sometimes. *Nou,* before a negative word, commonly heightens the affirmative sense, while it softens the expression; as, *Hōmo non indoctus,* i. e. *hōmo sāne dōctus.* *Nou sōmel,* i. e. *scipiū;* *non ignōro,* *non nescio,* *non sum nescius,* I know very well. *Qui mortem in mālis pōnit,* *non pōtest eam non timēre,*—must needs fear it. Cic.

REM. 4. When the subject and predicate of a proposition are both modified by negative words, and also when the predicate contains two negatives, the proposition is affirmative; as,

Nēmo non videt, Every one sees. Cic. *Nēque hēc non ēvēnērunt,* And this indeed took place. So, if both the antecedent and the predicate of a relative clause are negative, the proposition is affirmative; as, *Nēmo est, qui nesciat,* Every body knows. Cic.

REM. 5. (a.) But in the case of *non* followed by *ne—quidem*, the two negatives do not destroy each other; as, *Non fūgio ne hos quidem mōres:* and when the negative leading proposition has subordinate subdivisions with *nēque—nēque, nērē—nērē,* or *non—non*, these negative particles are equivalent to *aut—aut;* as, *Non me carminibus vincet, nec ḥrōpheus, nec Linus.* Virg. *Nēmīnem, non re, non verbo, non vultu dēnique offendi.* Cic. *Nullius rei nēque præs, nēque manēps factus est.* Nep.

(b.) In a few passages, however, two negatives in Latin, as in Greek, strengthen the negation, and this exception appears to have been derived from the language of common life; as, *Jūra te non nōcītūram hōmīni nēmīni.* Plaut.

(c.) *Nēmo, nullus, nihil,* and *numquam* have a different sense according as the *non* is placed before or after them; as, *Non nēmo,* some one; *nēmo non,* every one; *non nulli,* some; *nullus non,* every; *non nihil,* something; *nihil non,* every thing; *non numquam,* sometimes; *numquam non,* at all times. So, *nusquam non,* every where, but instead of *nonnusquam,* *ālicubi* is used.

REM. 6. (a.) *Non* is sometimes omitted after *non mōdo* or *non sōlum*, when followed, in a subsequent clause, by *ne quidem*, if both clauses have the same verb, and if the verb is contained in the second clause; as,

Mihi non mōdo irasci, sed ne dōlēre quidem impāne licet, which is equivalent to *Mihi non mōdo non irasci, sed ne dōlēre quidem impāne licet*, or *Mihi non mōdo irasci, sed dōlēre quidem impāne non licet*. Not only am I not permitted to be angry, but not even to grieve with impunity. Cic. *Quum sēnātui non sōlum jūvāre rempūblicum, sed ne lūgēre quidem licēret*. Id.

(b.) *Non* is also rarely omitted after *non mōdo* when followed by *sed* or *vērum* with *ētiam*, and also after *rīx*; as, *Qui non mōdo ea fūtūra timet, vērum ētiam fert, sustinetque p̄esentia*, Who not only does not fear.... Cic. *Hæc gēnēra virtūtūm non sōlum in mōribus nostris, sed rīx jam in libris rēp̄iuntur*, These virtues are not only not found in life, but scarcely in books. Id.

REM. 7. *Fācile*, in the sense of *undoubtedly, clearly*, is joined to superlatives, and words of similar import; as, *Vir īnus tōlius Greciē fācile doctissimus*. Cic. *Hōmo rēgiōnis illius virtūte fācile princeps*. Id.

REM. 8. Sentences are often united by means of an adverb which is repeated before each of the connected clauses; as, *mōdo—mōdo*, and *nunc—nunc*, (sometimes —sometimes); as, *Mōdo hoc, mōdo illud dīcīt*; *mōdo huc, mōdo illuc rōlat*. Instead of the second *mōdo* other particles of time are sometimes used; as, *āliquando, nonnumquam, interdum, sepius, tum* or *deinde*.—*Partim—partim*, 'partly—partly,' is sometimes used with a genitive or the preposition *ex*, in the sense of *ālii—ālii*, as a nominative in all the genders; as, *Quum partim e nōbīs ita timidi sunt, ut, etc., partim ita rēp̄ublicā āversi, ut, etc.*—*Simul—simul*, 'as well—as,' like *nunc—nunc*, is not found in Cicero.—*Quā—quā* is equivalent to *et—et*.—*Tum—tum* is used sometimes like *mōdo—mōdo*, sometimes like *partim—partim*; as *Erumpunt saepe vitia āmīcōrum tum in ipso āmīcos, tum in āliēnos*. Cic. *Hæc (bēnēficiā) tum in īnūersam rempūblicum, tum in singūlos cīves confēruntur*. Id.

REM. 9. *Quum—tum* is equivalent to *et—et*, except in assigning a greater importance to the second part: hence it must be translated by 'both—and especially,' 'not only—but also,' or 'but more particularly.' Sometimes additional weight is given to the second part by means of *vēro*, *certe*, *ētiam*, *quōque*, *principue*, *imp̄imis* or *maxime*. This use of *quum—tum* seems to have had its origin in the use of *quun* with the subjunctive and often with the indicative in the protasis, followed by *tum* in the apodosis. When *quum* followed by *tum* serves to express the opposition between single words which have the same verb, it is to be regarded as a complete adverb; as, *Fortūna quum in rēli-quis rībus, tum praecipue in bello plūriūm pōtest*. Sometimes the verb stands in the first part of the sentence; as, *Quum omnis arr̄gantia āliōsa est, tum illa ingēnii atque ēlōquentia multo mōlestissima*. *Tum* is sometimes repeated in the second part of the sentence; as, *Quem pāter mōriens quum tūtōribus et prōpīn-quis, tum līgibus, tum aequitāti māgristrātūm, tum jūdīciis restrīs commendātūm pātarit*. Cic. Sometimes the gradation is, *quum—tum—tum vēro*.

REM. 10. *Non mōdo—sed ētiam* (or *non sōlum*, or *non tantum—vērum ētiam*) generally expresses the transition from less important to more important things, like the English 'not only—but (also)'. The transition from greater to smaller things is expressed by *non mōdo—sed*, without the *ētiam*, which we render in English by 'I will not say—but only,' and in Latin, too, we may say *non dicam* or *non dico—sed*; as, *Quid est ēnīm nūnus non dico ārātōris, sed hōmīnis*.

REM. 11. *Tam—quam* expresses a comparison in degree; as, *Nēmo tam multa scrīpsit, quam multa sunt nostra*. With superlatives they are rendered into English by 'the—the' and comparatives; as, *Vēternōsus quam plūriūm bībit, tam māxime sīlit*, The more he drinks, the more he thirsts. Cato. *Quam quisque pessime fēcit, tum māxime tūtū est*. Sall.—*Tam—quam quod māxime* signifies, 'as much as possible.'—*Non tam—quam* signifies, 'not so much—as,' or 'less—than'; as, *Prōvinciā non tam grātiōsa et illustris, quam nēgōtiōsa ac mōlestia*. Cic.

REM. 12. *Non mīnus—quam* and *non māgis—quam* are equivalent to *aēque—ac*, 'as much as,' but in *non māgis—quam* the greater weight is attached to the affirmative clause beginning with *quam*; as, *Alexander non dūcis māgis quam*

militis mānia exsēquēbātur, Alexander performed as much the service of a soldier as that of a commander. In this connection *plus* frequently supplies the place of *māgis*.

(a.) *Sic* and *ita* are demonstrative adverbs corresponding to the relative *ut*. The restrictive meaning of *ita* (see § 191, R. 5.), is sometimes made more emphatic by the addition of *tāmen*. *Tantus* is used in a like restrictive sense; as, *Præsidii tantum est, ut ne mūrus quidem cingi possit*, i. e. 'only so much.' Cæs.

(b.) *Ut—ita* or *sic* places sentences on an equality. They may sometimes be translated 'although—still,' or 'indeed—but.'—The adverb *ut*, 'as,' sometimes takes the signification of the conjunction *quod*, 'because'; as, *Atque ille, ut semper fuit apertissimus, non se purgāvit*. Cic.

REM. 13. In an enumeration, *primum, deinde, tum, dēnique* are commonly preferred to the numerals, *primum, secundo, (for secundum is not often used), tertium, quartum, etc.*, unless the strict succession of the numbers is required. Sometimes *tum* is used once or twice instead of *deinde*, or the series is extended by *accēdit, huc adde, etc.* Sometimes *dēnique* is followed by *postrēmo* to form the conclusion of a series, but often *dēnique* without the other adverbs concludes a series, and is then equivalent to 'in short' or 'in fine.' See Cic. Cat. 1, 5.

REM. 14. *Minus* is often used for *non*; as, *Nonnumquam ea, quæ prædicta sunt, minns ēveniunt*. Cic.—So, *si minus—at*, 'if not—yet;' and *sin minus*, 'but if not,' without a verb, after a preceding *si*; but with *si non* the verb is repeated.—The English 'how little' is in Latin *quam non*; and 'so little,' *ita non* or *ādeo non*; as, *ādeo non cūrābat, quid hōmīnes de se lōquērentur*.

REM. 15. *Nunc* always expresses the time actually present, or the time to which a narrator transfers himself for the purpose of making his description livelier. Thus in speaking of the present time we may say, *Nunc primum somnia me cūlāunt* or *ēlāsērunt*; but in a narrative we must say, *Somnia tunc primum se dicēbat elāsisse*. Compare the use of *hic* and *ille*. See § 207, R. 23, (c.)

REM. 16. The conjunction *dum*, 'while,' when added to negatives, becomes an adverb, signifying 'yet'; as, *nondum*, 'not yet'; *necdum*, 'and not yet'; *nulllusdum*, 'no one yet'; *nihildum*, 'nothing yet.' Hence *vixdum* signifies 'scarcely yet'; as, *Vixdum épistolam tuam lēgēram, quum ad me Curtius vēnit*. Cic.—So, also, the conjunction *nisi*, by omitting its verb or uniting it with the leading verb, acquires, after negatives and negative questions, the sense of the adverb 'except,' which is generally expressed by *præterquam* or the preposition *preter*, and must be so expressed when no negative precedes. But the expression 'except that' may be rendered either by *nisi quod* or *præterquam quod*.—After *nihil aliud* we may use either *nisi* or *quam, nisi* referring to *nihil* and *quam* to *aliud*. Hence *nihil aliud nisi* signifies 'nothing further,' or 'nothing more,' and *nihil aliud quam*, 'nothing else,' or 'no other thing but this.'

REM. 17. *Ut*, 'as,' in interposed clauses, such as *ut opīnor, ut pūto, ut censeo, ut crēdo*, is frequently omitted. *Crēdo*, used in this manner often takes an ironical sense.

PREPOSITIONS.

II. 1. See respecting the construction of prepositions with the accusative, § 235; and with the ablative, § 241. See, also, for the different meanings of prepositions, § 195, and for their arrangement, § 279, 10.

2. Two prepositions must not be joined in Latin, as they sometimes are in English, with the same noun; as, to speak *for* and *against* a law; or, I have learned this *with*, and, to some extent, *from* him. These sentences may be thus expressed in Latin; *pro lēge et contra lēgem dicere*; *hec cum eo, partim ētiam ab eo didici*. Those dissyllabic prepositions only, which are sometimes used as adverbs, may follow another, without being joined with a case; as, *Quod aut sēcundūm nātūram esset, aut contra*. Cic. *Cis Pādūm ultrāque*. Liv. Cæsar reverses the order, *Intra extrāque mānūtiōnes*. B. Civ. 8, 72.

3. When nouns mutually dependent upon a preposition are in apposition, when they constitute an enumeration without a connective, and when connected by copulative, disjunctive, adversative, or comparative conjunctions, the preposition is not repeated, unless such nouns are to be distinguished from each other, or are emphatic; as,

Quid dicam de thēsauro omnium rērum, mēmōriā? Hoc appāret in bestiis, vōlueribus, nantibus, agrestibus, cīclūribus, fēris, ut se ipse diligant. Cic.
Sepissime inter me et Scipiōnem de amicitiā disserrēbātur. Id. *Quid fāuēres si in aliquam dōmum villamve vēnisses?* Id. *Nihil per iram aut cūpiditatem actum est.* Id. *Thēmīstōcles non minus in rēbus gērendis promptus quam excōgitandis ērat.* Nep.

4. The monosyllabic prepositions *ab*, *ad*, *de*, *ex*, and *in* are often used before each of two nouns connected by *et*, etc., especially if the qualities denoted by such nouns are to be considered separately. If the nouns are separated by *et—et*, *nec—nec*, etc., the prepositions must be repeated; as, *Ut eōrum et in bellīcīs et in cīrīlibus offīcīs vigeat industria.* Cic.—*Inter* is frequently repeated by Cicero after *intēresse*, and other writers repeat it after other verbs also; as, *Quid intersit inter pōpūlārem—cīrem, et inter constantem, sēvērum et grārem.* Cic. *Certātūm inter Ap. Claudiūm maxime fērunt et inter P. Dēcīum.* Liv.

5. (a.) In poetry a preposition is occasionally omitted with the first of two nouns, and put with the second only; as, *Quae nēmōra, aut quos āgor in spēcus,* (Hor.) for, in *quaē nēmōra aut in quos spēcus āgor.* So, Hor. Ep. 2, 1, 25.—(b.) An ellipsis of a preposition with the relative pronoun sometimes occurs, together with that of the verb belonging to the preceding demonstrative; as, *In eādem opīniōne fui, quā rēlīqui omnes,* (Cic.), properly *in quā rēlīqui omnes fūerunt.*

CONJUNCTIONS.

§ 278. Copulative, disjunctive, and other coördinate conjunctions, connect similar constructions.

NOTE 1. Clauses are similarly constructed, which are mutually independent, whose subjects and verbs are in the same case and mood, and which have either no dependence or a similar dependence on another clause.

NOTE 2. (a.) Words have a similar construction, when they stand in the same relation to some other word or words in the sentence. Hence,

(b.) Conjunctions connect the same cases of nouns and pronouns, dependent, if the cases are oblique, upon the same government; the same number, case, and gender of adjectives, belonging to the same noun; the same mood of verbs, either independent, or alike dependent; adverbs qualifying the same verbs, adjectives, etc.; and prepositions on which depends the same noun or pronoun; as, *Couidunt venti, fūgiuntque nūbes.* The winds subside, and the clouds disperse. Hor. *Lōcum, quem et non cōquit sol, et tangit ros.* Varr. *Lūdi dēcēm per dies, facti sunt, nēque res ulla priētermissa est.* Cic. *Vides, ut altā stet nīre candidū Sōracte, nec jam sustineant ūnus silvē līberāntes, gēlūque flāmina constitērint ācūto.* Hor. *Intelligitis et ānīmūm eī prästo fuisse, nec consilium dēfuisse.* Cic. *Gēnēri ānīmantium omni est a nātūrā tribūtūm, ut se tueātur, dēclinetque ea, quae nōcītūra videāntur.* Id. *Aut nēmo, aut Cīto sāpiens fuit.* Id. *Fulvis et umbra sāmus.* Hor. *Si tu et Tullia valētis, ēgo et Cīeero valēmus.* Cic. *Aggrē jacto turribusque constiūtūs.* Cæs. *Clārus et hōnorātūs vir,* An illustrious and honorable man. Id. *Cæsar Rēmos cōhortātūs, līberāliterque ḥrātōne p्रosēcūtus.* Cæs. *Pāter tuus, quem cōlui et dilexi.* Cie. *Belyō spectant in septentrionē et ḥrōiente sōlēn.* Cæs. *Nāvibus junctis, rātibusque complūtib⁹ factis.* Id. *Lēge, vel tābellas redde.* Plaut. *Allorōges trans Rhōdānum vicos possessionēsque hābībant.* Cæs. *Quām triumphūl ēgēris, censorque fūeris, et obiēris lēgātūs.* Id. *Quām ad oppidūm accessisset, castrāque ibi pōnēret.* Cæs.

Ades dñmo, et ſomitte tñmōrem. Cic. *Ea vñdēre ac perspicere pōtestis.* Id. Graviter et cōpiōe dixisse dicitur. Id. Cum frātre an sine. Id. Cf. § 277, II. 2. *Cūi carmina cordi, nūmēroſque intendēre nervis.* Virg. *Nec census, nec clārum nōmen āvōrum, sed prōbitas magnos ingēniūmque fācīt.* Ovid. *Philōſophi nēgant quenquam virum bōnum esse, niſi sapientem.* Cic. *Glōria virtūtem tamquam umbra ſequitur.* Id.

REMARK 1. Copulative conjunctions may connect either single words and phrases or entire clauses; the other conjunctions, whether coördinate or subordinate, connect clauses only.

REM. 2. Words thus connected are sometimes in different cases, though in the same construction; as, *Meā et reipublicæ intērēst.* Cic. (See § 219.) *Sire es Rōmæ, sire in Epiro.* Id. (See §§ 221 and 254. But see also § 221, Note.) *In Mettūi descendat jūdicis aures, et patris et nostras.* Hor. See § 211, R. 3. In like manner, *Hannibal non aliter viaci pōtuit, quam mōrā.*

REM. 3. As the subjunctive is often used for the imperative, they may be connected by coördinate conjunctions; as, *Disce nec invideas.* Pers.

REM. 4. Where the purpose of the writer requires it, coördinate conjunctions sometimes connect independent propositions, whose verbs are in different moods; as, *Stāpōrem hōmīnis, vel dicam pēcūlis, vñdēte.* Cic. *Nec sātis scio, nec, si sciam, dicēre ausim.* Liv.

REM. 5. *Et* is used after *multi* followed by another adjective, where in English 'and' is usually omitted; as, *Multæ et magnæ arbōres,* Many large trees. In such cases *et* supplies the place of *et is*, introducing a more accurate description. See § 207, R. 26, (c.)

REM. 6. The conjunction is often omitted; as, (a.) When two single words, as comprehending the whole idea, are opposed to each other, as, *vēlīm, nōlīm,* whether I would or not; *maxima mīnīmā,* the greatest as well as the least; *prīma poſtrēma,* from the first to the last; *dignos indignos ādere;* *īre rēdire,* to go to and fro. *Edificiis omnibus pāblīcīs privātīs, sacris profānīs sic pēpercit.* Cic. *Nam glōriām, hōnōrem, impēriūm bōnūs ignāvūs aqē sibi exoptant.* Sall. C. 11.

(b.) *Et* is very frequently omitted between the names of two colleagues; as, *Consūles dēclārāti sunt Cr. Pompeius M. Crassus. P. Lentūlo L. Triārio, quaestōribus urbānī.* Cic. Sometimes, also, when the two persons are not colleagues. It is also occasionally omitted between two words in the oratorical style; as, *Adorant āmīi, propīqua.* Id.; also with verbs; as, *Adsunt, quēruntur Sicūlī.* Id. In good prose, if three or more substantives are joined, it is usual either wholly to omit the conjunction or to insert it between each. The following may serve as an example of both cases: *Qui non mōdo Cāriūs, Cātōnābus, Pompeiūs, antiquis illis, sed his rēcentibus, Māriūs et Didīs et Celiūs commēmōrandis jācēbant.* This is also the common practise with adjectives and verbs, and hence when *et* has not previously occurred in an enumeration of persons or things, we should not conclude the enumeration with *et alii, et rēliqui, et cētera, etc.,* but should make use of the adjectives alone, *ālii, rēliqui, cētera, etc.* But though *et, ac* and *atque* are not used alone in the third or fourth place, yet the enclitic *que* frequently occurs in this position; as, *Prēcor ut ea res rōbis pācem, tranquillitātem, ūlium, concordiamque affērat.* Cic. *Et* may be supplied also when two protases introduced by *si* are joined together; where we say 'if—and if,' or 'if—and.' See an example in Cic. Off. 3, 9.

(c.) An ellipsis of *ut* is supposed when *ne* precedes and *et, atque, or que* is used to continue the sentence, those copulative conjunctions in such case obtaining the meaning of the adversative *sed*; as, *Mōnēre capit Pōrum, ne ultīna expēriū persēvērāret, dēdērētqē se vītōri.* Curt.

REM. 7. Copulative conjunctions are often used, before each of two or more connected words or clauses, in order to mark the connection more forcibly; as, *Et pēcūnia persuādet, et grātia, et auctōritas dīcēntis, et dignitas, et poſtrēmo aspectus.* Quint. *Hoc et turpe, nec tāmen lūtum.* Cic. *Nēque nātu est, et vētēra est.* Id. *Et tibi et mihi vōluptāti fōre.* Id. Before clauses the disjunctive con-

junctions are used in a similar manner; as, *Res ipsa aut invitabit aut dēhortabitur*. Id. So, also, *nunc...nunc*, *simul...simul*, *partim...partim*, *quā...quā*, *tum...tum*, *quāna...tum*, are used before successive clauses.

REM. 8. To connect different names of the same person or thing, *sive* or *seu*, rather than *aut* or *vel*, is employed; as, *Mars sive Mārors*. Cf. § 198, 2, (c.)

REM. 9. Instead of *et* and *ut* with the negatives *nēmo*, *nihil*, *nullus*, and *numquam*, *rēque* (or *nec*), and *ne* are used with the corresponding affirmative words *quisquam*, *illus*, *unquam*, and *usquam*. But ‘in order that no one’ is rendered in Latin by *ne quis* and not by *ne quisquam*, see § 207, R. 31, (a.); as, *Hōræ quidem cēdunt, et dies, et menses, et anni: nec præteritum tempus umquam rēverlītur*. Cic. *Sénatus dēcrēvit, dārent op̄erām consules, ne quid resp̄ublica dētrimenti cāpēret*. Cæs.

REM. 10. The conjunctions *igitur*, *vērum*, *vērum tamen*, *sed*, and *sed tamen*, indicate a return to the construction of the leading clause, when it has been disturbed by the insertion of another clause. These conjunctions, in such connection, are usually rendered by ‘I say,’ and sometimes in Latin *inquam* is so used. *Nam* also is occasionally employed in this way and very rarely *utāque*.

REM 11. *Vēro* and *autem* are frequently omitted in adversative clauses, especially in short ones; as, *I'incēre scit Hannibal, vīctōriā uti nescit*. Liv. This omission often occurs in describing a progress from smaller to greater things, as in Cic. Cat. 1, 1. And it is to be remarked that *non* in the second member of such adversative sentences is used without *et* or *vēro*; as, *āliēna ritia ridet, sua non ridet*. But in unreal suppositions or ironical sentences, where the second member contains the truth, *et non* or *ac non* must be used, where we may supply ‘rather’; see § 198, 1, (c.); as, *Quāsi nunc id agātur,—ac non hoc quærātur*. Cic.

INTERJECTIONS.

Respecting the construction of interjections with the nominative, see § 209, R. 13:—with the dative, § 228, 3:—with the accusative, § 238, 2:—and with the vocative, § 240.

ARRANGEMENT.

I. OF THE WORDS OF A PROPOSITION.

§ 279. 1. In arranging the parts of a proposition in English, after *connectives*, are placed, first, the *subject* and the words which modify or limit it; next, the *verb* and its modifiers; then, the *object* of the verb; and finally, *prepositions* and the words depending upon them. This is called the *logical* or *natural order*.

2. (a.) In Latin, either of the four principal parts of a sentence may be placed first, and there is great freedom in the arrangement of the rest, but with this general restriction in prose, that *words which are necessary for the complete expression of a thought should not be separated by the intervention of other words*. In ordinary discourse, especially in historical writing, the following general rule for the arrangement of the parts of a sentence is for the most part observed.

(b.) In a Latin sentence, after *connectives*, are placed, first, the *subject* and its modifiers; then, the *oblique cases* and other words which depend upon or modify the *verb*; and last of all, the *verb*.

(c.) Hence a Latin sentence regularly begins with the subject and ends with the principal verb of its predicate; as, *Dumnōrix grātiā et largitiōne apud Séquinos plurimum pótērat*. Cæs. But the verb is often not placed at the end of a sentence, especially if the sentence is long, or if two many verbs would be thus brought together at the end. In the familiar style, also, the verb is often placed earlier in the sentence, and in explanatory clauses it is sometimes placed at the very beginning of the proposition, in which case a conjunction is generally added.

(d.) It is also to be remarked, as a further modification of the general rule of arrangement, that, in sentences containing the expression of emotion, the word whose emphasis characterizes it as especially affecting the feelings, or as forming a contrast, is placed at the beginning; as, *Cito ārēscit lacrima, præsertim in aliēnis mālis*, *Quickly dries the tear, especially when shed for others' woes*. Cic. *Sua ritia insipientes et suam culpan in sénectūtem conférunt*. Id.

(e.) If there be no *emotive* or *pathetic* word requiring prominence, the place at the end of the proposition is reserved for the *significant* word, that is, the word which is to be most strongly impressed upon the understanding or memory; as, *Gallia est omnis divisa in partes tres*. Cæs. *Quod ante id tempus accidērat* numquam. Id. *Quod aliud iter habērent nullum*. Id. *Quæ virtus ex prōvīdendo est appellata* prudētia. Cic.

3. (a.) Connectives generally stand at the beginning of the clause which they introduce, and with the following this is their only position; viz. *et*, *etēnīm*, *ac*, *at*, *atque*, *atqui*, *nēque* or *nec*, *aut*, *vel*, *sīve*, *sin*, *sed*, *nam*, *vērum*, and the relatives *quāre*, *quōcīrca*, and *quāmōbrem*.

(b.) Most other connectives generally stand in the first place, but when a particular word is peculiarly emphatic, this word with all that belongs to it stands first, and the conjunction follows it. *Ut*, even when there is no particular emphasis, is commonly placed after *vix*, *pæne*, and *prōpe*, and also after the negatives *nullus*, *nēmo*, *nihil*, and the word *tantum*. In Cicero, *itāque* stands first and *tgitur* is commonly placed after the first, and sometimes after several words.

(c.) *Autem*, *ēnīm*, and *vēro* (but), are placed after the first word of the clause, or after the second, when the first two belong together, or when one of them is the auxiliary verb *sum*; as, *Ille ēnīm rēvocātus résistēre cēpit*. Cæs. *Ego vēro vellem, offūsses*. Cic. *Incrēdibile est ēnīm, quam sit*, etc. Id. They rarely occur after several words; as, *Cur non de integro autem dātum*. Id. The enclitics *que*, *ne*, *re*, are usually subjoined to the first word in a clause; but when a monosyllabic preposition stands at the beginning, they are often attached to its case; as, *Rōmām Cāto dēmigrārīt*, in *fōrōque esse cēpit*; and this is always the case with *a*, *ad* and *ob*. So, also, for the sake of euphony, *Apud quosque*. Cic.

(d.) *Quidem* and *quōque*, when belonging to single words, are always subjoined to the emphatic word in a clause; as, *Verbo ille reus ērat, re quidem vēro Oppianicus*. Cic. *Me scilicet maxime, sed proxime illum quoque fēselliſsem*. Id. In negative sentences, *ne* precedes, and *quidem* follows, the emphatic word; as, *Ne ad Cātōnēm quidem prōvōcābo*. Cic.—*Quidem* is sometimes attracted from the word to which it properly belongs to a neighboring pronoun; as, *Tibique persuāde, esse te quidem mihi cārissimum, sed multo fōrē cāriōrem, si*, etc., instead of, *te cārissimum quidem mihi esse*.—Prepositions and conjunctions belonging to the word on which the emphasis rests are placed with it between *ne* and *quidem*; as, *Ne in fānis quidem*. Cic. *Ne si dūbitētur quidem*. Id. *Ne quum in Sīciliā quidem fuit*. Id.; and even *Ne cūjus rei arguērētur quidem*.—So, also, in Cicero, *non nisi*, ‘only,’ are separated; and the negative may even be contained in a verb.

(e.) The preceding rules respecting the position of connectives are often violated by the poets, who place even the prepositive conjunctions after one or more words of a proposition; as, *Et tu, pōtes nam*, etc.. Hor. *Viros et rōdēret*

ungues. Id. They even separate *et* from the word belonging to it; as, *Audire et videor pios errare per lúcos*. Id. So, *Auctius atque dñi mélius fécere*. Id. And they sometimes append *que* and *re* neither to the first word, nor to their proper words in other connections; as, *Messallam terrā dum séquiturque māri*, instead of *terrā māri*. Tib. In such arbitrary positions, however, these conjunctions are almost invariably joined to verbs only.

4. When a word is repeated in the same clause, so that one is opposed to, or distinguished from, the other, they must stand together; as, *Hōmīnes hōmīnibus maxime útiles esse possunt*. Cic. *Equites álii álio dñlūpsi sunt*. Liv. *Légit-que vírum vir*. Virg. *Mánuis mánum lávat*. Petr. So, also, the personal and possessive pronouns; as, *Séquere quo tua te náatura dúcit*. *Suum se négotium ágere dicunt*.

5. Words used antithetically are also placed near each other; as, *Dum tā- cent, clāmant*. Cic. *Frágile corpus ánimus sempiterrus móvet*. Id.

6. *Inquam* and often *aio*, introducing a quotation, follow one or more of the words quoted; as, ‘*Non nosti quid pater*,’ inquit, ‘*Chrysippus dicat*.’ Hor. ‘*Quid*,’ aio, ‘*tua crímina pròdis?*’ Ovid. When a nominative is added to *inquit*, it usually follows this verb; as, *Miki rōro*, inquit Cotta, *vidētur*. Cic.—*Dicit* and *dixit* are used like *inquit* only by the poets.

7. (a.) The adjective may be placed before or after its noun according as one or the other is emphatic, the more emphatic word being placed before the other. When any thing is dependent on the adjective, it usually follows its noun. When a noun is limited by another noun, as well as by an adjective, the adjective usually precedes both; as, *Ulla offici præcepta*. Cic. *Tuum erga dignitatem meam stūdium*. Id.

(b.) Demonstratives, and the adjectives *primus*, *mèdius*, etc., when signifying the first part, the middle part, etc., (see § 205, R. 17), usually precede their nouns; as, *Ea res. Cæs His ipsis verbis*. Cic. *Mèdia nox. Cæs. Réliqua Ægyptus*. Cic.

8. Monosyllables are usually prefixed to longer words with which they are connected; as, *Vir clárissimus*. Cic. *Dì immortáles. Res innúmerabiles. Vis tempestatis*. Cæs.

9. (a.) When nouns are put in apposition, the one which explains or defines the other is generally put last, unless it is to be made emphatic; as, *Opes irrítamenta málorum*. Ovid. Hence names of honors or dignities, and every thing of the nature of a title, are commonly placed after the proper name, as explanatory additions. Thus, especially, the names of changeable Roman dignities; as, *Cicero consul*; *C. Curiōni tribuno plébus*; but also permanent appellations; as, *Ennius poëta*; *Plato philosophus*; *Diónysius týranus*; and such epithets as *vir hónestissimus*; *hóno doctissimus*. But the hereditary title *rex* is frequently placed before the name; as, *rex Dēiötärus*; and so the title *Impérator* after it became permanent.

(b.) In the arrangement of the Roman names of persons, the *prænomen* stands first, next the *nōmen* or name of the *gens*, third the *cognōmen* or name of the *familia*, and last the *agnōmen*; as, *Publius Cornēlius Scipio Africānus*. The *prænomen* is usually denoted by a letter. In the imperial times the *nōmen* is often either omitted or follows as something subordinate.

10. (a.) Oblique cases precede the words on which they depend, but they follow prepositions; as,

Pōpuli Rōmāni laus est. Cic. *Laudis ávidi, pēcūniæ libérāles*. Sall. *Cunctis esto bénignus, nulli blundus, paucis fāmiliāris, omnibus æquus*. Sen. *Mónumentum are pérennius*. Hor. *Hanc tibi dōno do*. Ter.—*Ad mēridiem spectans*. Cic. *Extra pérículum*. Id.

(b.) Genitives depending upon neuter adjectives are commonly placed last; as, *Incerta fortūne*. Liv. *Nec tibi plus cordis, sed minus óris inest*. Ovid.

REMARK. This rule, so far especially as it relates to genitives, is in a great degree arbitrary, as the position of the governed and governing words depends on the idea to be expressed; thus, *mors patris tui*, contrasts the death with the preceding life; but, *frātris tui mors* distinguishes this case of death from others. Hence we say, *ānimi mōtus, ānimi morbus, corpōris partes, terrae mōtus*.—An objective genitive usually follows the word on which it depends; as, *ūnā significatiōne līterārum*, by means of a single notice by letters.—When several genitives are dependent on one noun, the subjective genitive commonly precedes and the objective genitive may either precede or follow the governing noun.—The genitive dependent on *causā* or *gratiā*, ‘on account of,’ regularly precedes these ablatives; as, *glōriae causā mortem obire*; *ēmōlūmenti sui grātiā*.

(c.) When a noun which is governed by a preposition, is modified by other words which precede it, the preposition usually stands before the words by which the noun is modified; as, *A primā lūce ad sextam hōram*. Liv. *Ad ānimi mei lētitiam*. Cic. *Ad bēne bēatēque vivendum*. Id.

(d.) Sometimes, however, the preposition comes between its noun and an adjective or a genitive, by which the noun is modified; as, *Nullā in re*. Cic. *Justis de causis*. Id. *Suos inter aequāles*. Id. *Hanc ob causam*. Id. *Magno cum mētu*. Id. *Quā in urbe*. Id. *Eā in re*. Id. *Ætatis sue cum primis*. Nep.—So, also, a conjunction may follow the preposition; as, *Post vēro Sullae victōriam*.

(e.) *Per*, in adjurations, is often separated from its case by other words; as, *Per égo te deos ōro*. Ter.—In the poets, other prepositions are sometimes separated in the same manner; as, *Vulnēru, quæ circum plurima mūros accépit patrīos*. Virg.

(f.) *Tēnus* and *versus*, and sometimes other prepositions, (cf. § 241, R. 1,) follow their cases, especially when joined with *qui* or *hic*. This occurs most frequently with the prepositions *ante*, *contra*, *inter*, and *propter*; more rarely with *circa*, *circum*, *pēnes*, *ultra* and *adversus*; and with still less frequency with *post*, *per*, *ad*, and *de*; as, *quā ante*, *quem contra*, *quos inter*, *quem propter*, *quos ad*, *quem ultra*, *hunc adversus*, *hunc post*, *quam circa*.—The preceding prepositions, and more rarely others also, sometimes, especially in the poets and later prose writers, follow nouns and personal pronouns. In such case, if the noun be modified by an adjective or a genitive, the preposition sometimes stands between them, and sometimes follows both; as, *Postes sub ipsos*. Virg. *Ripam apud Euphrālis*. Tac. *Māria omnia circum*. Virg. And more rarely other words intervene; as, *His accensa sāper*. Id. *Vitiis nēmo sīne nascitur*. Hor.

11. Infinitives precede the verbs on which they depend; as,

Jūgurtha, ūbi eos Africā dēcessisse rātus est, nēque propter lōci nātūram Cītam armis expugnāre possit, mānia circumdat. Sall. *Servire māgis quam impērare pārāti estis*. Id.

12. A word which has the same relation to several words, either precedes or follows them all; as, *Vir grāvis et sāpiens*. Cic. *Clārus et hōnorātus vir*. Id. *In scriptōribus lēgendis et imitandis*, or *In lēgendis imitandisque scriptōribus*; but not *In lēgendis scriptōribus et imitandis*. *Quum respondēre nēque vellet nēque posset. Hābentur et dicuntur tȳranni. Amīcītiā nec ūsu nec rātiōne hābent cognitam*.

13. Relatives are commonly placed after their antecedents, and as near to them as possible; as,

Qui sim, ex eo, quem ad te misi, cognoscet. Sall. *Lītēras ad te mīsi, per quas grātias tibi ēgi*. Cic.

14. *Quisque* is generally placed after *se*, *suus*, *qui*, ordinals and superlatives; as, *Suos quisque dēbet tuēri*. Cic. *Sātis sūperque est sibi suārum cuīque rērum cūra*. Id. *Sēvēritas ānimadversiōnis infimo cuīque grātissima*. Id. *Maxime dē et, quod est cūjusque maxime suum*. Id. *Quisque* very rarely begins a proposition.

15. (a.) An adverb is usually placed immediately before the word which it qualifies; but if the same word is modified by the oblique case of a noun, the latter commonly follows the adverb; as, *Māle parta māle dilābuntur*. Cic. *Nihil tam aspērum nēque tam difficile esse, quod non cūpidissime factūri essent*. Sall.—*Impērium fācile iis artibus rētinetur, quibus initio partum est*. Id. *Sed maxime adōlescentium familiāritātes appetebat*. Id. *Non tam in bellis et in praliis, quam in prōmissis et fide firmiōrem*. Cic.—(b.) When *non* belongs to a single word of the proposition, it always stands immediately before it; as, *non te rēprēhendo, sed fortūnam*. But if it belongs to the proposition generally, it stands before the verb, and particularly before the finite verb, if an infinitive depends on it; as, *Cur tantopere te angas, intelligēre sāne non possum*. Instead of *non dico, nēgo* is generally used; as, *nēgāvīt eum adesse*.—The negatives *non, nēque, nēmo, nullus*, when joined to general negative pronouns or adverbs, such as *quisquam, ullus, umquam*, always precede them though not always immediately; as, *nēmīni quidquam nēgāvit; non mēmini me umquam te vidisse*. § 207, R. 31.

NOTE 1. In some phrases, custom has established a certain order, which must be observed and imitated; as, *Civis Rōmānus, pōpulus Rōmānus, jus cīvile, cīs alīēnum, terrā māriq̄ue, Pontifex maximus, māgister équitum, tribūnus milītum, tribūnus milītūm consūlāri pōtestate, Jāpiter optimus maximus, via Appia; ne quid respūblica dētrimenti cāpiat*. Cic. The ablatives *ōpīniōne, spe, justo, sōlito*, (see § 256, R. 9), generally precede the comparative.

NOTE 2. Exceptions to the foregoing principles are very numerous. These may arise (a) from emphasis; (b) from poetic license; and (c) from regard to the harmony of the sentence. The following general rule sometimes modifies nearly all the preceding.

16. The emphatic word is placed before the word or words connected with it which are not emphatic.

NOTE 3. The last place is often an emphatic one, except for the verb. When the verb is neither first nor last in a proposition the word before it is emphatic. An adjective, when emphatic, commonly precedes its substantive; when not emphatic, it commonly follows it. But with the demonstrative pronouns the rule is reversed.

NOTE 4. The principal poetical variation in the arrangement of words consists in the separation of the adjective from its noun, and in putting together words from different parts of a proposition.

17. A sentence should not close like a hexameter verse, with a dactyl and spondee; as, *Esse vidētur*; nor, in general, with a monosyllable.

18. *Hiatūs* should be avoided; that is, a word beginning with a vowel should not follow a word ending with a vowel.

19. A concurrence of long words or long measures,—of short words or short measures,—of words beginning alike or ending alike,—should be avoided.

II. OF THE ARRANGEMENT OF CLAUSES.

§ 280. A compound sentence, whose clauses are united as protasis and apodosis, or in which the leading clause is divided by the insertion of one or more subordinate clauses, is called a *period*.

1. (a.) In the former kind of period the protasis must precede the apodosis; as, *Quum Pausānias sēmiānīmis de templo élātus esset, confessim ānīmā efflāvit*, When Pausanias had been carried out of the temple but just alive, he immediately expired. In a period of the latter kind the verb of the principal proposition is placed at the end, and the subordinate clauses between the parts of the leading clause; as, *Pausānias, quum sēmiānīmis de templo élātus esset, confessim ānīmā efflāvit*, Pausanias, when he had been carried out of the temple but just alive, immediately expired. Nep.

(b.) A sentence, such as *Scipio exercitūm in Africām trājēcit, ut Hannibālem ex Italiā dēdūceret*, is not periodic in its structure, but it becomes so when we

say, *Scipio, ut Hannibalem ex Rāliā dēdāceret, exercitum in Africam trājēcit.* Periods in which the subordinate clause precedes with two conjunctions; as, *Quum igitur Rōmam vēnisset, stātim impērātōrem ādiit,* are made still more strictly periodic by placing first the conjunction which belongs to the whole, and then inserting the subordinate proposition; as, *Itāque, quum Rōmam vēnisset, stātim impērātōrem ādiit.*

2. (a.) If the verbs of the leading and dependent clauses have the same subject, or the same noun depending on them, they are commonly formed into a period; as, *Antīgōnus, quum aduersus Sēleucum Lysimachumque dimitāret, in prēlio occīsus est. Nep. Quem, ut barbāri incendium effūgisse ēminus viderunt, tēlis missis interfēcerunt. Id.*

(b.) So, also, when the noun which depends on the verb of the leading clause is the subject of the dependent clause; as, *L. Manlio, quum dūtātor fuissest, M. Pompōnius, tribūnus plēbis, diem dixit. Cic.*

3. When obscurity would arise from separating the leading subject and verb by dependent words or clauses, they are often placed together at the beginning or end of the sentence; as, *Lātē (sunt) deinde lēges, non sōlum quae regni suspīcōne consīdem absolvērent, sed quae ódeo in contrārium vertērent, ut pōpūlārem étiam fācērent. Liv.* The position of the leading verb is also often otherwise varied, from regard to emphasis, to avoid monotony, or to prevent its meeting with the verb of the last dependent clause; but clauses, when so arranged, do not constitute a period.

4. When one clause is interrupted by the introduction of another, the latter should be finished before the first is resumed.

5. Clauses expressing a *cause*, a *condition*, a *time*, or a *comparison*, usually precede the clauses to which they relate.

6. A short clause usually stands before, rather than after, a long one.

III. OF THE CONNECTION OF CLAUSES.

(1.) In connecting propositions, relatives, whether pronouns, pronominal adjectives, or adverbs, are often employed in order to avoid the too frequent recurrence of *et*, *autem*, and certain other conjunctions. Every relative may be used for this purpose instead of its corresponding demonstrative with *et*; as, *qui* for *et is*, *quālis* for *et tālis*, *quo* for *et eo*, etc. They are used also before those conjunctions which are joined with *et* or *autem* at the beginning of a proposition; as, *si, nisi, ut, quām*, etc. (see § 206, (14.); as, *quod quum audivissēm, quod si fēcissēm, quod quām non ignōrassem*, for *et quum hoc, et si hoc, et quām hoc;* or *quum autem hoc*, etc.; and, often, also, where in English no conjunction is used, and even before other relatives; as, *quod qui fācīt, eum ēgo impīum jālico*, i. e. *et qui hoc fācīt*, or, *qui autem hoc fācīt.* In the ablative with comparatives the relative is often used as a connective; as, *Cato, quo nēmo tum erat prūdentior*, i. e. Cato, who was more prudent than all others.

(2.) In propositions consisting of two members, the relative pronoun is joined grammatically either to the apodosis or to the protasis; with the former in, *Qui, quum ex eo quārērētur, cur tam diu vellet esse in vitā, Nihil hābeo, inquit, quod accūsem sēnctūtem. Cic. de Sen. 6.* But is more frequent with the protasis or secondary clause; as, *A quo quum quārērētur, quid maxīme expēdīret, respondūt. Cic. Off. 2, 25.* When it is thus joined with the protasis, the nominative of the demonstrative is supplied with the apodosis from another case of the relative in the protasis, as, in the preceding passage, from the ablative. But for the sake of emphasis the demonstrative may be expressed, and frequently, also, for the sake of clearness; as, *Qui mos quām a postēriōribus non esset rētēntus, Arcēsilus eum rētēcārit. Cic. de Fin. 2, 1.* The accusative is sometimes to be supplied; as, *Qui (Hērāclitus) quōnām intelligi nōsuit, omittāmus. Cic. N. D. 3, 14.* When the demonstrative precedes, and is followed by a proposition consisting of two members, the relative is attached to the prota-

sis, which is placed first, and not to the leading clause or apodosis; as, *Ea suasi Pompeio, quibus ille si pārnisset, Cesar tantas opes, quantas nunc hābet, non hābēret.* Cic. Fam. 6, 6. *Nōli aduersus eos me relle dūcēre, cum quibus nō contra te arma ferrem, Itāliam rēliqui.* Nep. Att. 4.

(3.) Where in English we use 'however' with the relative; as, He promised me many things, which, however, he did not perform, the Latins made use of the demonstrative with *sed* or *rērum*, or the relative alone implying the adversative conjunction; as, *multa mihi p̄m̄isit, sed ea nō p̄st̄it,* or, *quae nō p̄st̄it,* but not *quae autem* or *quae v̄ero.* *Qui autem* and *qui v̄ero* are used however in protases, where the relative retains its relative meaning, and there is a corresponding demonstrative in the apodosis; as, *Qui autem omnia bōna a se ipsis p̄t̄unt, iū nihil mālum vidēri p̄t̄est, quod nātūrā nēcessitas affērat.* Cic. de Sen. 2.

(4.) In double relative clauses, especially where the cases are different, Cicero frequently for the second relative clause substitutes the demonstrative; as, *Sed ipsius in mente insidēbat sp̄cies pulchritudinis extimia quedam, quam intuens, in cāque dēfixus, ad, etc.* for *et in quā.* Cic. Orat. 2. And sometimes even when the cases are the same; as, *Quem Phliūntem vēnisse fērunt, eumque cum Levonte dissērisse quedam.* Cic. Tusc. 5, 3; where *et* alone would have been sufficient.

(5.) From this tendency to connect sentences by relatives arose the use of *quod* before certain conjunctions merely as a copulative. See § 206, (14).

(6.) *Nēque* or *nec* is much used by Latin writers instead of *et* and a negation, and may be so used in all cases except when the negative belongs to one particular word; see § 278, R. 9. *Nēque* or *nec* is added to *ēnim*, *v̄ero*, and *tāmen*, where we cannot use 'and.' To these negative expressions a second negative is often joined, in which case *nēque ēnim nō* is equivalent to *nam;* *nō v̄ero nō*, to *alique étiam*, a stronger *et*; *nec tāmen nō*, to *attāmen*.

ANALYSIS.

§ 281. I. 1. The analysis of a complex or a compound sentence consists in dividing it into its several component propositions, and pointing out their relation to each other.

2. In resolving a sentence into its component clauses, the participial constructions equivalent to clauses should be mentioned, and ellipses be supplied. See § 203, 4; § 274, 3; and § 257.

3. In a continued discourse the connection and relation of the successive sentences also should be specified.

Rules for the Analysis of Complex and Compound Sentences.

- (1.) State whether the sentence is complex or compound. § 201, 11, 12.
- (2.) If complex, (1) specify the principal and subordinate clauses. (2) Specify the class to which the subordinate proposition belongs, (§ 201, 7), and (3), its connective, and the class to which such connective belongs, (§ 201, 8 and 9.)
- (3.) If compound, specify the principal propositions, with their subordinates, if any they have, as in the case of complex sentences.

II. The analysis of a proposition or simple sentence consists in distinguishing the subject from the predicate, and, in case either of them be compound, in pointing out the simple subjects or predicates of which it is composed, and, if complex, in specifying the several modifiers, whether of the essential or subordinate parts.

Rules for the Analysis of a Simple Sentence.

1. Divide it into two parts—the subject and the predicate, § 201, 1—8. If these are simple, the analysis is complete, but if either is compound:—
2. Specify the simple subjects or predicates of which the compound consists.—If either is complex:—
3. Point out the grammatical subject, and the words, phrases, etc. *directly* modifying it.
4. Point out the words, phrases, etc., which modify the direct modifiers of the grammatical subject, and those which modify them, and so on successively, until the relation of each of the words composing the logical subject is specified.
5. Point out the grammatical predicate, and the words, phrases, etc., *directly* modifying it.
6. Point out the words, phrases, etc., which modify the direct modifiers of the grammatical predicate, and those which modify them, and so on successively, until the relation of each of the words composing the logical predicate is specified.

PARSING.

III. Parsing consists in resolving a proposition into the parts of speech of which it is composed, tracing the derivation of each word, and giving the rules of formation and construction applicable to it.

Rules for Parsing.

1. Name the part of speech to which each word belongs, including the subdivision in which it is found.
2. If it is an inflected word:—
 - (1.) Name its root or crude form, and decline, compare, or conjugate it.
 - (2.) If it is a noun or pronoun, tell its gender, number and case:—if in the nominative or in the accusative with the infinitive, tell its verb:—if in an oblique case depending on some other word, tell the word on which its case depends.
 - (3.) If it is an adjective, adjective-pronoun, or participle, tell the word which it modifies.
 - (4.) If it is a finite verb or an infinitive with the accusative, tell its voice, mood, tense, number, person, and subject.
3. If it is a conjunction, tell its class and what it connects.
4. If it is a preposition, tell the words whose relation is expressed by it.
5. If it is an adverb, tell its class and what it qualifies.
6. Prove the correctness of each step of the process by quoting the definition or rule of formation or construction on which it depends.

NOTE. The words constituting a proposition are most conveniently parsed in that order in which they are arranged in analysis.

Examples of Analysis and Parsing.

1. *Equus currit*, The horse runs.

Analysis. This is a simple sentence: its subject is *equus*, its predicate is *currit*, both of which are simple. See § 201, 1—3; § 202, 2; and § 203, 2.

Parsing. *Equus* is a common noun, § 26, 1 and 3; of the 2d decl., § 38; masc. gender, § 28, 1; third person, § 35, 2; its root is *equ-*, § 40, 10; decline it, § 46; it is in the nominative case, singular number, § 35, 1, (b.); the subject of *currit*, § 209, (a.)—*Currit* is a neuter verb, § 141, II.; of the 3d conjugation, § 149, 2, from *curo*; its principal parts are *curo*, *cūcurri*, *cursum*, *currēre*, § 151, 4; it is from the first root *curr-*; give the formations of that root, § 151, 1; it is in the active voice, § 142, 1; indicative mood, § 143, 1; present tense, § 145, 1.; third person, § 147; singular number, § 146; agreeing with its subject-nominative *equus*, § 209, (b.)

Note. The questions to be asked in parsing *equus* are such as these, Why is *equus* a noun? Why a common noun? Why of the second declension? Why masculine? etc.—In parsing *currit*, the questions are, Why is *currit* a verb? Why a neuter verb? Why of the third conjugation? Which are the principal parts of a verb? Of what does the first root of a verb consist? What parts of a verb are derived from the first root? etc. The answer in each case may be found by consulting the etymological rules and definitions.

2. *Sævius ventis ágitatur ingens pīnus*, The great pine is more violently shaken by the winds. Hor.

Analysis. This also is a simple sentence:—its subject is *ingens pīnus*, its predicate *sævius ventis ágitatur*; both of which are complex, § 201, 10, § 202, 6, and § 203, 5.

The grammatical subject is *pīnus*, the pine; this is modified by *ingens*, great, § 201, 2, § 202, 2, and § 203, 6, (3.).

The grammatical predicate is *ágitatur*, is shaken; this is modified by two independent modifiers, *sævius*, more violently, and *ventis*, by the winds, § 203, II. 3, Rem., § 203, I. 1, (2), and (3.).

Parsing. *Pinus* is a common noun, § 26, 1 and 3; of the 2d and 4th declensions, § 38 and § 99; feminine gender, § 29, 2; 3d person, § 35, 2; from the root *pīn-*, § 40, 10; (decline it both in the 2d and 4th declensions);—it is found in the singular number, § 35, 1, and the nominative case, the subject of *ágitatur*, § 209, (a.).

Ingens is a qualifying adjective of quantity, § 104, 4, and § 205, N. 1; of the 3d decl., § 105, 1, and § 38; of one termination, § 108, and § 111; from the root *ingent-*, § 40, 10; (decline it like *præsens*, § 111, but with only *i* in the ablative, § 113, Exc. 3.);—it is found in the singular number, feminine gender, § 26, R. 4; and nominative case, agreeing with its noun *pīnus*, § 205.

Agitatūr is an active frequentative verb, § 141, 1, and § 187, II. 1; of the 1st conjugation, § 149, 2; from the first root of its primitive *ágo*, § 187, II. 1, (b.); (name its principal parts in both voices, see § 151, 4; and give the conjugation of the passive voice, indicative mood, present tense, see § 156.);—it is found in the singular number, § 146; third person, § 147; agreeing with its subject-nominative *pīnus*, § 209, (b.).

Sævius is a derivative adverb of manner, § 190, 2–4; in the comparative degree, from the positive *sæve* or *sæviter*, which is derived from the adjective *sævus*, § 194, 1 and 2, and § 192, II. 1, and Exc. 1 and 2; modifying the verb *ágitatur*, by expressing its degree, § 277.

Ventis is a common noun, § 26, 1 and 3; of the 2d declension, § 38; masculine gender, § 46; from the root *vent-*, § 40, 10; (decline it);—it is found in the plural number, § 35, 1; ablative case, modifying *ágitatur* by denoting its means or instrument, § 247.

3. *Mithridātes, duārum et viginti gentium rex, tōtūdem linguis jūra dixit*, Mithridates, king of twenty-two nations, pronounced judicial decisions in as many languages. Plin.

Analysis. This also is a simple sentence; its subject is *Mithridātes, duārum et viginti gentium rex*, its predicate is *tōtūdem linguis jūra dixit*; both of which are complex, § 201, 10, § 202, 6, and § 203, 5.

The grammatical subject is *Mithridātes*; this is modified directly by *rex*, § 202, I. (1.)

Rex is limited by *gentium*, § 202, I. 1, (2.)

Gentium is limited by the compound addition *duārum* and *vīginti* connected coordinate by *et*, § 202, III. 3.

The grammatical predicate is *dixit*; this is limited by *jūra* and *lingnis*, the former a simple, the latter a complex addition, as it is modified by *tōtīdem*, § 203, I. 1, (2.) and II. 1.

Parsing. *Mithridātes* is a proper noun, § 26, 2; of the third declension, § 38; masculine gender, § 28, 1; from the root *Mithridāt-*, § 40, 10; genitive *Mithridātis*, § 73, 1; (decline it in the singular number only, § 95, (a.);—it is found in the nominative case, the subject of *dixit*, § 209, (a.)

Rex is a common noun—third declension, § 38; masculine gender, § 28, 1; from the root *rēg-*, § 40, 10; genitive *rēgis*, § 78, 2; (decline it);—it is found in the singular number—the nominative case, in apposition to *Mithridātes*, § 204.

Gentium is a common noun from *gens*—third declension—feminine gender, § 62; from the root *gent-*, § 56, I. R. 1; genitive *gentis*, § 77, 2 and (2.); (decline it);—it is found in the plural number—genitive case, § 83, II. 3; limiting *rex* subjectively, § 211 and R. 2.

Duārum is a numeral adjective, § 104, 5; of the cardinal kind, § 117; from *duo*, *duæ*, *duo*; from the root *du-*; (decline it, § 118, 1.);—it is found in the plural number, § 118, 2; feminine gender, genitive case, § 26, R. 4; agreeing with its noun *gentium*, § 205.

Et is a copulative conjunction, § 198, 1, connecting *duārum* and *vīginti*, § 278.

Vīginti is a numeral adjective of the cardinal kind, indeclinable, § 118, 1; limiting *gentium*, § 205.

Dixit is an active verb, § 141, I.; of the third conjugation, § 149, 2; from *dico*, (give the principal parts in the active voice, and its first, second, and third roots, § 150, 4, and § 171, 1.) it is formed from the second root *dix-*, (give the formations of the second root);—it is found in the active voice, § 141, 1; indicative mood, § 143, 1; perfect indefinite tense, § 145, IV. and Rem.; singular number, third person, agreeing with *Mithridātes*, § 209, (b.)

Jūra is a common noun, of the third declension, from *jus*, root *jūr-*, § 56, I. R. 1. genitive *jūris*, § 76, Exc. 3; neuter gender, § 66; (decline it);—it is found in the plural number, accusative case, § 40, 8; the object of *dixit*, § 229.

Linguis is a common noun, of the first declension, feminine gender, from *lingua*, root *lingu-*, (decline it);—found in the plural number, ablative case, after *dixit*, § 247.

Tōtīdem is a demonstrative pronominal adjective, § 139, 5, (2.) and (3.); indeclinable, § 115, 4; it is in the ablative plural, feminine gender, limiting *linguis*, § 205.

4. *Pausānias, quum sēmiānūmis de templo ēlātus esset, confestim ānimam efflāvit.* Nep. *Paus.* 4.

Analysis. This is a complex sentence, § 201, 11; consisting of two members, which are so arranged as to constitute a period, § 280, 1.

The principal proposition is, *Pausānias confestim ānimam efflārit*, § 201, 5. The subordinate proposition is, *quum (is) sēmiānūmis de templo ēlātus esset*, § 201, 6.

The leading proposition has a simple subject, *Pausānias*, § 202, 2, and a complex predicate, *confestim ānimam efflāvit*, § 203, 3; in which *efflāvit* is the grammatical predicate, § 203, 2; which is modified by *confestim* and *ānimam*, § 203, I. 1, (2.) and (3.), and II. R. 2., and also by the adverbial clause *quum sēmiānūmis*, etc. § 201, 6 and 7, and § 203, I. 3.

The subordinate proposition, which is connected to the leading clause by the subordinate conjunction *quum*, § 201, 9, has a simple subject, viz. *is* understood, and a complex predicate, *sēmiānūmis, de templo ēlātus esset*, § 203, 3.—The grammatical predicate is *ēlātus esset*, § 203, 2; which is modified by *sēmiānūmis*, § 203, I. 1, (1.), and *de templo*, § 203, I. 2, and II. Rem. 2.

Parsing. *Pausānias*, a Greek proper noun, § 26, 2;—1st decl., §§ 41 and 44; masc. gender, § 28, 1; root *Pausāni-*; found in sing. num., nom. case, the subject of *efflāvit*, § 209, (a.)

Confestim, an adv. of time § 190, 3; limiting *efflāvit*, § 277.

Animam is a com. noun of 1st decl., fem. gender, § 41; from *ānīma*, root *ānīm-*; (decline it);—it is found in the sing. num., acc. case, the object of *efflāvit*, § 229.

Efflāvit, an act. verb, 1st conj., from *efflo*, compounded of *ex* and *flo*, § 196, 6; (give the principal parts in the act. voice and the three roots);—it is formed from the second root; (give the formations of that root); in the active voice, ind. mood, perfect indefinite tense, sing. num., 3d pers., agreeing with *Pausānias*, § 209, (b.)

Quum is a temporal conjunction, § 198, 10; connecting the dependent to the principal clause, § 278.

Sēmidāntmis is a predicate adj., of the 3d decl., of two terminations, § 109; (decline it);—it is in the sing. num., masc. gend., nom. case, agreeing with *is* understood, § 210, R. 1, (a.)

De is a preposition, expressing the relation between *ēlātus esset* and *templo*, § 195.

Templo is a com. noun, 2d decl., neut. gend., from *templum*, root *templ-*; (decline it);—in the sing. num., abl. case, after *de*, § 241.

Elātus esset is an irregular active verb, of the third conjugation, § 179; from *effēro*, compounded of *ex* and *fēro*, § 196, 6; (see *fēro* and compounds, § 172); (give the principal parts in both voices, and the 1st and 3d roots);—it is formed from the third root, *ēlāt-*, (give the formations of that root in the passive voice); in the subjunctive mood, pluperfect tense, § 145, V.; sing. num., third person, agreeing with *is* understood referring to *Pausānias*, § 209, (b.)

5. *Rōmāna pūbes, sēdāto tandem pāvōre, postquam ex tam turbido die sērēna et tranquilla lux rēdiūt, ūbi vācuam sēdem rēgiam vīdit, etsi sātis crēdēbat patrībus, qui proximi stētērant, sublimem raptum prōcellā; tāmen, vēlūt orbitātis mētu icta, mōustum alīquandiu silentium obtīnuit.* Liv. 1, 16.

Analysis. This is a complex sentence, whose clauses constitute a period, § 280. It is composed of the following members or clauses:—

1. *Rōmāna pūbes [tāmen] mōustum alīquandiu silentium obtīnuit.* This is the leading clause. The following are dependent clauses.

2. *vēlūt orbitātis mētu icta,*
3. *sēdāto tandem pāvōre,*
4. *postquam ex tam turbido die sērēna et tranquilla lux rēdiūt,*
5. *ūbi vācuam sēdem rēgiam vīdit,*
6. *etsi sātis crēdēbat patrībus,*
7. *qui proximi stētērant,*
8. *sublimem raptum prōcellā.*

NOTE 1. In the preceding clauses the predicates are printed in Italics.

NOTE 2. The connective of the 1st clause, is the adversative *tāmen*, which is inserted on account of *etsi* intervening between the principal subject and predicate. The connective of the 2d clause is *vēlūt*, of the 4th *postquam*, of the 5th *ūbi*, of the 6th *etsi*, followed by a clause constituting the protasis, and of the 7th *qui*. The 3d and 8th clauses have no connectives.

(1.) The grammatical subject of the leading clause is *pūbes*, which is limited by *Rōmāna*.—The grammatical predicate is *obtīnuit*, which is limited by *alīquandiu* and *silentium*, and also either directly or indirectly by all the dependent clauses. *Silentium* is itself modified by *mōustum*.

The second, third, fourth, fifth, and sixth clauses are used adverbially to denote the time and other circumstances modifying the principal predicate *silentium obtīnuit*, § 201, 7.

(2.) The second is a participial clause, equivalent to *rēlūt* (*ea scil. pūbes*) *orbitātis mētu icta esset*, § 274, 3, (a.)

(3.) The third clause is also participial, and is equivalent to *quim tandem pāvōre sēdātus esset*, § 257, R. 1; and hence *pāvōre* represents the subject, and *sēdāto tandem* the predicate—the former being simple, the latter complex.

(4.) The grammatical subject of the 4th clause, which is connected to the leading clause by *postquam*, § 201, 9, is *lux*, which is modified by *sērēna* and *tranquilla*.—The grammatical predicate is *rēdiūt*, which is modified by *postquam* and *ex tam turbido die*, § 203, I. 1, (3.), and II. 1.

(5.) The grammatical subject of the fifth clause is *ea* understood.—The grammatical predicate is *vidūt*, which is modified by *ubi* and *vācūm sēdem rēgiām*, § 203, I. 1, (3.) and II. 1.

(6.) The grammatical subject of the sixth clause also is *ea*. Its grammatical predicate is *crēdēbat*, which is modified by *sātis* and *patribus*, § 203, I. (2.) and (3.), and by the 8th clause, II. 3.

(7.) The grammatical subject of the seventh clause is *qui*. Its grammatical predicate is *sētērānt*, which is modified by *proxīmi*, § 203, I. (1.) It is an adjective clause, modifying *patribus*, § 201, 7 and 9.

(8.) The grammatical subject of the eighth clause, which has no connective, § 204, Rem., is *eum*, i. e. *Rōmālūm*, understood. Its grammatical predicate is *raptūm (esse)*, which is modified by *sublīmem* and *prōcellā*.

Parsing. *Rōmānu* is a patrīal adjective, § 104, 10, derived from *Rōma*, § 128, 6, (a.) and (e.); of the 1st and 2d declensions, § 105, 2; fem. gender, sing. number, nom. case, agreeing with *pūbes*, § 205.

Pūbes, a collective noun, § 26, 4; 3d decl., fem. gender, § 62; from the root *pūb-*, § 56, I. R. 6; genitive *pūbis*, § 73, 1; (decline it);—found in the nom. sing., the subject of *obtinuit*, § 209, (a.).

Tāmen, an adversative conjunction, § 198, 9, relating to *etsi* in the 6th clause.

Mēstūm, a qualifying adj., § 205, N. 1; of the 1st and 2d declensions, neut. gender, sing. num., acc. case, agreeing with *silentium*.

Aliquāndīu, an adverb of time, § 191, II.; compounded of *ālīquis* and *diu*, § 193, 6; and limiting *obtinuit*, § 277.

Silentium, a coim. noun, 2d decl., neut. gender, § 46; sing. number, acc. case, the object of *obtinuit*, § 229.

Obtinuit, an active verb, of the 2d conj., § 149, 2; from *obtīneō*, compounded of *ob* and *tīneō*, see § 168; (give the principal parts in the act. voice, and the formations of the 2d root, § 157 at the end);—found in the active voice, ind. mood, perf. indef. tense, sing. num., 3d person, agreeing with *pūbes*, § 209, (b.).

Vēlūt for *vēlūt si*, an adverb, compounded of *vēl* and *ut*, § 193, 10; modifying *icta*, and *obtinuisse* understood, (as they would have done if, etc.)

Orbitātis, an abstract noun, § 26, 5; from the primitive *orbus*, § 101, 1 and 2; 3d decl., fem. gender, § 62; from the root *orbitāt-*, § 56, I., and R. 1; (decline it);—found in the sing. num., subjective gen. case, limiting *mētu*, § 211.

Mētu, an abstract noun, 4th decl., masc. gen., § 87; sing. num., abl. case, § 247.

Icta, a perf. part. pass., from the active verb *īco*, of the 3d conj. (give the principal parts in both voices, and decline the participle);—found in the fem. gen., sing. num., nom. case, agreeing with *pūbes*, § 205.

Sēdāto, a perfect pass. part. from the active verb *sēdō*, of the 1st conj., § 149, 2; (give the principal parts in both voices, § 151, 4; and decline it, § 105, R. 2.);—found in the masc. gender, sing. num., abl. case, agreeing with *pāvōre*, § 205.

Tāndem, an adverb of time, § 191, II.; modifying *sēdāto*, § 277.

Pāvōre, an abstract noun, § 26, 5, and § 102, 1; (from *pāvō*), 3d decl., masc. gen., § 58; root *pāvōr*, § 56, II., and § 70, (decline it);—found in the sing. number, abl. case, absolute with *sēdāto*, § 257.

Postquam, an adverb of time, compounded of *post* and *quam*, § 193, 10; modifying *rēdiūt*, and connecting the 1st and 4th clauses, § 201, 9.

Ex, a preposition, § 195, R. 2.

Tum, an adverb of degree, § 191, R. 2; modifying *turbido*, § 277.

Turbido, an adjective, agreeing with *die*.

Die, a common noun, 5th decl., masc. gender, § 90, Exc. 1.; sing. number, abl. case, after the prep. *ex*, § 241.

Sérēna, an adj., 1st and 2d decls., fem. gen., sing. num., nom. case, agreeing with *lux*, § 205.

Et, a copulative conjunction, § 198, 1; connecting *sérēna* and *tranquilla*, § 278.

Tranquilla, like *sérēna*.

Lux, a common noun, 3d decl., fem. gen., § 62; from the root *lūc-*, § 56, I., and R. 2; genitive *lūcis*, § 78, 2.

Rēdit, an irregular neuter verb, of the 4th conj., § 176; from *rēdeo*, compounded of *eo*, § 182, and the inseparable prep. *red*, § 196, (b.), 3; (give its principal parts);—found in the ind. mood., perf. indef. tense, sing. num., 3d pers., agreeing with *lux*, § 209, (b.).

Ubi, an adverb of time, and like *postquam*, a connective, § 201, 9; and modifying *vidit*, § 277.

Vācum, an adj., qualifying *sēdem*.

Sēdem, a common noun, 3d decl., fem. gen., § 62; from the root *sēd-*, § 56, I., R. 6; genitive *sēdis*, § 78, 1; (decline it);—found in the sing. num., acc. case, the object of the transitive verb *vidit*, § 229.

Rēgium, a denominative adj., § 128, I., 2, (a.); from the primitive *rex*, agreeing with *sēdem*.

Vidit, an active verb, of the 2d conj., (give its principal parts in the active voice, and the formations of the 2d root); found in the active voice, ind. mood, perf. indef. tense, sing. num., 3d pers., agreeing with *ea*, i. e. *pūbes*, understood.

Etsi, a concessive conjunction, § 198, 4; corresponding to the correlative adversative conj. *tāmen*, § 198, 4, R. and 9.

Sātis, an adverb of degree, § 191, III., and R. 2; modifying *crēdēbat*, § 277.

Crēdēbat, an act. verb, § 141, I.; 3d conj., (give the principal parts in the active voice and the formations of the 1st root);—found in the act. voice, ind. mood, imperfect tense, sing. num., 3d person, agreeing with *ea*, scil. *pūbes*, understood.

Patribus, a common noun, § 26, 3; 3d decl., from the root *patr-*, § 56, II., R. 3; gen. *patris*, § 71; masc. gender, § 28, 1; plur. num., dat. case, depending on *crēdēbat*, § 223, R. 2.

Quī, the subject of the 7th clause, is a relative pronoun, § 136; masc. gender, plur. num., agreeing with its antecedent *patribus*, § 206, R. 19, (a.); and is nominative to *stēterant*, § 209, (a.).

Proximi, an adj. of the superlative degree, § 126, 1, (compare it); of the 1st and 2d decls., masc. gen., plur. num., nom. case, agreeing with *qui*, § 205, § 210, R. 1, (a.) and R. 3, (2.).

Stēterant, a neuter verb, 1st conj., irregular in its 2d root, § 165; (give its principal parts, and the formations of the 2d root);—found in the act. voice, ind. mood, plup. tense, § 145, V.; 3d person plural, agreeing with its subject *qui*, § 209, (b.).

Sublimem, an adj., of the 3d decl., and two terminations, § 109; masc. gen., sing. num., acc. case, agreeing with *eum*, (i. e. *Rōmūlūm*), understood, and modifying also *raptum esse*, § 205, R. 15.

Raptum (esse), an act. verb, 3d conj.; (give the principal parts in both voices and the formations of the 3d root in the passive voice)—found in the pass. voice, inf. mood, perf. tense; but, following the imperfect, it has the meaning of a pluperfect, § 268, 2, and § 145, V.; depending on *crēdēbat*, § 272.

Prōcellā, a com. noun, 1st decl., fem. gen., sing. num., abl. case, § 247.

PROSODY.

§ 282. Prosody treats of the quantity of syllables, and the laws of versification.

QUANTITY.

1. The quantity of a syllable is the relative time occupied in pronouncing it. Cf. § 13.

2. A syllable is either *short*, *long*, or *common*.

(a.) The time occupied in pronouncing a short syllable is called a *mora* or *time*.

(b.) A long syllable requires two *mora* or double the time occupied in pronouncing a short one; as, *āmārē*.

(c.) A common syllable is one which, in poetry, may be made either long or short; as the middle syllable of *tēnēbræ*.

3. The quantity of a syllable is either *natural* or *accidental*;—natural, when it depends on the *nature* of its vowel; accidental, when it depends on its *position*.

Thus the *e* in *rēsistō* is short by nature; while in *rēstūtī* it is long by its position, since it is followed by two consonants: § 283, IV. On the contrary, the *e* in *dēdūcō* is naturally long, but in *dērrō* it is made short by being placed before a vowel: § 283, I.

4. The quantity of syllables is determined either by certain established *rules*, or by the *authority* of the poets.

Thus it is poetic usage alone that determines the quantity of the first syllables of the following words, viz. *māter*, *frāter*, *prāvus*, *dico*, *dūcō*; *pāter*, *āvus*, *cādo*, *māneo*, *grāvis*, etc.; and hence the quantity of such syllables can be ascertained by practice only or by consulting the *gradus* or *lexicon*.

5. The rules of quantity are either *general* or *special*. The former apply alike to all the syllables of a word, the latter to particular syllables.

GENERAL RULES.

§ 283. I. (a.) A vowel before another vowel, or a diphthong, is short; as, *e* in *mēus*, *i* in *patriæ*. Thus,

*Conscia mens recti fāmāe mendāctā ridet. Ovid. F. 4, 311.
Ipse ētiam extītae laudis succensus āmōre. Virg. A. 7, 496.*

(b.) So also when *h* comes between the vowels, since *h* is accounted only a breathing; as, *nīhil*: (see § 2, 6.) Thus,

Dō nīhilō nīhil, in nīhilum nīl posse rēverti. Pers. 4, 84.

Exc. 1. (a.) *Fio* has the *i* long, except in *fīt* and when followed by *er*; as *fīunt*, *fīēbam*. Thus,

Omnia jam *fiant*, *fīeri* quæ posse nēgābam. *Ovid. Tr.* 1, 8, 7.

(b.) It is sometimes found long even before *er*; as, *fīeret*. *Ter.*; *fīeri*. *Plaut.* and, on the contrary, *Prudentius* has *fīō* with *i* short.

Exc. 2. (a.) *E* is long in the termination of the genitive and dative of the fifth declension, when preceded and followed by *i*; as, *fāciēi*. Thus,

Non rádii sōlis, nēque lūcida tēla *diēi*. *Lucret. 1*, 148.

(b.) In *spei*, *rei*, and *fīdei*, *e* is short.

NOTE. In *Lucretius*, the *e* of *rei* is, in a few cases, long, and that of *fīdei* is lengthened once in *Lucretius* and once in a line of *Ennius*.

Exc. 3. (a.) *A* is long in the penult of old genitives in *aī* of the first declension; as, *aulāī*, *pictāī*. Cf. § 43, 1.

(b.) *A* and *e* are also long in proper names in *aīus*, *etūs*, or *era*; as, *Cārus*, *Pompēius*, *Aquilēta*; and in the adjectives *Grātus* and *Vētus*. Thus,

Æthērium sensum, atque *aurāt* simplicis ignem. *Virg. A.* 6, 747.

Accipe, *Pompēi*, dēductum carmen ab illo. *Ovid. Pont.* 4, 1, 1.

Nenon cum Vēnētis *Aquilēta* perfūrit armis. *Sil.* 8, 606.

Exc. 4. (a.) *I* is common in genitives in *ius*; as, *ūniūs*, *illīus*. Thus,

Illīus et nītido stillent unguenta cāpillo. *Tibull.* 1, 7, 51.

Illīus pūro dēstilleut tempōra nardo. *Id.* 2, 2, 7.

(b.) But *i* in the genitive of *alter* is commonly short; and in that of *ālius* it is always long.

Exc. 5. The first vowel of *ēheu* is long; that of *Dīāna*, *īo*, and *ōhe*, is common.

Exc. 6. Greek words retain their original quantities, and hence, in many Greek words, a vowel is long, though immediately followed by another vowel; as,

āēr, *Achāra*, *Achēlōōts*, *dia*, *ēos*, *Lāertes*, and Greek words having in the original a long *e* or *o* (*u* or *ω*). See also § 293, 3.

(1.) Words which, in Greek, are written with *ei* (*u*) before a vowel, and in Latin with a single *e* or *i*, have the *e* or *i* long; as, *Ēnēas*, *Alexandria*, *Cassiopeā*, *Clio*, *Dārius*, *ēlēgi*, *Gālātēa*, *Mēdēa*, *Mausōlēum*, *Pēnēlōpēa*, *Thālia*, *Atrides*.

Hence, most adjectives in *eūs*, formed from Greek proper names, have the *e* long; as, *Cythērēus*, *Pēlōpēus*; and the *e* remains long when *ei* is restored; as, *Pēlōpēta*.

Exc. *Acādēmia*, *chōrea*, *Mālea*, *plātea*, and some patronymics and patrials in *eis*; as, *Nēreis*, have the penult common.

(2.) Greek genitives in *eōs*, and accusatives in *ea*, from nominatives in *eūs*, generally shorten the *e*; as, *Orphēos*, *Orphēa*;—but the *e* is sometimes lengthened by the Ionic dialect; as, *Cēphēos*, *Iliōnēa*.

(3.) Greek words in *ais*, *ois*, *aīus*, *eiūs*, *oiūs*, *aon*, and *ion*, generally lengthen the first vowel; as, *Nāis*, *Minōis*, *Grāus*, *Nērēus*, *Minōrus*, *Māchāon*, *Ixion*. But *Thēbāis*, *Simōis*, *Phāon*, *Deucālion*, *Pygmālion*, and many others, shorten the former vowel.

NOTE 1. Greek words in *aon* and *ion*, with *o* short in the genitive, have the penult long; but with *o* long in the genitive, they have it short; as, *Amȳthāon*, *-āōnis*; *Deucālion*, *-ōnis*.

NOTE 2. In Greek proper names in *eūs* (gen. *eōs*), as *Orpheus*, the *eū* in the nominative is always a diphthong in the original, and, with very few exceptions, in the Latin poets.

II. A diphthong is long; as, *āurum*, *fēnus*, *Ēubēa*, *Pomētus*, *Orphēu*. Thus,

Infernīque lācūs, Ērāque insūla Circē. Virg. A. 3. 386.
Thēsāuros ignōtūm argenti pondus et ātūri. Id. A. 1. 359.
Harpyiāque cōlunt ālīs, Phinēia postquam. Id. A. 3, 212.

Exc. 1. *Præ*, in composition, is short before a vowel; as, *præustus*, *præcūtus*. Thus,

Nec tōtā tāmen ille prior præunte cārinā. Virg. A. 5, 186.

In Statius, and Sidonius Apollinaris, it is found long.

Exc. 2. A diphthong at the end of a word, when the next word begins with a vowel, is sometimes made short; as,

Insūlē Iōnio in magno, quas dīra Cēlēno. Virg. A. 3, 211.

Exc. 3. The diphthongs consisting of *ā* followed by a vowel are either long or short; the two vowels thus combined being subject to the same rules of quantity, as their final vowel would be if standing alone; as, *quā*, *quā*, *quōrum*, *quā*, *quābus*, *quātio*, *quēror*, *aequār*, *linguā*, *sanguis*.

III. A syllable formed by contraction is long; as,

ālius for alius; cōgo for cōdōgo; nil for nihil; jānior for jūvēnior. Thus,

Tit̄re cōge pēcūs, tu post cārecta latēbas. Virg. E. 3, 20.

IV. A vowel naturally short, before two consonants, a double consonant, or the letter *j*, is long by position; as, *ārma*, *bēllum*, *āxis*, *gāza*, *mājor*. Thus,

Pāscōre ūpōrtet ūves dēdūctum dīcēre cārmen. Virg. E. 6, 5.

Nēc mīgrūs cīncet cōrylos; nēc laurea Phēbi. Id. E. 7, 64.

At nōbīs, Pax alma, vēni, spicamque tēnēto. Tibull. I, 10, 67.

Rāra jūvant: primis sic mājor grātia pōmis. Mart. 4, 29, 3.

NOTE 1. A vowel (other than *i*) before *j* is in reality lengthened by forming a diphthong with it, since *i* and *j* are in fact but one letter. Thus *mājor* is equivalent to *mai'-or*, which would be pronounced *mā'-yor*. See § 9, 1.

Exc. 1. The compounds of *jūgum* have *i* short before *j*; as, *bījūgus*, *quādrījūgus*. Thus,

Intērā bījūgis infert se Lūcāgus albīs. Virg. A. 10, 575.

REMARK. The vowel is long by position, when either one or both of the consonants is in the same word with it; but when both stand at the beginning of the following word, the vowel is either long or short; as,

Tolle mōras; sempēr nōcūlt differre pārātis. Lucan. I, 281.

Ferte cīti ferrūm; dāte tēlā; scandīte mīros. Virg. A. 9, 37.

Ne tāmen ignōrēt, quā sit sententia scripto. Ovid.

NOTE 2. A short vowel at the end of a word, before an initial double consonant or *j* in the following word, is not lengthened.

NOTE 3. In the comic poets a vowel frequently remains short though followed by two consonants, especially if only one of them is in the same word.

Exc. 2. A vowel *naturally short*, before a mute followed by a liquid, is common; as, *ūgris*, *phūrētra*, *vōlūcris*, *pōplītes*, *cōchlea*. Thus,

Et prīmo sīmīlis vōlūcri, mox vēra vōlūcris. Ovid. M. 13. 607.
Nātūm ante ḫra pātrīs, pātrem qui obtruncat ad āras. Virg. A. 2, 663.
Nox tēnēbras pōfert, Phēbus fūgat inde tēnēbras. Ovid.

REM. 1. If the vowel before a mute and liquid is *naturally long*, it continues so; as, *sālūbris*, *ambālācrum*.

REM. 2. In compound words, of which the former part ends with a mute, and the latter begins with a liquid, a short vowel before the mute is made long by position; as, *ābluo*, *ōbruo*, *sāblēro*, *quāmōbrem*.

REM. 3. A mute and liquid at the beginning of a word seldom lengthen the short vowel of the preceding word, except in the arsis of a foot; as,

Terrasquē tractusque māris columque pōfundūm. Virg. E. 4, 51.

REM. 4. In Latin words, only the liquids *l* and *r* following a mute render the preceding short vowel common; but, in words of Greek origin, *m* and *n* after a mute have the same effect, as in *Tēcmēssa*, *Prōçne*, *Cēnus*.

SPECIAL RULES.

FIRST AND MIDDLE SYLLABLES.

I. DERIVATIVE WORDS.

§ 284. Derivative words retain the quantity of their primitives; as,

by conjugation, *āmo*, *āmat*, *āmābat*, *āmāvi*, *āmātus*, etc.; by declension, *āmor*, *āmōris*, *āmōri*, *āmōribus*, etc.; so, *ānlīmal*, *ānlīmātus*, from *ānlīma*; *gēmēbundus*, from *gēmēre*; *fāmilia*, from *fāmūlus*; *māternus*, from *māter*; *prōpīnguus*, from *prōpe*.

NOTE 1. *Lār*, *pār*, *sāl*, and *pēs* in declension shorten the vowel of the nominative; as, *sālis*, *pēdis*, etc.

NOTE 2. The vowel of the primitive is sometimes lengthened or shortened in the derivative by the addition or removal of a consonant.

REM. 1. Derivatives from increasing nouns of the second or third declension agree in quantity with the increment of their primitives; as,

puēritia, from *puēri*; *virgīneus*, from *virgīnis*; *sālūber*, from *sālūtis*.

REM. 2. In verbs, the vowels of the derived tenses and of derivative words agree in quantity with the verbal root from which they are formed; as,

mōvēbam, *mōvēlo*, *mōveam*, *mōvērem*, *mōve*, *mōvēre*, *mōvens*, *mōvendus*, from *mōv*, the root of the present, with *ō* short;—*mōvēram*, *mōvērin*, *mōvissem*, *mōvēro*, *mōvisse*, from *mōv*, the root of the perfect, with *ō* long; *mōtūrus* and *mōtus*;—*mōto*, *mōtio*, *mōtor*, and *mōtus*, *-ūs*, from *mōt*, the root of the supine, with *ō* also long.

REM. 3. (a.) *Sōlūtum* and *rōlūtum* from *solvo* and *volvo* have the first syllable short, as if from *sōlūo*, *rōlūo*. So, from *gigno* come *gēnui*, *gēnītum*, as if from *gēno*; and *pōtui*, from *pōlīs sum* (*possum*).

(b.) The *a* in *da*, imperative of *do*, is long, though short in other parts of the verb. See § 294, 2.

(c.) The *o* in *pōsui* and *pōsitum* is short, though long in *pōno*.

Exc. 1. Perfects and supines of two syllables have the first syllable long, even when that of the present is short; as,

vēni, *vūdi*, *fēci*, from *vēnio*, *video*, *fācio*; *cāsum*, *mōtum*, *vīsum*, from *cādo*, *mōveo*, *video*.

NOTE 3. Such perfects are supposed to have been formed either by the contraction of reduplicated syllables, as *vēnio*, perf. *vēvēni*, by syncope *vēni*, by *erasis vēni*, or by the omission of a consonant, as *video*, perf. *vīdī*, by syncope *vūdi*, the vowel retaining the quantity which it had by position.

NOTE 4. The long vowel of dissyllabic supines probably arose in like manner from syncope and contraction; as, *video*, *vīdīsum*, by syncope *vīsum*; *mōveo*, *mōvitum*, by syncope *mōtum*, by contraction *mōtum*.

(1.) (a.) These seven perfects have the first syllable short:—*bībi*, *dēdi*, *fīdi*, (from *findo*), *scīdi*, *stēti*, *sīti*, *tūli*. So also *percūli*, from *percello*.

(b.) The first syllable is also short before a vowel (§ 283, I.); as, *rūi*.

(2.) (a.) These ten supines have the first syllable short:—*cītum*, (from *cieo*), *dātum*, *ītum*, *lītum*, *quītum*, *rātum*, *rātum*, *sātum*, *sītum*, and *stātum*.

(b.) So, also, had the obsolete *fūtum*, from *fūdī*, whence comes *fūtūrus*.

Exc. 2. (a.) Reduplicated polysyllabic perfects have the first two syllables short; as,

cēctīdi, *cēctīni*, *tētīgi*, *dīdīci*, from *cādo*, *cāno*, *tango*, and *disco*.

(b.) The second syllable of reduplicated perfects is sometimes made long by position; as, *mōmōrđi*, *tēlēndi*.—*Cēcīdi* from *cādo*, and *pēpēdi* from *pēdo*, retaining the quantity of their first root also have the second syllable long.

Exc. 3. Desiderative verbs in *urio* have the *u* short, though, in the third root of the verbs from which they are formed, it is long; as, *cēnātārio* from *cēnātā*, the third root of *cāno*. So *partūrio*, *ēsūrio*, *nuptūrio*.

Exc. 4. Frequentative verbs, formed from the third root of verbs of the first conjugation, have the *i* short; as, *clāmīto*, *rōlīto*. See § 187, II. 1.

Exc. 5. A few other derivatives deviate from the quantity of their primitives.

1. Some have a long vowel from a short one in the primitive. Such are,

<i>Dēni</i> , from <i>dēcem</i> .	<i>Mōbilis</i> , from <i>mōveo</i> .	<i>Stipendium</i> , from <i>stips</i>
<i>Fōmes</i> and } from	<i>Persōna</i> , from <i>persōno</i> .	(<i>stīpis</i>).
<i>Fōmentum</i> , } from <i>fōveo</i> .	<i>Rēgula</i> and } from	<i>Suspicio</i> , <i>ōnis</i> , from <i>sus-</i>
<i>Hūmānus</i> , from <i>hōmo</i> .	<i>Rex</i> (<i>rēgis</i>), } <i>rēgo</i> .	<i>picor</i> .
<i>Lāterna</i> , from <i>lāteo</i> ,	<i>Sēcius</i> , from <i>sēcus</i> .	<i>Tēgula</i> , from <i>tēgo</i> .
<i>Lītēra</i> , from <i>līno</i> .	<i>Sēdes</i> , from <i>sēdeo</i> .	
<i>Lex</i> (<i>lēgis</i>), from <i>lēgo</i> .	<i>Sēmen</i> , from <i>sēro</i> .	

2. Some have a short vowel from a long one in the primitive. Such are,

<i>Dīcax</i> , from <i>dīco</i> .	<i>Mōlestus</i> , from <i>mōlēs</i> .	<i>Sāgax</i> , from <i>sāgio</i> .
<i>Dūx</i> (<i>dūcis</i>), from <i>dūco</i> .	<i>Nāto</i> , from <i>nātū</i> . <i>sup</i> .	<i>Sōpor</i> , from <i>sōpio</i> .
<i>Fides</i> , from <i>fido</i> .	<i>Nōto</i> , from <i>nōtū</i> . <i>sup</i> .	<i>Vādum</i> , from <i>vādo</i> .
<i>Lābo</i> , from <i>lābor</i> , <i>dep. v.</i>	<i>ōdium</i> , from <i>ōdi</i> .	<i>Vōco</i> , from <i>vox</i> (<i>vōcis</i> .)
<i>Lūcerna</i> , from <i>lūceo</i> .	<i>Quāsillus</i> , from <i>quālus</i> .	

NOTE 1. *Disertus* comes regularly (by syncope) from *dissertus*, the prefix *dis* being short, § 299, 1. Cf. *dirimo* and *diribeo*, where *s* is changed to *r*. See § 196, (b.) 2.

NOTE 2. Some other words might, perhaps, with propriety be added to these lists; but, in regard to the derivation of most of them, grammarians are not entirely agreed.

REMARK 1. Some of these irregularities seem to have arisen from the influence of syncope and crasis. Thus *mōbilis* may have been *mōribilis*; *mōtum*, *mōritum*, etc.

REM. 2. Sometimes the vowel in the derived word being naturally short, is restored to its proper quantity by removing one of the consonants which, in the primitive, made it long by position; as, *nūx*, *nūcis*. So, when the vowel of the primitive is naturally long, but has been made short before another vowel, it is sometimes restored to its original quantity by the insertion of a consonant; as, *hibernus*, from *hiems*.

REM. 3. The first syllable in *liquidus* is supposed to be common, as coming either from *liquor* or *liqueo*; as,

Crassaque convéniant *liquidis*, et *liquidata* crassis. *Luer.* 4, 1255.

II. COMPOUND WORDS.

§ 285. 1. Compound words retain the quantity of the words which compose them; as,

dēfēro, of *dē* and *fēro*; *ādōro*, of *ād* and *ōro*. So *ābōrīor*, *āmōrēo*, *circāmēo*, *cōmēdo*, *ēnītor*, *prōdūco*, *sūbōrno*.

2. The change of a vowel or a diphthong in forming the compound does not alter its quantity; as,

concīdo, from *cādo*; *conēdo*, from *cādo*; *ērīgo*, from *rēgo*; *reclīdo*, from *clādo*; *inīquus*, from *aēquus*.

Exc. 1. A long syllable in the simple word becomes short in the following compounds:—*aynius* and *cognitus*, from *nōtus*; *dījēro* and *pījēro*, from *jūro*; *hōdie*, from *hōc die*: *nihīum* and *nikēl*, from *hilum*; *causidīcus*, and other compounds ending in *dīcus*, from *dīco*.

Exc. 2. *Imbēcillus*, from *bēcillum*, has the second syllable long. The participle *ambītus* has the penult long from *itum*, but the nouns *ambītus* and *ambītio* follow the rule.

Exc. 3. *Innūba*, *prōmūba*, and *subnūba*, from *nūbo*, have *u* short; but in *con-nubium*, it is common.

Exc. 4. *O* final, in the compounds of *do* and *sto*, is common, though long in the simple verbs. § 294, (a.)

NOTE 1. Prepositions of one syllable, which end in a vowel, are long (§ 294, (a.)); those which end in a single consonant are short (§ 299, 1.)—*Trā* from *trans* is long; as, *trādo*, *trādūco*.

Exc. 5. *Pro*, in the following compounds, is short:—*prōfānus*, *prōfāri*, *prōfecto*, *prōfēstus*, *prōfīcīcor*, *prōfīteor*, *prōfūgio*, *prōfūgus*, *prōcella*, *prōfundus*, *prōnēpos*, *prōneptis*, and *prōtervus*. It is common in *procūro*, *profundo*, *propāgo*, *propello*, and *propino*.—Respecting *præ* in composition before a vowel see § 288, II. Exc. 1.

REM. 1. The Greek preposition *pro* (before) is short; as, *prōphēta*. In *prōbgus*, *propōla*, and *propino*, it is common.

REM. 2. The inseparable prepositions *di* (for *dīs*) and *se* are long; as,

diplūco, *sēpāro*. Respecting *disertus*, see § 284, Exc. 5, 2, N. 1.

REM. 3. (a.) The inseparable preposition *re* or *red* is short; as, *rēmitto*, *rēfēro*, *rēdāmo*.

(b.) *Re* is sometimes lengthened in *relīgio*, *relīquia*, *relīquus*, *repērit*, *retūlit*, *repōlit*, *rectidit*, *reducēre*, where some editors double the consonant following *re*. Cf. § 307, 2. In the impersonal verb *rēfert*, *re* is long, as coming from *res*.

REM. 4. *A* ending the former part of a compound word, is long; the other vowels are short; as,

mūlo, *quōpropter*, *trādo*, (*trans do*) ; *nēfas*, *valēdico*, *hujuscēmōdi*; *biceps*, *trīdens*, *omnipotēns*, *significo*; *hōdie*, *quandōquidem*, *philōsōphus*; *dūcenti*, *lōcūples*, *Trōjūgēna*; *Polydōrus*, *Eurypīlus*, *Thrāsybūlus*.

EXC. 1. A. *A* is short in *quāsi*, *eādem*, when not an ablative, and in some Greek compounds; as, *cātāpulta*, *hexāmēter*.

EXC. 2. E. *E* is long in *crēdo*, *nēmo*, *nēquam*, *nēquāquam*, *nēquidquam*, *nēquis*, *nēquitia*; *mēmet*, *mēcum*, *tēcum*, *sēcum*, *sēse*, *vēcors*, *vēsānus*, *vēnēfīcus*, and *vidēlicet*;—also in words compounded with *se* for *sex* or *sēmi*; as, *sēdēcim*, *sēmestrīs*, *sēmōddius*; but in *selībra* it is found short in Martial.

NOTE 2. (a.) The first *e* in *vidēlicet*, as in *vide*, is sometimes made short. See § 295, Exc. 3.

(b.) *E* is common in some verbs compounded with *fācio*; as, *līquefācio*, *pātefācio*, *rārefācio*, *tābefācio*, *tēpefācio*.

EXC. 3. I. (1.) *I* is long in those compounds in which the first part is declined, (§ 296;) as, *quīdam*, *quīvis*, *quīlibet*, *quantīvis*, *quanticumque*, *tantīdem*, *unicūque*, *eīdem*, *rēpūblīca*, *utrīque*.

(2.) *I* is also long in those compounds which may be separated without altering the sense, (§ 296;) as, *lādimāgīster*, *sīquis*, *agricultūra*.

(3.) *I*, ending the former part of a compound word, is sometimes made long by contraction; as, *tībīcen* for *tībīcen*, from *tībia* and *cāno*. See § 283, III.

(4.) *I* is long in *bīgē*, *quadrigē*, *īlīcēt*, *scilicet*.

(5.) In *īdem*, when masculine, *i* is long; but when neuter, it is short. The *i* of *ūbīque* and *utrōbīque*, the second in *ibīdem*, and the first in *nīmīrum*, are long. In *ūbīcumque*, as in *ūbī*, *i* is common.

(6.) Compounds of *dīes* have the final *i* of the former part long; as, *bīdūum*, *trīdūum*, *mērīdīes*, *quōtīdīe*, *quōtīdīānus*, *prīdīe*, *postrīdīe*.

NOTE 3. In Greek words, *i*, ending the former part of a compound, is short; as, *Callīmāchus*; unless it comes from the diphthong *ei* (*u*), or is made long or common by position.

EXC. 4. O. (1.) In compounds, the final *o* of *contro*, *intro*, *retro*, and *quando* (except *quandōquēdem*,) is long; as, *contrōversia*, *intrōdūco*, *retrōcēdo*, *quandōque*. *O* is long also in *āliōqui* (-*quin*), and *utrōque*.

(2.) *O* is long in the compounds of *quō* and *eo*; as, *quōmōdo*, *quōcumque*, *quōnam*, *quōlibet*, *quōminus*, *quōcirca*, *quōvis*, *quōque* (i. e. *et quo*); *eōdem*, *eōne*; but in the conjunction *quōque*, it is short.

(3.) Greek words which are written with an *omēga* (ω) have the *o* long; as, *geōmetra*, *Mīnōtaurus*, *lāgōpus*.

EXC. 5. U. *U* is long in *Jūpīter* (*Jōvis pāter*), and *jūdīco* (*jās dīco*).

III. INCREMENT OF NOUNS.

§ 286. 1. A noun is said to *increase*, when, in any of its cases, it has more syllables than in the nominative singular; as, *pax*, *pācis*; *sermo*, *sermōnis*. The number of *increments* in any case of a noun is equal to that of its additional syllables.

2. Nouns in general have but one increment in the singular, but *īter*, *sūpellex*, compounds of *cāput* ending in *ps*, and sometimes *jēcur*, have two increments; as,

īter, *i-lin-ē-ris*; *sūpellex*, *sū-pel-lec-ti-lis*; *anceps*, *an-cīp-l-tis*; *jēcur*, *jē-cīn-d-ris*.

REMARK. The double increase of *īter*, etc., in the singular number arises from their coming from obsolete nominatives, containing a syllable more than those now in use; as, *itiner*, etc.

3. The dative and ablative plural of the third declension have one increment more than the genitive singular; as,

<i>rex</i> ,	Gen. <i>rē-gis</i> ,	D. and Ab. <i>rēg-i-bus</i> .
<i>sermo</i> ,	— <i>ser-mō-nis</i> ,	— <i>ser-mōn-i-bus</i> .
<i>īter</i> ,	— <i>i-lin-ē-ris</i> ,	— <i>i-l-i-nēr-i-bus</i> .

4. The last syllable of a word is never considered as the increment. If a word has but one increment, it is the penult; if two, the antepenult is called the first, and the penult the second; and if three, the syllable before the antepenult is called the first, the antepenult the second, and the penult the third increment; as,

1 1 2 1 2 1 2 3
ser-mo, ser-mō-nis, ser-mōn-i-bus ; i-ter, i-lin-ē-ris, i-l-i-nēr-i-bus.

5. In the third declension, the quantity of the first increment is the same in all the other cases as in the genitive singular; as,

sermōnis, *sermōni*, *sermōnem*, *sermōne*, *sermōnes*, *sermōnum*, *sermōnibus*. *Bōbus*, or *būbus*, from *bos*, *bōris*, is lengthened by contraction from *bōvibus*.

NOTE. As adjectives and participles are declined like nouns, the same rules of increment apply to all of them; and so also to pronouns.

INCREMENTS OF THE SINGULAR NUMBER.

OF THE FIRST, FOURTH, AND FIFTH DECLENSIONS.

§ 287. 1. When nouns of the first, fourth, and fifth declensions increase in the singular number, the increment consists of a vowel before the final vowel, and its quantity is determined by the first general rule with its exceptions, § 283, I.

Thus, *aura*, gen. *aurāi*, § 283, I. Exc. 3, (a.): *fructus*, dat. *fructūi*, § 283, I. (a.): *dies*, gen. *diēi*, § 283, I. Exc. 2, (a.)

INCREMENTS OF THE SECOND DECLENSION.

2. The increments of the second declension in the singular number are short; as,

gēner, *gēnēri*; *sātūr*, *sātūri*; *tēnēr*, *tēnēri*; *vīr*, *vīri*. Thus,

Ne, puēri, ne *tanta ānimis assuescite bella*. Virg. A. 6, 833.

Monstra siūunt; *gēnēros externis affōre ab ūris*. Id. A. 7, 270.

Exc. The increment of *Iber* and *Celtiber* is long. For that of genitives in *ius*, see § 283, Exc. 4.

INCREMENTS OF THE THIRD DECLENSION.

3. The increments of the third declension and singular number in *a* and *o* are long; those in *e*, *i*, *u*, and *y*, are short; as,

āntmal, āntmālis; audax, audācis; sermo, sermōnis; fērox, fērōcis; ὄpus, ὄpēris; cēler, cēlēris; miles, militis; supplex, supplicis; murmur, murmūris; dux, dūcis; chlāmys, chlāmydis; Styx, Stīgis. Thus,

Prōnāque cum spectent ānlālia cētēra terram. Ovid. M. 1, 84.

Ilaec tum multiplici pōpūlos sermōne replēbat. Virg. A. 4, 189.

Incumbent gēnēris lapsi sarcire ruīnas. Id. G. 4, 249.

Quālēm virgīneo dēmessum politice flōrem. Id. A. 11, 68.

Adspice, ventōsi cēcidērunt murmūris auræ. Id. E. 9, 58.

Exceptions in Increments in A.

1. (a.) Masculines in *al* and *ar* (except *Car* and *Nar*) increase short; as, *Annibal, Annibālis; Amilcar, Amilcāris*.

(b.) *Par* and its compounds, and the following—*ānas, mas, vas (vādis), bac-car, hēpar, jūbar, lur, nectur, and sal*—also increase short.

2. *A*, in the increment of nouns in *s* with a consonant before it, is short; as, *daps, dāpis; Arabs, Arābis*.

3. Greek nouns in *a* and *as* (*ădis, ānis, or ātis*) increase short; as, *lampas, lampādis; Mēlas, Mēlānis, poēma, poēmātis*.

4. The following in *az* increase short:—*ābax, anthrax, Arctōphylax, Atax, Atrax, climax, cōlax, cōrax, and nycticōrax, drōpax, fax, harpax, pānax, smilax, and styrax.*—The increment of *Syphax* is doubtful.

Exceptions in Increments in O.

1. *O*, in the increment of neuter nouns, is short; as, *marmor, marmōris; corpus, corpōris; ēbur, ēbōris.* But *os* (the mouth), and the neuter of comparatives, like their masculine and feminine, increase long. The increment of *ādor* is common.

2. *O* is short in the increment of Greek nouns in *o* or *on*, which, in the oblique cases, have *omicron*, but long in those which have *omēga*; as,

Aēdon, Aēdōnis; Agāmemnon, Agāmēmēnōnis:—Plāto, Plātonis; Sinon, Sinōnis; Sicyon, Sicyōnis. Sīdon, Orion, and Aēgaon, have the increment common.

3. (a.) In the increment of gentile nouns in *o* or *on*, whether Greek or barbaric, *o* is generally short; as,

Mācēdo, Mācedōnis. So, Amazōnes, Aōnes, Myrmidōnes, Santōnes, Saxōnes, Sēnōnes, Teulōnes, etc.

(b.) But the following have *o* long:—*Eburōnes, Lacōnes, Iōnes, Nasamōnes, Suessōnes (or -iōnes), Vettōnes, Burgundiōnes.* *Britones* has the *o* common.

4. Greek nouns in *or* increase short; as, *Hector, Hectōris; rhētor, rhētōris; Agēnor, Agēnōris*.

5. Compounds of *pus*, (*πυς*), as *trīpus, pōlypus, Ēdipus*, and also *arbor, mēmor, bos, compos, impos, and lēpus*, increase short.

6. *O*, in the increment of nouns in *s* with a consonant before it, is short; as,

scrobs, scrōbis; t̄nops, t̄nōpis; Dōlōpes. But it is long in the increment of *cercops*, *Cyclops*, and *hydrops*.

- The increment of *Allobrox*, *Cappādox*, and *prēcox*, is also short.

Exceptions in Increments in E.

1. Nouns in *en*, *enis* (except *Hymen*), lengthen their increment; as, *Sīren*, *Sīrēnis*. So, *Aniēnis*, *Nēriēnis*, from *Anio* and *Nērio*, or rather from the obsolete *Anien* and *Nēriēnes*.

2. *Hères, lōcūples, mansues, merces*, and *quies*—also *Iber, ver, lex, rex, ālec* or *ālex (hāl)* *narthex* and *vervex—plebs* and *seps*—increase long.

3. Greek nouns in *es* and *er* (except *aēr* and *æther*) increase long; as, *magnes, magnētis*; *crāter, crātēris*.

Exceptions in Increments in I.

1. Nouns and adjectives in *ix*, increase long; as, *victrix, victrīcis; fēlix, fēlicis*.

Exc. *Cālix, Cilix, coxendix, filix, fornix, hystrix, lūrix, nix, pix, sālix, strix*, and rarely *sandix* or *sandyx*, increase short.

2. *Vibex* and the following nouns in *is* increase long:—*dis, glis, lis, vis, Nēsis, Quiris*, and *Samnis*. The increment of *Psōphis* is common.

3. Greek nouns, whose genitive is in *iuis* increase long; as, *dēphin, delphīnis; Sālāmis, Sālāminis*.

Exceptions in Increments in U.

1. Genitives in *udis, uris*, and *utis*, from nominatives in *us*, have the penult long; as,

pālus, pālūdis; tellus, tellūris; virtus, virtūtis. But *intercus, Ligus* and *pēcus, pēcūdis*, increase short.

- Fur, frux*, (obs.), *lux*, and *Pollux*, increase long.

Exceptions in Increments in Y.

1. Greek nouns whose genitive is in *ynis*, increase long; as, *Trāchyn, Trāchīnis*.

2. The increment of *bombyx, Ceğx, gryps*, and *mormyr*, is long; that of *Belyx* and *sandyx* is common.

INCREMENT OF THE PLURAL NUMBER.

§ 288. 1. A noun in the plural number is said to increase, when, in any case, it has more syllables than in the ablative singular.

REMARK. When the ablative singular is wanting, or its place is supplied by a form derived from a different root, an ablative may, for this purpose, be assumed, by annexing the proper termination to the root of the plural.

2. When a noun increases in the plural number, its penult is called the plural increment; as, *sa* in *mūsārum*, *no* in *dōmīnōrum*, *pi* in *rūpium* and *rūpibus*.

3. In plural increments, *a*, *e*, and *o*, are long, *i* and *u* are short; as,

bōnārum, *ānimābus*, *rērum*, *rēbus*, *gēnērōrum*, *ambōbus*; *sermōnībus*, *līcūbus*.
Thus,

Appia, longārum, tēritur, rēgina viārum. Stat. S. 2, 2, 12.

Sunt lacrīmāe rērum, et mentem mortālia tangunt. Virg. A. 1, 462.

Atque alii, quōrum cōmoēdia prisca virōrum est. Hor. S. 1, 4, 2.

Portūbus egrēdior, ventisque fērentibūs usūs. Ovid.

IV. INCREMENT OF VERBS.

§ 289. 1. A verb is said to increase, when, in any of its parts, it has more syllables than in the second person singular of the present indicative active; as, *das*, *dā-tis*; *dōces*, *dō-cē-mus*.

2. The number of increments in any part of a verb is equal to that of its additional syllables. In verbs, as in nouns, the last syllable is never considered the increment. If a verb has but one increment, it is the penult; and this first increment, through all the variations of the verb, except in reduplicated tenses, continues equally distant from the first syllable. The remaining increments are numbered successively from the first; as,

ă-mas,	mō-nēs,	au-dis,
1	1	1
ă-mā-mus,	mō-nē-tur,	au-dī-tis,
1 2	1 2	1 2
ăm-ă-bā-mus,	mō-nē-rē-tur,	au-di-ē-bas,
1 2 3	1 2 3	1 2 3 4
ăm-ă-vē-rā-mus.	mō-nē-bim-I-ni.	au-di-ē-bām-I-ni.

3. A verb in the active voice may have three increments; in the passive, it may have four.

4. In determining the increments of deponent verbs, an active voice, formed from the same root, may be supposed.

Thus the increments of *le-tā-tur*, *let-ă-bā-tur*, etc., are reckoned from the supposed verb *lēto*, *lētas*.

§ 290. In the increments of verbs, *a*, *e*, and *o*, are long; *i* and *u* are short; as,

āmāre, mōnēre, fūcitōte, vōlāmus, rēgēbāmīni. Thus,

Et cantāre pāres, et respondēre pārāti. Virg. E. 7, 5.

Sic ēquidem dūcēbam ānīno, rēbarque fūtārum. Id. A. 6, 690.

Cumque lōqui pōtērit, mātrem fācītōte salūtet. Ovid. M. 9, 378.

Scinditūr incertum stūdia in contrāria vulgus. Virg. A. 2, 39.

Nos nūmērus sūmus, et frāges consūmēre nāti. Hor. Ep. 1, 2, 27.

(a.) Exceptions in Increments in A.

The *first* increment of *do* is short; as, *dāmus*, *dābāmus*, *dāret*, *dā-tūrus*, *circundāre*, *circumdābāmus*.

(b.) *Exceptions in Increments in E.*

1. *E* before *r* is short in the *first increment* of all the present and imperfect tenses of the third conjugation, and in the *second increment* in *bēris* and *bēre*; as,

rēgēre (infin. and imperat.), *rēgēris* or *rēgēre* (pres. ind. pass.), *rēgērem* and *rēgērer* (imp. subj.); *āmābēris*, *āmābēre*; *mōnēberis*, *mōnēbēre*.

NOTE 1. In *vēlim*, *vēlis*, etc., from *vōlo*, (second person, regularly *rōlis*, by syncope and contraction *vis*), *ē* is not an increment, but represents the root vowel *ō*, and is therefore short; § 284, and § 178, 1.

2. *E* is short before *ram*, *rim*, *ro*, and the persons formed from them; as,

āmāvēram, *āmāvērat*, *āmāvērim*, *mōnuērimus*, *rexēro*, *audivēritis*.

NOTE 2. In verbs which have been shortened by syncope or otherwise, *e* before *r* retains its original quantity; as, *fēram*, for *fēvēram*.

For the short *e* before *runt*, in the perfect indicative, as, *stētērunt*, see *Systole*, § 307.

(c.) *Exceptions in Increments in I.*

1. *I* before *v* or *s*, in tenses formed from the second root, is long; as,

pētīri, *audīvi*, *quæsīvit*, *divīsit*, *audīrīmus*, *divīsimus*, *audīvēram*.

2. *I* is long, after the analogy of the fourth conjugation, in the final syllable of the third root of *gaudeo*, *arcesso*, *divīdo*, *fācesso*, *lācesso*, *pēto*, *quēro*, *rēcenseo* and *oblīviscor*; as,

gāvīsus, *arcessītus*, *divīsus*, *fācessītus*, *lācessītus*, *pētītus*, *quæsītus*, *rēcensītus*, *oblītītus*; *gāvīsūrus*, etc.

3. *I* in the first increment of the fourth conjugation, except in *īnus* of the perfect indicative, is long; as,

audīre, *audīrem*, *audītus*, *audītūrus*, pres. *vēnīmus*, but in the perfect *vēnīmus*. So in the ancient forms in *ībam*, *ībo*, of the fourth conjugation; as, *nutribat*, *lēnibunt*; and also in *ībam* and *ībo*, from *eo*.

NOTE 3. When a vowel follows, the *i* is short, by § 283; as, *audīunt*, *audīēbam*.

4. *I* is long in the first and second persons plural of subjunctives in *sim*, *sis*, *sit*, etc., (§ 162, 1.); as, *simus*, *sītis*, *vēlmus*, *vēlītis*, and their compounds; as, *possimus*, *adsimus*, *mālimus*, *nōlimus*. So also in *nōlito*, *nōlīte*, *nōlītōte*, after the analogy of the fourth conjugation.

5. *I* in *ris*, *rimus* and *ritis*, in the future perfect and perfect subjunctive, is common; as,

ridēris, Mart., *occidēris*, Hor.; *vidēritis* (Ovid), *dēdēritis* (Id.); *fēcērimus* (Catull.), *ēgērimus* (Virg.).

(d.) *Exceptions in Increments in U.*

U is long in the increment of supines, and of participles formed from the third root of the verb; as,

sēcūtus, *sōlūtus*, *sēcūtūrus*, *sōlūtūrus*.

RULES FOR THE QUANTITY OF PENULTIMATE AND ANTEPENULTIMATE SYLLABLES.

I. P E N U L T S .

§ 291. 1. Words ending in *acus*, *icus*, and *icum*, shorten the penult; as,

āmārācūs, Ἀgyptiācūs, rusticūs, trīlīcūm, viātīcūm.

Except *Dācus*, *mērācūs*, *ōpācūs*; *āmīcūs*, *apricūs*, *fīcūs*, *mēndīcūs*, *pīcūs*, *postīcūs*, *pūlīcūs*, *spīcūs*, *umbrālīcūs*, *vīcūs*.

2. Words ending in *ābrūm*, *ūbrūm*, *ācrūm*, and *ātrūm*, lengthen the penult; as,

candēlābrūm, *dēlābrūm*, *lāvācrūm*, *vērātrūm*.

3. Nouns in *ca* lengthen the penult; as,

āpōthēcā, cloācā, lactūcā, lōrīcā, phōcā.

Except *ālīcā*, *brassīcā*, *dīcā*, *fūlīcā*, *māntīcā*, *pēdīcā*, *pērtīcā*, *scūtīcā*, *phālārīcā*, *tānīcā*, *rōmīcā*; and also some nouns in *ica* derived from adjectives in *icus*; as, *fūbīcā*, *grammātīcā*, etc. So *māntīcā*.

4. Patronymics in *ades* and *īles* shorten the penult; as, *Allantiādēs*, *Priāmīdēs*.

Except those in *īles* which are formed from nouns in *eūs* or *ēs* (*nc*); as, *Atrēdēs*, from *Atrēus*; *Neoclēdēs*, from *Neoclēs*; except, also, *Amphiārādēs*, *Bēlīdēs*, *Amīgīdēs*, *Līcūrgīdēs*.

5. Patronymics and similar words in *ais*, *eis*, and *ois*, lengthen the penult; as,

Achāis, *Chrīsēis*, *Mīnois*. Except *Phōcāis* and *Thēbāis*. The penult of *Nēreis* is common.

6. Words in *do* lengthen the penult; as,

rādo, *cēdo*, *dulcēdo*, *firmādo*, *rādo*, *testādo*. Except *cādo*, *dīrādo*, *ēdo* (to eat), *comēdo*, *Macēdo*, *mōdo*, *sōlīdo*, *spādo*, *trēpīdo*. *Rudo* is common.

7. Words in *īdūs* shorten the penult; those in *udūs* lengthen it; as,

callīdūs, *herbīdūs*, *limpīdūs*, *līrīdūs*, *perfīdūs*; *crūdūs*, *lūdūs*, *nūdūs*, *sūdūs*, *ūdūs*. Except *īdūs*, *fīdūs*, *infīdūs*, *nūdūs*, *sīdūs*.

8. Nouns in *ga* and *go* lengthen the penult; as,

sāga, *collīga*, *aurīga*, *rūga*; *īmāgo*, *cālīgo*, *orūgo*. Except *cāltīga*, *ossīfrāga*, *tōja*, *plāga*, (a region, or a net), *fūga* and its compounds, *stēga*, *eclōga*, *ēgo*, *harpīgo*, *līgo*.

9. Words in *le*, *les*, and *lis*, lengthen the penult; as,

crīnāle, *mantēle*, *ancīle*; *āles*, *miles*, *prōles*; *annālīs*, *crūdēlīs*, *cīvilīs*, *cūrūlīs*.—Except *mālē*;—verbals in *ilīs* and *bīlīs*; as, *āgilīs*, *āmābilīs*;—adjectives in *atīlīs*; as, *umbrātīlīs*;—and also, *indōlēs*, *sōbōlēs*; *pēriscēlīs*, *dapsīlīs*, *grācīlīs*, *hāmīlīs*, *pārīlīs*, *sīmīlīs*, *stērīlīs*, *mūgīlīs*, *strīgīlīs*.

10. Words in *elūs*, *ela*, *elūm*, lengthen the penult; as,

phāsēlūs, *quērēla*, *prēlūm*. Except *gēlūs*, *gēlūm*, *scēlūs*.

11. Diminutives in *olūs*, *ola*, *olūm*, *ulus*, *ula*, *ulūm*, also words in

ilus, and those in *ulus*, *ula*, and *ulum*, of more than two syllables, shorten the penult; as,

urceōlus, *filiōla*, *lectūlus*, *ratiuncula*, *corcūlum*, *pābūlum*; *rūtilus*, *garrālus*, *fābūla*. Except *āsilus*.

12. Words in *ma* lengthen the penult; as,

fāma, *pōma*, *rīma*, *plūma*. Except *ānīma*, *cōma*, *dēcūma*, *lacrīma*, *victīma*, *hāma*.

13. A vowel before final *men* or *mentum* is long; as,

lēvāmen, *grāmen*, *crīmen*, *flūmen*, *jāmentum*, *ātrāmentum*. Except *tāmen*, *cōlūmen*, *Hāmen*, *élémentum*, and a few verbal nouns derived from verbs of the second and third conjugations; as, *ālīmentum*, *dōcūmen* or *dōcūmentum*, *ēmōlūmentum*, *mōnūmentum*, *rēgīmen*, *spēcīmen*, *tēgīmen*, etc.

14. Words ending in *imus* shorten the penult; as,

ānīmus, *dēcīmus*, *fīntīmus*, *fortissīmus*, *maxīmus*. Except *bīmus*, *līmus*, *māmus*, *ōpīmus*, *quādrīmus*, *simus*, *trīmus*, and two superlatives, *īmus* and *prīmus*.

NOTE. When an adjective ends in *umus* for *imus*, the quantity remains the same; as, *dēcūmus*, *optāmus*, *maxāmus*, for *dēcīmus*, etc.

15. *A*, *e*, *o*, and *u*, before final *mus* and *mu*, are long; as,

rāmus, *rēmus*, *extrēmus*, *prōmus*, *dūmus*, *pōmum*, *rōlēmum*. Except *ātōmus*, *balsāmūn*, *cinnānum*, *dōmus*, *glōmus*, *hūmus*, *postāmūs*, *thālāmus*, *tōmus*, *cālāmus*, *nēmus*.

16. (a.) Words in *na*, *ne*, *ni*, and *nis*, lengthen the penult; as,

lāna, *ārēna*, *cārīna*, *mātrōna*, *lāna*, *māne*, *septēni*, *octōni*, *īnānis*, *finis*, *immūnis*. Except *advēna*, *cottāna*, *ptisāna*, *mina*, *gēna*, *bēne*, *sine*, *cānis*, *cīnis*, *jūcēnis*; and the following in *īna*—*buccina*, *dōmīna*, *fiscīna*, *fēmīna*, *fuscīna*, *lāmīna*, *māchīna*, *pāgīna*, *pātīna*, *sarcīna*, *tibicīna*, *trūtīna*; and in plur. *āpinē*, *mīnē*, *nundīnē*. So compounds of *gēno*; as, *indigēna*.

(b.) Verbs in *ino* and *inor* shorten the penult; as,

destīno, *fascīno*, *inquīno*, *sīno*, *crīmīnor*. Except *festīno*, *propīno*, *sāgīno*, *ōpīnor*, and the compounds of *clīno*; as, *inclīno*, etc.

17. (a.) Adjectives in *inus*, when they express time, or indicate a material or an inanimate substance, shorten the penult; as,

crastīnūs, *diūtīnūs*, *prīstīnūs*, *pērendīnūs*: *fāgīnūs*, *crōcīnūs*, *hyōcīnīnūs*, *ādā-mātīnūs*, *crystallīnūs*, *bleāgīnūs*, *bombīcīnūs*. Except *mātūtīnūs*, *rēpētīnūs*, *ves-pertīnūs*.

(b.) Other adjectives and words in *inus* and in *īnum* lengthen the penult; as,

canīnūs, *binūs*, *pēregrīnūs*, *mārīnūs*, *clandestīnūs*, *sūpīnūs*: *līnum*. Except *ācīnūs*, *āsīnūs*, *coccīnūs*, *cōmīnūs*, *ēmīnūs*, *cōphīnūs*, *dōmīnūs*, *fācīnūs*, *fātīcīnūs*, *prōtīnūs*, *sīnūs*, *terminūs*, *gēmīnūs*, *circīnūs*, *mīnūs*, *rātīcīnūs*, *succīnūs*, *fascīnūs*.

18. *A*, *e*, *o*, and *u*, before final *nus* and *num*, are long; as,

urbīnūs, *sērēnūs*, *patrōnūs*, *prōnūs*, *mānūs*, *tribānūs*, *fānum*, *rēnēnum*, *dōnum*. Except *ānūs*, an old woman, *galbānūs*, *mānūs*, *ōcēnūs*, *plātānūs*, *ēbēnūs*, *gēnūs*, *linūgēnūs*, *pēnūs*, *tēnūs*, *Vēnūs*, *ōnūs*, *bōnūs*, *sōnūs*, *thrōnūs*; *lāgānum*, *peucēdānum*, *pōpānum*, *tympānum*, *abrōlōnum*.

19. Words ending in *ba*, *bo*, *pa*, and *po*, shorten the penult; as,

fūba, *jūba*, *syllāba*; *bība*, *cōbo*, *prōbo*; *ālīpa*, *lūpa*, *scāpha*; *crēpo*, *partīcipō*. Except *gleāba*, *scribā*, *bābo*, *glābo*, *lībo*, *nābo*, *scribō*, *siphō*, *cēpā*, *cāpā*, *pāpā*, *pūpā*, *rīpā*, *scōpā*, *stūpā*; *cāpō*, *rēpō*, *siphō*.

20. Words in *al*, *ar*, *are*, and *aris*, lengthen the penult; as,

tribūnal, *vectīgal*: *lūpānar*, *pulvīnar*; *altāre*, *läqueāre*; *nāris*. Except *ānimāl*, *cāpital*, *cūbital*, *tōrāl*, *jābar*, *sālar*, *māre*, *bimāris*, *hilāris*, *canthāris*, *cappāris*, *lāris*.

21. Before final *ro* or *ror*, *a* and *e* are short; *i*, *o*, and *u*, are long; as,

āro, *pāro*, *fēro*, *gēro*, *sēro*, *cēlēro*, *tempēro*, *quēror*; *mīror*, *spēro*, *tīro*; *auctōro*, *ignōro*, *ōro*; *cūro*, *dūro*, *fīgāro*; *lūror*. Except *dēclāro*, *pēro*, *spēro*; *fōro*, *mōrō*, *sōrō*, *vōro*, *fūro*, *sātūro*; and derivatives from genitives increasing short; as, *augūror*, *dēcōro*, *mēmōro*, *nurmāro*, etc.; from *augur*, *augūris*; *dēcus*, *dēcōris*, etc.

22. Before final *rus*, *ra*, *rum*, *e* is short; the other vowels are long; as,

mērum, *mērus*, *hēdēra*, *sērum*, *cētērum*; *cārus*, *mīrus*, *mōrus*, *gȳrus*; *āra*, *spīra*, *ōra*, *nātūra*, *lōrum*.

Except, 1. *austērus*, *gālērus*, *plērus*, *prōcērus*, *sincērus*, *sērus*, *sēvērus*, *vērus*, *crātēra*, *cēra*, *pēra*, *panthēra*, *stātēra*.

Exc. 2. *barbārus*, *cannmārus*, *cāmārus*, *canthārus*, *chōrus*, *fōrus*, *hellēbōrus*, *nūrus*, *ōpīpārus*, *ōvīpārus*, *phosphōrus*, *pirus*, *sātījrus*, *scārus*, *spārus*, *tartārus*, *tōrus*, *zēphījrus*; *amphōra*, *ancōra*, *cīthāra*, *hāra*, *lȳra*, *mōra*, *pūrpūra*, *philīyra*, *pȳra*, *sātīra*; *fōrum*, *gārum*, *pārum*, *suppārum*.

23. Adjectives in *osus* lengthen the penult; as,

fūmōsus, *vinōsus*.

24. Nouns in *etas* and *itas* shorten the penult; as,

piētas, *cīvitas*, *bōnitas*.

25. Adverbs in *tim* lengthen the penult, those in *iter* and *itus* shorten it; as,

stātim, (constantly), *vīritim*, *tribātim*; *acriter*, *fundītus*. Except *stātim*, (immediately), *offātim*.

26. (a.) Words in *ates*, *itis*, *otis*, and in *ata*, *eta*, *ota*, *uta*, lengthen the penult, as,

rātēs, *pēnātes*, *rītis*, *mītis*, *cāryōtis*, *Icāriōtis*, *pīrāta*, *mēta*, *poēta*, *ālūta*, *cīcāta*. Except *sītis*, *pōtis*, *drāpēta*, *nōta*, *rōta*.

(b.) Nouns in *ita* shorten the penult; as,

āmīta, *nārīta*, *orbita*, *sēmita*. Except *pītīta*.

27. Nouns in *atum*, *itum*, *utum*, lengthen the penult; as,

lūpātum, *ācōnītum*, *vērūtum*. Except *dēfrūtum*, *pulpītum*, *pēlōrītum*, *lūtum* (mud), *comptītum*.

28. Nouns and adjectives ending in *tus* lengthen the penult; as,

barbātus, *grātus*, *bōlētus*, *fācētus*, *crīnītus*, *pērītus*, *āgyrōtus*, *tōtus*, *argūtus*, *hīr-sātus*. Except *cātus*, *lātus*, (-ēris), *impētus*, *mētus*, *vēgētus*, *vētus*; *ānhēlītus*, *dīgitus*, *grātūtus*, *hālītus*, *hosptītus*, *servītus*, *spīrītus*; *antidōtus*, *nōtus*, *quōtus*, *tōtus* (so great); *arbūtus*, *pātus*; *inclītus*; and derivatives from perfect participles having a short penult; as, *exercītus*, *hābitus*.

29. A penultimate vowel before *v* is long; as,

clāva, *ōlīva*, *dives*, *nārīs*, *cīcīs*, *pāpātēr*, *pārō*, *prīvo*, *ōvum*, *prāvus*, *cētītus*, *fūgītītus*. Except *āvīs*, *brēvis*, *grāvīs*, *lēvis*, *ōvīs*; *cārō*, *grāvō*, *jūro*, *lārō*, *lērō*, *ōvō*; *āvūs*, *cāvūs*, *fāvūs*, *nōvūs*, *fāvōr*, *pāvōr*, *nōvēm*.

30. Words ending in *dex*, *dix*, *mex*, *nix*, *lex*, *rex*, lengthen the penult; as,

cōdex, *jūdex*; *lōdix*, *rādix*; *cimex*, *pāmex*; *jūnix*; *īlex*; *cārex*, *mārex*. Except *cūlex*, *sīlex*, *rūmex*.

II. ANTEPENULTS.

§ 292. 1. *I* is short in diminutives in *icūlus* and *icellus* (*a*, *um*), whether nouns or adjectives; as,

collicūlus, *dulcicūlus*, *crāticūla*, *pellicūla*, *mollicellus*. Except words in which the preceding vowel is short; as, *cūticūla*, *cānicūla*: or in which *i* is long in the primitive; as, *cornicūla*, from *cornix*, -*icis*.

2. Numerals in *ginti*, *ginta*, *ēni*, and *esīmus*, lengthen the antepenult; as,

vīginti, *quādrāginta*, *trīcēni*, *quīnqūāgēsimus*.

3. *O* and *u* before final *lentus* are short; as,

vinōlentus, *fraudōlentus*, *pulvērūlentus*, *trācūlentus*.

4. A vowel before final *nea*, *neo*, *nia*, *nio*, *nius*, *nium*, is long; as,

ārānea, *linea*, *cāneo*, *mūnia*, *pānio*, *Fārōnius*, *patrīmōniū*. Except *castānea*, *tīnea*, *māneo*, *mineo*, *mōneo*, *sēneo*, *tēneo*, *ignōmīnia*, *luscīnia*, *vēnia*, *lānio*, *vēniō*, *ingēniū*, *gēniūs*, *sēniō*, *sēnāū*; words in *cīniū*, as, *lēnōcinium*; and derivatives in *onius*, when *o* in the root of the primitive is short; as, *Agāmemnōnius*, from *Agāmenon*, -*ōnis*.

5. Words ending in *areo*, *ariūs*, *arium*, *erium*, *oriūs*, *orium*, lengthen the antepenult; as,

āreō, *cibāriūs*, *plantārium*, *dictēriūm*, *censōriūs*, *tentōriūm*. Except *cāreō*, *vāriūs*, *dēstdēriūm*, *impēriūm*, *māgislēriūm*, *mānīstēriūm*.

6. Adjectives in *atīcus*, *atīlis*, lengthen the antepenult; as,

āquātīcus, *plumātīlis*. Except some Greek words in *ātīcus*; as, *grammātīcus*

7. *I* before final *tūdo* is short; as,

alitītūdo, *longitūdo*.

8. Verbals in *bīlis* lengthen *a* but shorten *i* in the antepenult; as, *āmābilis*, *mirābilis*; *crēdībilis*, *terribīlis*. In *hābilis*, *b* belongs to the root.

9. *U* before *v* is short, (except in *Jūverna*); as,

jūvēnis, *jūvēnālis*, *jūvēnīlitas*, *fūliūs*, *dīlīvīum*.

III. PENULT OF PROPER NAMES.

§ 293. 1. Patrials and proper names of more than two syllables, found in the poets with the following terminations, shorten the penult:—

ba,	de,	o, ⁶	ges,	dus, ¹³	ēna, ¹⁹	arus,	atus, ²²
ca, ¹	le, ⁴	on, ⁷	les,	eūs, ¹⁴	ānes,	erūs, ²¹	ītūs, ²³
la, ²	pe, ⁵	os, ⁸	lis, ¹⁰	gūs, ¹⁵	enes,	yrus,	otūs, ²⁴
be,	re,	er, ⁹	bus,	lūs, ¹⁶	aris,	asūs,	
ce, ³	al,	mas,	eūs, ¹¹	mus, ¹⁷	yris,	osūs,	
che,	il,	ras,	chus, ¹²	plus, ¹⁸	asis, ²⁰	usūs,	

Exceptions.

¹Márīca, Násica.—²Eriphýla, Messāla, Phíloméla, Suādēla.—³Bérénice.—⁴Eriphýle, Neóbüle, Périméle.—⁵Európe, Sínope.—⁶Carthágō, Cúpávo, Cúpido, Orígo, Theáno.—⁷Alémón, Anthédon, Chalcédon, Iáson, Phílémon, Pólýpēmon, Sarpédon, Thermódon.—⁸Cercýros, Péparéthos, Pharsális, Sériphos.—⁹Méleáger.—¹⁰Bessális, Eumélis, Júvénalis, Martiális, Phásélis, Stymphális.—¹¹Bénáucus, Caécus, Gránicus, Númícus, Trívius.—¹²Ophiúchus.—¹³Abydus.—¹⁴Cápháreus, Enípeus, Prómétheus, Phóroneus, Salmóneus, Oíleus.—¹⁵Céthegus.—¹⁶Names in -elus, in -olus (except Aéolus, Naubólus), in -bulus, (except Bibúlus) Eumélus, Gaetúlus, Iúlus, Massýlus, Orbélus, Pharsálus, Sardánápá-lus, Stymphálus.—¹⁷Some in -démus and -phémus; as, Acádémus, Pólýphémus.—¹⁸Seríphus.—¹⁹Alcémána, Athénæ, Cámena, Fidéna, Messéna, Müréna, Mýcénæ.—²⁰Amásis.—²¹Hómérus, Ibérus.—²²Arátus, Cærátus, Torquátus.—²³Héráclitus, Hernáphròditus.—²⁴Búthrotus.

2. Proper names of more than two syllables, found in the poets with the following terminations, *lengthen* the penult:—

ana, ¹	sa,	num, ⁷	tas,	nus, ¹²	urus,	etus, ¹⁶
ina, ²	ta, ⁴	tum,	des, ⁹	pus, ¹³	esus, ¹⁵	utus,
ona, ³	ta, ⁵	or, ⁸	tes, ¹⁰	irus,	isus,	ytus, ¹⁷
yna,	ene, ⁶	nas,	tis, ¹¹	orus, ¹⁴	ysus,	vus.

Exceptions.

¹Séquána.—²Mütina, Pröserpína, Ruspína, Sarsína.—³Axóna, Matróna.—⁴Dalmáta, Próchýta, Sarmáta, Lápitha.—⁵Gálátae, Jaxámétæ, Masságétsæ, Mácetæ, Saurómáta.—⁶Clýmène, Hélène, Melpómène, Nyctímène.—⁷Aríminum, Drépánum.—⁸Númítor.—⁹Miltiádes, Pyládes, Sótádes, Thúcýdides; *patronymics* in -des, (§ 291, 4), and *plurals* in -ades.—¹⁰Antíphátes, Chárates, Eurybátes, Ichnóbátes, Euergétæ, Masságétes, and all names in -crates.—¹¹Der-cétis.—¹²Apídánu-s, Apónus, Cáránu-s, Chrýsögónus, Ciminnus, Clyménus, Con-cánu-s, Dardánus, Diáduménus, Eárinus, Eridánus, Fúcinus, Hélénus, Libánus, Mörini, Mýcónus, Nebróphónus, Olénus, Périclyménus, Rhódánu-s, Santónus, Séquáni, Stéphánu-s, Telégónus, Terminus, and names in -onus and -xenus.—¹³Édipus.—¹⁴Pácorus, Bospórus, and names in -chorus and -phorus; as, Stési-chórus, Phosphórus.—¹⁵Ephésus, Vogé-sus, Vólésus.—¹⁶Iápétus, Táygé-tus, Vénétus.—¹⁷Épýtus, Anýtus, Eurýtus, Hippolýtus.

3. The penultimate vowel of the following proper names, and adjectives derived from proper names, though followed by a vowel, is long. See § 283, I. Exc. 6.

Enéas, Ethíon, Achílónus, Achilléus, Alcyónéus, Alexandría, Alóeus, Al-phéus, Aminéus, Amphíaráns, Amphigénia, Amphíon, Amýtháon, Aríon, An-chísus, Atlantéus, Antióchia, Biónus, Cáscará, Cálaureá, Calliopéa, Cassiö-péa, Cleanthéas, Cýdónéus, Cýmódocéa, Cýthérca, Dárius (-eus), Déidámia, Didymáon, Diómédéus, Dolicháon, Echíon, Eléus, Endymión-eus, Enýo, Eóus, Erébëus, Erecthéus, Gálátae, Giganteus, Héraclea (-eus), Hippodámia, Hýpë-rión, Ilithýia, Imáon, Ióláus, Iphigénia, Ixion, Láti-damia, Látous, Lesbous, Lycáon, Mácháon, Mausóléum, Médeá, Ménéláus, Méthion, Myrtóus, Ophion, Oríon, Oríthyá, Orphéus, Pallanteum (-us), Pandion, Paphagéa, Pénéus, Pen-thésiléa, Phœbëus, Poppeá, Prótésiláus, Pyréneus, Sardéus, Thália.

NOTE. *Eus* in the termination of Greek proper names, is commonly a diphthong; as, Alceus, Ceneus, Orpheus, Péleus, Perseus, Prôteus, Théseus, Týdeus, which are dissyllables; Briáreus, Enípheus, Macáreus, Typhóeus, which are tri-syllables, Idóméneus, etc. Cf. § 283, Exc. 6, Note 2. But in those which in Greek are written *eūs* (*eios*), *eus* forms two syllables; as, Alphéus. So also in adjectives in *eus*, whether of Greek or Latin origin; as, Erébëus, Erecthélus, Orphéus; auréus, lignéus.

QUANTITY OF FINAL SYLLABLES.

I. VOWELS.

MONOSYLLABLES.

§ 294. (a.) All monosyllables, except enclitics, ending in a vowel, are long; as,

ā, āh, dā, stā, ē, dē, mē, tē, sē, nē, rē, i, fī, hī, quī, nī, sī, O or oh, dō, prō, prōh, quō, slō, tū.

POLYSYLLABLES.

A final.

1. *A* final, in words declined, is short; as, *mūsā*, *templā*, *cāpi-tā*, *Týdeā*. Thus,

Mūsā mīhi causas mēmōrā; *quo nūmīne lēso*.... *Virg. A. 1, 8.*

Exc. *A* final is long in the ablative of the first declension, and in the vocative of Greek nouns in *as* and *es*; as,

Mūsā, *fundā*; *O Aēnēā*, *O Pallā*, *O Anchisā*.

2. *A* final, in words not declined, is long; as, *āmā*, *frustrā*, *anteā*, *ergā*, *intrā*. Thus,

Extrā fortānam est quidquid dōnātur āamicis. Mart. Eplg. 5, 42, 7.

Exc. *A* final is short in *eiā*, *itā*, *quiā*, and in *pātā*, when used adverbially, in the sense of ‘for example.’ It is sometimes short in the preposition *contra*, and in numerals ending in *ginta*; as, *triginta*, etc. In *postea*, it is common.

A final is also short in the names of Greek letters; as, *alphā*, *bētā*, etc., and in *tārātāntārā*, the imitated sound of the trumpet.

E final.

§ 295. *E* final, in words of two or more syllables, is short; as, *nātē*, *patrē*, *ipsē*, *currē*, *rēgērē*, *nempē*, *antē*. Thus,

Incipē, *parvē* puer, *rīsu cognoscērē* mātrem. *Virg. E. 4, 60.*

REMARK. The enclitics *-que*, *-ne*, *-ve*, *-ce*, *-te*, *-pte*, etc., as they are not used alone, have *e* short, according to the rule; as, *nēquē*, *hūjuscē*, *suaptē*. Cf. § 294, (a.)

Exc. 1. *E* final is long in nouns of the first and fifth declensions; as,

Calliōpē, *Týdīdē*, *fīdē*. So also in the compounds of *rē* and *dīē*; as, *quārē*, *hōdīē*, *prīdīē*, *postrīdīē*, *quōtūdīē*, and in the ablative *fāmē*, originally of the fifth declension.

Exc. 2. *E* final is long in Greek vocatives from nouns in *-es*, of the third declension; as, *Achillē*, *Hippōmēnē*; and in Greek neuters plural; as, *cēlē*, *mēlē*, *pēlāgē*, *Tempē*.

Exc. 3. In the second conjugation, *e* final is long in the second person singular of the imperative active; as, *dōcē*, *mōnē*;—but it is sometimes short in *cāve*, *vāle*, and *vīde*.

Exc. 4. *E* final is long in adverbs formed from adjectives of the second declension; as,

placidē, pulchrē, valdē for *välidē, maximē*; but it is short in *bēnē, mälē, infernē, and supernē*.

Exc. 5. *Fērē, fermē, and öhē*, have the final *e* long.

I final.

§ 296. *I* final is long; as, *dōmīnī, filī, classī, dōcērī, sī*. Thus,

Quid *dōmīnī* fācient, audent eum tālia fūres. *Virg. E. 3, 16.*

Exc. 1. (a.) *I* final is common in *mīhi, tībi, sībi, ūbi*, and *ūbi*.

(b.) In *ūbique* and commonly in *ūbīdem* it is long, but in *ūbīvis* and *ūbinam* it is short.—(c.) In *nīsī, quāsī*, and *cūi*, when a dissyllable, *i* final is common, but usually short. In *ūtīnam* and *ūtīque*, and rarely, also, in *ūti*, it is short.

Exc. 2. *I* final is short in the dative singular of Greek nouns of the third declension, which increase in the genitive; as, *Pallādi, Minōidī, Tēthī*.

Exc. 3. *I* final is short in the vocative of Greek nouns in *-is*; as, *Alexī, Daphnī, Pārtī*. But it is long in vocatives from Greek nouns in *-is*, (*us*) *-entos*; as, *Simōī, Pýrōī*.

Exc. 4. *I* final is short in Greek datives and ablatives plural in *-si*, or before a vowel, *-sin*: as, *Dryāstī, hērōīsī, Trōāsīn*.

O final.

§ 297. *O* final, in words of two or more syllables, is common; as, *virgō, āmō, quandō*. Thus,

Ergō mētu cāpita Scylla est inīmica pāterno. *Virg. Cir. 386.*

Ergō sollicitae tu causa, pēcūnia, vitæ es! *Prop. 3, 5, 1.*

Exc. 1. *O* final is long in the dative and ablative singular; as, *dōmīnō, regnō, bonō, suō, illō, eō*.

Exc. 2. *O* final is long in ablatives used as adverbs; as, *certō, falsō, mēritō, rulyō, eō, quō*; and also in *omnīnō*, in *ergō*, 'for the sake of,' and in the interjection *iō*.

REMARK 1. The final *o* of verbs is almost always long in poets of the Augustan age.

REM. 2. In poets subsequent to the Augustan age, final *o* in verbs, in gerunds, and in the adverbs *ādeo, ideo, ergo, sēro, vēro, porro, retro, immo, idcirco, sübito*, and *postrēmo*, is sometimes short.

Exc. 3. *O* final is short in *cito, illicio, prōfecto*, and the compounds of *mōdo*; as, *dummōdō, postmōdō*, etc.; and in *ēgo* and *hōmo* it is more frequently short than long.

Exc. 4. *O* final in Greek nouns written with an omēga (ω) is long; as, *Cliō, Dīdō, Athō*, and *Andrōgeō*, (gen.).

U final.

§ 298. 1. *U* final is long; as, *vultū, cornū, Panthū, dīctū, diū*. Thus,

Vultū, quo cōlūm tempestātesque sērēnat. *Virg. A. 1, 255.*

Exc. *Indū* and *nēnū*, ancient forms of *in* and *non*, have *u* short. *U* is also short in terminations in *ūs* short, when *s* is removed by elision; as, *contentū*, for *contentūs*. See § 305, 2.

Y final.

2. *Y* final is short; as, *Mōlŷ*, *Tiphŷ*. Thus,

Mōlŷ vōcant sūpēri: nigrā rādice tēnētur. *Ovid.* M. 14. 292.

Exc. *Y* in the dative *Tēthŷ*, being formed by contraction, is long. § 283, III.

II. CONSONANTS.

MONOSYLLABLES.

§ 299. 1. Monosyllabic *substantives* ending in a consonant are long; all other monosyllables ending in a consonant are short; as,

sōl, vīr, fūr, jūs, splēn, vēr, fār, lār, Nār, pār, Sēr, fūr, fās, mās, rēs, pēs, Dis, glīs, lis, vis, flōs, mōs, rōs, Trōs, ös, (öris), dōs, grūs, rūs, tūs;—nēc, in, ān, āb, ād, quīd, quis, quōt, ét; as,

Ipse dōcēt quīd ägam. Fās est ét ab hoste dōcēri. *Ovid.* M. 4, 428.

Vēr ädeo frondi nēmōrum, vēr útile silvis. *Virg.* G. 2, 323.

NOTE. The rules for the quantity of final syllables ending in a consonant imply that the consonant is single, and that it is preceded by a single vowel. If otherwise the syllable will be long by § 283, IV. and II.

Exc. 1. *Cōr, fēl, mēl, pōl, vīr, ös* (gen. *ossis*), and probably *vas* (*vādis*), are short.

Exc. 2. *En, nōn, quīn, sīn, crās, plūs, cūr*, and *pār*, are long: so also are particles and pronouns ending in *c*, except *nēc*, which is short, and the pronouns *hic* and *hoc*, in the nominative and accusative, which are common.

Exc. 3. Monosyllabic plural cases of pronouns and forms of verbs in *as, es, and is*, are long; as, *hās, quās, hōs, nōs, rōs, quōs, hīs, quis*;—*dās, flēs, stēs, is, fīs, sis, vis*; except *ēs* from *sun* which is short.

Exc. 4. The abridged imperatives retain the quantity of their root; as, *dic, dūc*, from *dico, dūco*; *fāc, fēr*, from *fācio, fēro*.

POLYSYLLABLES.

D, L, N, R, T, final.

2. Final syllables ending in *d, l, n, r*, and *t*, are short; as, *illūd, consūl, carmēn, pātēr, cāpūt*. Thus,

Obstāpuit sīmūl ipse, simul percuslus Achātes. *Virg.* A. 1, 513.

Nōmēn Ariōniūm Sicūlas implēvērat urbes. *Orid.* F. 2, 93.

Dum lōquōr, horrōr, hábet; parsque est méminisse dōlōris. *Id.* M. 9, 291.

Exc. 1. *E* in *liēn* is long.

Exc. 2. In Greek nouns, nominatives in *n* (except those in *on*, written with an *omicron*), masculine or feminine accusatives in *an* or *en*, and genitives plural in *on*, lengthen the final syllable; as,

Tītān, Oriōn, Ercēn, Anchisēn, Calliōpēn; épigrammātōn.

Exc. 3. *Aēr*, *aēther*, and nouns in *ēr* which form their genitive in *ēris*, lengthen the final syllable; as,

craēr, *sotēr*. So also *Ibēr*; but the compound *Celtiber* has sometimes in *Martial* its last syllable short.

REMARK. A final syllable ending in *t*, may be rendered long by a diphthong, by contraction, by syncopation, or by position; as, *aut*, *ābit* for *ābiit*, *fūmāt*, for *fūmāvit*, *āmānt*. See § 283, II. III. IV., and § 162, 7, (d.)

M final.

NOTE. Final *m* with the preceding vowel is almost always cut off, when the next word begins with a vowel. See *Ecthlipsis*, § 305, 2.

3. Final syllables ending in *m*, when it is not cut off, are short; as,

Quam laudas, plūmā? cocto nūm ādest hōnor idem. *Hor. S.* 2, 2, 28.

REMARK. Hence in composition the final syllables of *cum* and *circum* are short; as, *cōmēdo*, *circūmāgo*.

C final.

4. Final syllables ending in *c* are long; as, *ālēc*, *illīc*, *istāc*, *illūc*. Thus,

Illīc indocto prīmū se exēcuit arcu. *Tib.* 2, 1, 69.

Exc. The final syllable of *dōnēc* is short; as,

Dōnēc ēris fēlix, multos nūmērābis āmicos. *Ovid. Trist.* 1, 9, 5.

AS, ES, and OS, final.

§ 300. Final syllables in *as*, *es*, and *os*, are long; as,

mūsās, *piētās*, *āmās*, *Enēās*, *quiēs*, *sermōnēs*, *diēs*, *Pēnēlōpēs*, *dūcentiēs*, *mōnēs*, *hōnōs*, *vīrōs*, *dōmīnōs*. Thus,

Hās autem terrās, Itālique hanc litōris öram. *Virg. A.* 3, 396.

Si mōdo dēs illis cultus, similēsque páratus. *Ovid. M.* 6, 454.

Exc. 1. (a.) *AS.* *As* is short in *ānās*, in Greek nouns whose genitive ends in *ādis* or *ādos*; as, *Arcās*, *Pallās*; and in Greek accusatives plural of the third declension; as, *hērōās*, *lāmpādās*.

(b.) *As* is short also in Latin nouns in *as*, *ādos*, formed like Greek patronymics; as, *Appiās*.

Exc. 2. *ES.* (a.) Final *es* is short in nouns and adjectives of the third declension which increase short in the genitive; as, *hospēs*, *limēs*, *hēbēs*; gen. *hospītis*, etc.

(b.) But it is long in *ābiēs*, *āriēs*, *pāriēs*, *Cērēs*, and *pēs*, with its compounds *cornipēs*, *sōnipēs*, etc.

(c.) *Es*, in the present tense of *sum* and its compounds, and in the preposition *pēnēs*, is short.

(d.) *Es* is short in Greek neuters in *es*; as, *cēcoēthēs*, and in Greek nominatives and vocatives plural from nouns of the third declension, which increase in the genitive; as, *Arcādēs*, *Trōēs*, *Amazōnēs*; from *Arcas*, *Arcādis*, etc.

Exc. 3. *OS.* (a.) *Os* is short in *compōs*, *impōs*, and *ōs* (*ossis*), with its compound *exōs*.

(b.) *Os* is short in Greek nouns and cases written in the original with *omīcron*; as (1) in all neuters; as, *chaōs*, *ēpōs*, *Argōs*; (2) in all nouns of the second declension; as, *Iliōs*, *Tyrōs*, *Dēlōs*; except those whose genitive is in *ō*, (Greek *ω*); as, *Athōs*, gen. *Athō*; (3) in genitives singular of the third declension; as, *Pallādōs*, *Tēthyōs*, from *Pallūs* and *Tēthys*.

IS, US, and YS, final.

§ 301. Final syllables in *is*, *us*, and *ys*, are short; as, *turris*, *militis*, *mīlis*, *āmātis*, *āmābis*, *māgis*; *pectūs*, *bōnūs*, *ējūs*, *āmāmūs*, *rursūs*, *tēnūs*; *Cāpys*, *Itys*. Thus,

Non āpis inde tūlit collectos sēdūla flōres. *Ovid. M. 13*, 928.

Sēriūs aut citius sēdem prōpērāmūs ad ūnam. *Id. M. 10*, 33.

At Cāpys, et quōrum mēlor sententia menti. *Virg. A. 2*, 35.

Exc. 1. IS. (a.) *Is* is long in plural cases; as, *mūsis*, *nōbis*; *omnīs*, *urbēs*, (for *omnēs*, *urbēs*); *quīs*, (for *quēis* or *quībus*). So also in the adverbs *grātis*, *ingrātis*, and *fōris*, which are in reality dative or ablative plural.

Et liquidi sūmūl ignis; ut hīs exordia p̄mīs. *Virg. A. 6*, 33.

Quīs ante ūra patrum Trōje sub nūcēibūs altis. *Id. A. 1*, 95.

Non omnīs arbusta jūvant, hūmīlesque mȳrīcē. *Id. E. 4*, 2.

Addē tōt ēgrēgiās urbēs, opērumque labōrem. *Id. G. 2*, 155.

(b.) *Is* is long in the nominative of nouns whose genitive ends in *ītis*, *īnis*, or *ētis*; as, *Samnis*, *Sālāmīs*, *Sīnois*.

(c.) *Is* is long in the second person singular of the present indicative active of the fourth conjugation; as,

audīs, *nescīs*. So also in the second persons, *fīs*, *īs*, *sīs*, *vīs*, *rēlīs*, and their compounds; as, *adīs*, *possīs*, *quāmīs*, *mālīs*, *nōlīs*, etc. Cf. § 299, 1, Exc. 3.

(d.) *Ris*, in the future perfect and perfect subjunctive, is common; as, *vīdēris*.

Exc. 2. US. (a.) *Us* is long in nouns of the third declension which increase long, and in the genitive singular, and the nominative, accusative, and vocative plural of the fourth declension, (§ 89, Rem., and § 283, III.); as,

tellūs, *virtūs*, *incūs*;—*fructūs*. But *pālūs*, with the *us* short, occurs in Horace, Art. Poet. 65.

(b.) *Us* is long in Greek nouns written in the original with the diphthong *ous* (*ους*) whether in the nominative or genitive; as, nom. *Amāthūs*, *Opūs*, *Edipūs*, *trīpūs*, *Panthūs*; gen. *Didūs*, *Sapphūs*. But compounds of *pus* (*πους*), when of the second declension, have *us* short; as, *pōlypūs*.

NOTE. The last syllable of every verse, (except the anapaestic and the Ionic *a minōre*), may be either long or short at the option of the poet.

REMARK. By this is meant, that, although the measure require a long syllable, a short one may be used in its stead; and a long syllable may be used where a short one is required; as in the following verses, where the short syllable *ma* stands instead of a long one, and the long syllable *cu* instead of a short one:

Sanguīneāqne mānu crēpitantia concūtit armā. *Ovid. M. 1*, 143.

Non éget Mauri jacūlis, uec arcū. *Hor. Od. 1*, 22, 2.

VERSIFICATION.

FEET.

§ 302. A foot is a combination of two or more syllables of a certain quantity.

Feet are either simple or compound. Simple feet consist of two or three syllables; compound feet of four.

I. SIMPLE FEET.

1. *Of two Syllables.*

<i>Spondee</i> ,	two long, — — ; as,	<i>fāndlānt</i> .
<i>Pyrrhic</i> ,	two short, — — ; as,	<i>Dēūs</i> .
<i>Trochée, or choree</i> ,	a long and a short, — — ; as,	<i>ārmā</i> .
<i>Iambus</i> ,	a short and a long, — — ; as,	<i>ērānt</i> .

2. *Of three Syllables.*

<i>Dactyl</i> ,	a long and two short, — — — ; as,	<i>cōrpōrdā</i> .
<i>Anapæst</i> ,	two short and a long, — — — ; as,	<i>dōmīnī</i> .
<i>Tribrach</i> ,	three short, — — — ; as,	<i>fācērē</i> .
<i>Molossus</i> ,	three long, — — — ; as,	<i>cōntēndānt</i> .
<i>Amphibrach</i> ,	a short, a long, and a short, — — — ; as,	<i>āmārē</i> .
<i>Amphimæcrus, or Cretic</i> ,	a long, a short, and a long, — — — ; as,	<i>cāstītās</i> .
<i>Bacchius</i> ,	a short and two long, — — — ; as,	<i>Cātōnēs</i> .
<i>Antibacchius</i> ,	two long and a short, — — — ; as,	<i>Rōmānūs</i> .

II. COMPOUND FEET.

<i>Dispondee</i> ,	a double spondee, — — — — ; as,	<i>cōflīxērūnt</i> .
<i>Proceleusmatic</i> ,	a double Pyrrhic, — — — — ; as,	<i>hōminibūs</i> .
<i>Ditrochée</i> ,	a double trochée, — — — — ; as,	<i>cōprōbāvīt</i> .
<i>Diiambus</i> ,	a double iambus, — — — — ; as,	<i>āmāvērānt</i> .
<i>Greater Ionic</i> ,	a spondee and a Pyrrhic, — — — — ; as,	<i>cōrrēclīmūs</i> .
<i>Smaller Ionic</i> ,	a Pyrrhic and a spondee, — — — — ; as,	<i>prōprēabānt</i> .
<i>Choriambus</i> ,	a choree and an iambus, — — — — ; as,	<i>tērrificānt</i> .
<i>Antispast</i> ,	an iambus and a choree, — — — — ; as,	<i>āddhasissē</i> .
<i>First epitrít</i> ,	an iambus and a spondee, — — — — ; as,	<i>āmāvērānt</i> .
<i>Second epitrít</i> ,	a trochée and a spondee, — — — — ; as,	<i>cōnditōrēs</i> .
<i>Third epitrít</i> ,	a spondee and an iambus, — — — — ; as,	<i>discōrdīās</i> .
<i>Fourth epitrít</i> ,	a spondee and a trochée, — — — — ; as,	<i>āddūxīstīs</i> .
<i>First paeon</i> ,	a trochée and a Pyrrhic, — — — — ; as,	<i>ūmpōribūs</i> .
<i>Second paeon</i> ,	an iambus and a Pyrrhic, — — — — ; as,	<i>pōtēntiā</i> .
<i>Third paeon</i> ,	a Pyrrhic and a trochée, — — — — ; as,	<i>ānimātūs</i> .
<i>Fourth paeon</i> ,	a Pyrrhic and an iambus, — — — — ; as,	<i>cēlēritās</i> .

REMARK. Those feet are called *isochronous*, which consist of equal times; as the spondee, the dactyl, the anapæst, and the proceleusmatic, one long time being considered equal to two short.

METRE.

§ 303. 1. *Metre* is an arrangement of syllables and feet according to certain rules.

2. In this general sense, it comprehends either an entire verse, a part of a verse, or any number of verses.

3. Metre is divided into *dactylic*, *anapæstic*, *iambic*, *trochaic*, *choriambic*, and *Ionic*. These names are derived from the original or fundamental foot employed in each.

4. A *metre* or *measure*, in a specific sense, is either a single foot, or a combination of two feet. In the dactylic, choriambic, and Ionic metres, a measure consists of one foot; in the other metres, of two feet. Two feet constituting a measure are sometimes called a *syzygy*.

VERSES.

§ 304. A *verse* is a certain number of feet, arranged in a regular order, and constituting a line of poetry.

1. Two verses are called a *distich*; a half verse, a *hemistich*.

2. Verses are of different kinds, denominated sometimes, like the different species of metre, from the foot which chiefly predominates in them; as, *dactylic*, *iambic*, etc.;—sometimes from the number of feet or metres which they contain; as, *sēnārius*, consisting of six feet; *octōnārius*, of eight feet; *mōnōmēter*, consisting of one measure; *dimēter*, of two; *trimēter*, *tetramēter*, *pentamēter*, *hexamēter*;—sometimes from a celebrated author who used a particular species; as, *Sapphic*, *Anacreontic*, *Alcaic*, *Asclepiadic*, *Glyconic*, *Phalæcian*, *Sotadic*, *Archilochian*, *Alemanian*, *Pherecratic*, *Aristophanic*, etc., from *Sappho*, *Anacreon*, *Alcæus*, *Asclepiades*, *Glycon*, *Phalæcus*, *Sotades*, *Archilochus*, *Aleman*, *Pherecrates*, *Aristophanes*, etc.—and sometimes from the particular uses to which they were applied; as, the *prosodiac*, from its use in solemn processions, the *paræmiac*, from its frequent use in proverbs.

3. A verse, with respect to the metres which it contains, may be complete, deficient, or redundant.

(1.) A verse which is complete is called *acatalectic*.

(2.) A verse which is deficient, if it wants one syllable at the end, is called *catalectic*; if it wants a whole foot or half a metre, it is called *brachycatalectic*.

(3.) A verse which wants a syllable at the beginning, is called *acephalous*.

(4.) A verse which has a redundant syllable or foot, is called *hypercatalectic* or *hypermēter*.

4. Hence, the complete name of every verse consists of three terms—the first referring to the *species*, the second to the *number of metres*, and the third to the *ending*; as, the *dactylic trimēter catalectic*.

5. A verse or portion of a verse of any kind (measured from the beginning) which contains three half feet, or a foot and a half, is called a *trihēmīmēris*; if it contains five half feet, or two feet and a half, it is called a *penthēmīmēris*; if seven half feet, or three feet and a half, a *heptahēmīmēris*; if nine half feet, or four feet and a half, an *enneahēmīmēris*. A portion of a verse consisting of one whole metre and a half, is called a *hēmiōlius*, as being the half of a *trimeter*.

NOTE. The respective situation of each foot in a verse is called its *place*.

6. SCANNING is the dividing of a verse into the feet of which it is composed.

REMARK. In order to scan correctly, it is necessary to know the quantity of each syllable, and also to understand the following poetic usages, which are sometimes called

FIGURES OF PROSODY.

S Y N A L O E P H A.

§ 305. 1. *Synalœpha* is the elision of a final vowel or diphthong in scanning, when the following word begins with a vowel.

Thus, *terra antiqua* is read *terr' antiqua*; *Dardanidae infensi*, *Dardanid' infensi*; *vento huc*, *ven' huc*. So,

Quidve mōror? si omnes ūno ordīne hābētis Achīvos. *Virg. A. 2*, 102.

Which is scanned thus—

Quidve mōror? s' omnes ūn' ordīn' hābētis Achīvos.

(1.) The interjections *O*, *heu*, *ah*, *proh*, *væ*, *vah*, are not elided; as,

O et de Latiā, O et de gente Sābinā. *Ovid. M. 14*, 832.

REMARK. But *O*, though not elided, is sometimes made short; as,

Te Cōrjdon O Alexi; trahit sua quemque vōluptas. *Virg. E. 2*, 65.

(2.) Other long vowels and diphthongs sometimes remain unelided, in which case, when in the thesis of a foot, they are commonly made short; as,

Victor āpud rāpidū Simōēnta sūb Iliō alto. *Virg. A. 5*, 261.

Anni tempōre eo quī Etēsia esse fēruntur. *Luer. 6*, 717.

Ter sunt cōnāti impōnēre Peliō Ossum. *Virg. G. 1*, 281.

Glaucō et Panōpēæ, et Inōo Mēlicertæ. *Id. G. 1*, 436.

(3.) Rarely a short vowel, also, remains without elision; as,

Et vēra incessu pātuit dēā. *Ille ūbi mātrem.... Virg. A. 1*, 405.

(4.) *Synalœpha* in a monosyllable occasionally occurs; as,

Si ad vitūlam spectas, nihil est, quod pocūla laudes. *Virg. E. 3*, 48.

For *synalœpha* at the end of a line, see *Synapheia*, § 307, 3.

E C T H L I P S I S.

2. *Ecthlipsis* is the elision of a final *m* with the preceding vowel, when the following word begins with a vowel. Thus,

O cūras hōmīnum, O quantum est in rēbus īnāne! *Pers. 1*, 1.

Which is thus scanned—

O cūras hōmin' O quant' est in rēbus īāne.

Monstrum horrendūm, informe, ingens, cui lūmen ademptum. *Virg. A. 3, 658.*

(1.) This elision was sometimes omitted by the early poets; as,

Corpōrum officium est quāniā p̄emēre omnia deorsum. Lucr. 1, 363.

See § 299, 2.

(2.) Final *s*, also, with the preceding vowel, is sometimes elided by the early poets before a vowel, and sometimes *s* alone before a consonant; as, *content' atque* (Enn.), for *contentus atque*; *omnibū' rēbus*. (*Lucr.*) So,

Tum lātērālī' dōlor, certissimū' nunciu' mortis. Lucil.

REMARK. This elision took place principally in short syllables.

For ethlipsis at the end of a line, see *Synapheia*, § 307, 3.

S Y N Ā E R E S I S .

§ 306. 1. Synæresis is the contraction into one syllable of two vowels which are usually pronounced separately. Thus,

Aureā percussum virgā, versumque vēnēnis. Virg. A. 7, 190.

Eosdem hábuit sēcūm, quibus est élata, cāpillos. Prop. 4, 7, 7.

Titȳre, pascentes a flūmine reice cāpellas. Virg. E. 3, 96.

REMARK 1. So *Phaethon* is pronounced *Phaethon*; *al eo, al eo*; *Orphe a, Orpha*; *deorsum, dorsum*.

(1.) Synæresis is frequent in *ii, iūdēm, iisdem, dii, diūs, dein, deinceps, deinde, deest, deērat, deēro, deērit, deesse*; as,

Præcipitātūr āquis, et āquis nox surgit ab īdem. Ovid. M. 4, 92.

Sint Mæcēnātes; non deerunt, Flacce, Mārōnes. Mart. 8, 56, 5.

REM. 2. *Cui* and *hūic* are usually monosyllables.

(2.) When two vowels in compound words are read as one syllable, the former may rather be considered as elided than as united with the latter; as, *e* in *anteambūlo, anteāre, antēhac, dehinc, mehercūle*, etc., and *a* in *contraire*.

(3.) The syllable formed by the union of *i* or *u* followed by another vowel retains the quantity of the latter vowel, whether long or short; as, *ābiēte, āriēte, ābiēgnæ, pāriētibūs, consiliūm, fortuitus, Nāsidiēnus, vindēmiātor, omniū; gīnuā, tēnuā, pituita, flūtiōrum*, etc. In such examples, the *i* and *u* are pronounced like initial *y* and *w*; as, *ābyēte, pāryētibūs, consilyum, fortwitus, Nāsidiēnus, omn-yā, tenuā, pituita*, etc.; and, like consonants, they have, with another consonant, the power of lengthening a preceding short vowel, as in the above examples.

NOTE. In Statius, the word *tēnuiōre* occurs as a trisyllable, in which the three vowels, *uiō*, are united in pronunciation; thus, *tēn-wiō-re*.

(4.) Sometimes, after a synalœpha or ethlipsis, two vowels suffer synæresis; as, *stellio et*, pronounced *stell-yet*: *consilium et*,—*consil-yet*.

(5.) If only one of the vowels is written, the contraction is called *crasis*; as, *di, consili*, for *dii, consilii*.

D I Ā E R E S I S .

2. *Diærésis* is the division of one syllable into two; as,

aulāt, Trōla, silūa, suādent; for *auke, Troja, silva, suādent*. So, *sūesco* for *suesco*; *rēliquūs* for *rēliquus*; *ecqūs* for *ecquis*; *milūas* for *milvus*, etc., as,

Æthēreum sensum, atque aurāt simplicis ignem. *Virg. A. 6.* 747.
Atque alios alii irrident, Vēnēremque sūādent. *Lucr. 4,* 1153.
Grammātici certant; et ädhuc sub iñdice lis est. *Hor. A. P.* 78.
Aurārum et sūūæ mētu. *Id. O. 1,* 23, 4.

(1.) So in Greek words originally written with a diphthong (*u* or *y*) ; as, *élēyēta* for *élēgia*, *Bacchēiā* for *Bacchēa*, *Rhaelēiūs* for *Rhaelēus*, *Pleiās* for *Pliās*: and also in words of Latin origin ; as, *Vēiūs* for *Veius*, *Aquilēiā* for *Aquileiā*.

REMARK. This figure is sometimes called *dialysis*.

S Y S T O L E .

§ 307. 1. *Systōle* is the shortening of a syllable which is long by nature or by position ; as,

vīdē'n for *videsne*, in which *e* is naturally long; *sāti'n* for *sātisne*, in which *i* is long by position ;—*hōdie* for *hōc die*; *multimōdis* for *multis mōdis*. So, *Dūcēre multimōdis vōces, et flectēre cantus.* *Lucr. 5,* 1405.

(1.) By the omission of *j* after *āb*, *ād*, *ōb*, *sūb*, and *rē*, in compound words, those prepositions retain their naturally short quantity, which would otherwise be made long by position ; as, *ābici*, *ādicit*, *ōbicus*, etc. Thus,

Si quid nostra tuis ādicit vexātio rēbus. *Mart. 10,* 82, 1.

REMARK. In some compounds the short quantity of *ād* and *ōb* is preserved before a consonant by the elision of the *d* or *b* of the preposition, as in *āpērio*, *ōpērio*, *ōmitto*, etc.

(2.) The penult of the third person plural of certain perfects is said by some to be shortened by systole ; as, *stēlērunt*, *tūlērunt*, etc.; but others ascribe these irregularities to the errors of transcribers, or the carelessness of writers.

D I A S T O L E .

2. *Diastōle* is the lengthening of a syllable which is naturally short.

(1.) It occurs most frequently in proper names and in compounds of *re* ; as, *Priāmides*, *rēligio*, etc. Thus,

Hanc tibi Priāmides mitto, Lēdæa, sälütem. *Ovid. H.* 16, 1.
Rēligiōne patrum multos servāta per annos. *Virg. A. 2,* 715.

(2.) Some editors double the consonant after the lengthened *re* ; as, *rellgio*.

(3.) Diastole is sometimes called *ectāsis*.

S Y N A P H E I A .

3. *Synapheia* is such a connection of two consecutive verses, that the first syllable of the latter verse has an influence on the final syllable of that which precedes, either by position, synalœpha, or ecclipsis. See §§ 283 and 305.

(1.) This figure is most frequent in anapaëtic verse, and in the *Ionic a nūnōre*.

The following lines will illustrate its effect :—

Præceps silvas montesque fugit
Citus Acteōn. Sen.

Here the *i* in the final syllable of *fugit*, which is naturally short, is made long by position before the following consonants, *tc*.

Omnia Mereūrio sīmīlis, vōcemque cōlōremque
Et crīnes flāvos.... *Virg.* A. 4, 558.
Dissidens plēbi nūmēro bēatōrum
Eximit virtus. *Hor.* O. 2, 2, 18.

In the former of these examples, synapheia and synalœpha are combined, *que* being elided before *et* in the following line; in the latter there is a similar combination of synapheia and ethlipsis.

(2.) By synapheia, the parts of a compound word are sometimes divided between two verses; as,

... si non offendēret ūnum-
Quemque poētarum limæ lābor et mōra... *Hor.* A. P. 290.

(3.) In hexameter verse a redundant syllable at the end of a line elided before a vowel at the beginning of the next line, by causing the accent to fall on the second syllable of the concluding spondee, and connecting the two verses by synapheia, excites the expectation of something which is to follow, and often tends to magnify the object; as,

Quōs sūpēr- | -ātrā sī- | -lēx, jām- | -jām lāp- | -sūrā cā- | -dānti- | -que
Imminet assimilis. *Virg.* A. 6, 602.

REMARK. The poets often make use of other figures, also, which, however, are not peculiar to them. Such are *prosthēsis*, *ōphārēsis*, *synēcōpe*, *epenthēsis*, *apocōpe*, *paragōge*, *tmēsis*, *antithēsis*, and *metathēsis*. See § 322.

ARSIS AND THESIS.

§ 308. (1.) *Rhythm* is the alternate elevating and depressing of the voice at regular intervals in pronouncing the syllables of verse.

(2.) The elevation of the voice is called *arsis*, its depression *thesis*. These terms designate, also, the parts of a foot on which the elevation or depression falls.

1. The natural arsis is on the long syllable of a foot; and hence, in a foot composed wholly of long, or wholly of short syllables, when considered in itself, the place of the arsis is undetermined; but when such foot is substituted for the fundamental foot of a metre, its arsis is determined by that of the latter.

REMARK. Hence, a spondee, in trochaic or dactylic metre, has the arsis on the first syllable; but in iambic or anapaestic metre, it has it on the last.

2. The arsis is either equal in duration to the thesis, or twice as long.

Thus, in the dactyl, — — —, and anapaest, — — —, it is equal; in the trochee, — —, and iambus, — —, it is twice as long. This difference in the proportionate duration of the arsis and thesis constitutes the difference of rhythm. A foot is said to have the *descending* rhythm, when its arsis is at the beginning, and the *ascending*, when the thesis is at the beginning.

3. The stress of voice which falls upon the arsis of a foot, is called the *ictus*. When a long syllable in the arsis of a foot is resolved into two short ones, the ictus falls upon the former.

NOTE 1. Some suppose that the terms *arsis* and *thesis*, as used by the ancients, denoted respectively the rising and falling of the hand in beating time, and that the place of the thesis was the syllable which received the ictus.

NOTE 2. As the ancient pronunciation of Latin is not now understood, writers differ in regard to the mode of reading verse. According to some, the accent of each word should always be preserved; while others direct that the stress of voice should be laid on the arsis of the foot, and that no regard should be paid to the accent.

It is generally supposed that the final letters elided by synalœpha and ecthlipsis, though omitted in scanning, were pronounced in reading verse.

CÆSURA.

§ 309. *Cæsura* is the separation, by the ending of a word, of syllables rhythmically or metrically connected.

Cæsura is of three kinds:—1, of the *foot*; 2, of the *rhythm*; and 3, of the *verse*.

1. *Cæsura* of the foot occurs when a word ends before a foot is completed; as,

Silves- | -trem tenu- | -i Mu- | -sam medi- | -tāris a- | -vēnā. *Virg. E.* 1, 2.

2. *Cæsura* of the rhythm is the separation of the arsis from the thesis by the ending of a word, as in the second, third, and fourth feet of the preceding verse.

REM 1. It hence appears that the *cæsura* of the rhythm is always a *cæsura* of the foot, as *e. g.* in the 2d, 3d, and 4th feet of the preceding verse; but, on the contrary, that the *cæsura* of the foot is not always a *cæsura* of the rhythm, as *e. g.* in the fifth foot of the same verse.

(1.) *Cæsura* of the rhythm allows a final syllable naturally short, to stand in the arsis of the foot instead of a long one, it being lengthened by the *ictus*; as,

Pēctōri- | -būs īnhī- | -āns spī- | -rāntīā | cōnsūlit | ēxta. *Virg. A.* 4, 64.

This occurs chiefly in hexameter verse.

REM. 2. *Cæsura* of the foot and of the verse do not of themselves lengthen a short syllable, but they often coincide with that of the rhythm.

3. *Cæsura* of the verse is such a division of a line into two parts, as affords to the voice a convenient pause or rest, without injury to the sense or harmony.

REM. 3. The *cæsura* of the verse is often called the *cæsural pause*. In several kinds of verse, its place is fixed; in others, it may fall in more than one place, and the choice is left to the poet. Of the former kind is the pentameter, of the latter the hexameter.

The proper place of the *cæsural pause* will be treated of, so far as shall be necessary, under each species of verse.

REM. 4. The effect of the *cæsura* is to connect the different words harmoniously together, and thus to give smoothness, grace, and sweetness, to the verse.

DIFFERENT KINDS OF METRE.

DACTYLIC METRE.

§ 310. I. A *hexameter* or *heroic verse* consists of six feet. Of these the fifth is a dactyl, the sixth a spondee, and each of the other four either a dactyl or a spondee; as,

Āt tūbā | tērribi- | -lēm sōnī- | -tām prōcūl | ārē cā- | -nōrō. *Virg.* A. 9, 503.
 Intōn- | -sī cri- | -nēs lōn- | -gā cēr- | -vīc flū- | -ebānt. *Tibull.* 3, 4, 27.
 Lūdērē | quē vēl- | -lēm calā- | -mō pēr- | -misit ā- | -grēsti. *Virg.* E. 1, 10.

1. The fifth foot is sometimes a spondee, and the verse in such case is called *spondaic*; as,

Cārā dē- | -ūm sōbō- | -lēs māg- | -nūm Jōvis | incrē- | -mēntūm. *Virg.* E. 4, 49.

REMARK 1. In such verses, the fourth foot is commonly a dactyl, and the fifth should not close with the end of a word. Spondaic lines are thought to be especially adapted to the expression of grave and solemn subjects.

2. A light and rapid movement is produced by the frequent recurrence of dactyls; a slow and heavy one by that of spondees; as,

Quādrūpē- | -dāntē pū- | -trēm sōnī- | -tū quātit | ūngūlā | cāmpum. *Virg.* A. 8, 596.
 Illi in- | -tēr sē- | -sē māg- | -nā vi | brāchiā tollunt. *Id.* A. 8, 452.

REM. 2. Variety in the use of dactyls and spondees in successive lines, has an agreeable effect. Hexameter verse commonly ends in a word of two or three syllables, and a monosyllable at the end of a line is generally ungraceful, but sometimes produces a good effect; as,

Stērnitūr, | ēxānī- | -mīsquē, trē- | -mēns prō- | -cūmbit hū- | -mī bōs. *Virg.* A. 5, 481.
 Partūri- | -ānt mōn- | -tēs: nās- | -eētūr | rīdicū- | -lūs mūs. *Hor.* A. P. 129.

3. The beauty and harmony of hexameter verse depend much on due attention to the *cæsura*. (See § 309.) A line in which it is neglected is destitute of poetic beauty, and can hardly be distinguished from prose; as,

Rōmē | mōniā | tērrūl | īmpigēr | Hānnibāl | īrmīs. *Enn.*

4. The cæsural pause most approved in heroic poetry is that which occurs after the *penthemimēris*, i. e. after the arsis in the third foot. This is particularly distinguished as *the heroic cæsura*. Thus,

Āt dōmūs | intēri- | -ōr | rē- | -gālī | splēndidā | lūxā. *Virg.* A. 1, 637.

5. Instead of the preceding, a cæsura in the thesis of the third foot, or after the arsis of the fourth, was also approved as heroic; as,

Īnfān- | -dūm rē- | -gīnā | jū- | -bēs rēnō- | -vārē dō- | -lōrem. *Virg.* A. 2, 3.
 Īndē tō- | -rō pātēr | Ānē- | -ās || sīc | īrsūs ab | āltō. *Id.* A. 2, 2.

REM. 3. When the cæsural pause occurs, as in the latter example, after the *hephthemimēris*, i. e. after the arsis of the fourth foot, another but slighter one is often found in the second foot; as,

Prīmā tē- | -nēt, || plānū- | -sūquē vō- | -lāt || frēmī- | -tūquē sē- | -cūndo. *Virg.* A. 5, 238.

6. The cæsura after the third foot, dividing the verse into exactly equal parts, was least approved; as,

Cū nōn | dīctūs Hȳ- | -las pūr || ēt Lā- | -tōnīā | Dēlos. *Virg.* G. 3, 6.

REM. 4. The cæsural pause between the fourth and fifth feet was considered as peculiarly adapted to pastoral poetry, particularly when the fourth foot was a dactyl, and was hence termed the *bucolic cæsura*; as,

Stānt vitū- | -li ēt tēnē- | -ris mū- | -gītibūs | ārā | cōplēnt. *Nemes.*

NOTE 1. The cæsura after the arsis is sometimes called the *masculine* or *syllabic cæsura*; that in the thesis, the *feminine* or *trochaic*, as a trochee immediately precedes. When a cæsura occurs in the fifth foot it is usually the trochaic cæsura, unless the foot is a spondee; as,

Frāxiñūs | In sil- | -vis pūl- | -chērrīmā, | pīnūs īn | hōrtis. *Virg.* E. 7, 65.

(a.) It is to be remarked that two successive trochaic cæsuras in the *second* and *third* feet are, in general, to be avoided, but they are sometimes employed to express irregular or impetuous motion; as,

Una Eu- | -rūsque Nō- | -tūsque rū- | -ūnt crē- | -bērque prō- | -cēllis. *Virg. A.* 1, 85.

(b.) Successive trochaic cæsuras are, in like manner, to be avoided in the *third* and *fourth* feet, but are approved in the *first* and *second*, in the *fourth* and *fifth*, and in the *first*, *third* and *fifth*. See *Virg. A.* 6, 651: 1, 94: and 6, 522.

NOTE 2. In the principal cæsura of the verse poets frequently introduce a pause in the sense, which must be attended to in order to determine the place of the cæsural pause. For in the common place for the cæsura in the third foot there is often a cæsura of the foot; while, in the fourth foot, a still more marked division occurs. In this case, the latter is to be considered as the principal cæsura, and distinguished accordingly; as,

Belli | ferrā- | -tōs pōs- | -tes, || pōr- | -tāsque rē- | -frēgit. *Hor. S.* 1, 4, 61.

II. The *Priapēan* is usually accounted a species of hexameter. It is so constructed as to be divisible into two portions of three feet each, having generally a trochee in the first and fourth place, but often a spondee and rarely a dactyl; in the second, usually a dactyl; and an amphimacer and more rarely a dactyl in the third; as,

ō cō- | -lōnīā | quāē cūpis | pōntē | lūdērē | lōngō. *Catull.* 17, 1.

It is, however, more properly considered as choriambic metre, consisting of alternate Glyconics and Pherecratics. See § 316, IV. V. Thus,

ō cō- | -lōnīā, quāē | cūpis
Pōntē | lūdērē lōn- | -go.

NOTE. A regular hexameter verse is termed *Priapēan*, when it is so constructed as to be divisible into two portions of three feet each; as,

Tērtiā | pārs pā- | -tri dātā || pārs dātā | tērtiā | mātri. *Catull.* 62, 64

See above, 6.

§ 311. III. A pentameter verse consists of five feet.

REMARK 1. It is generally, however, divided, in scanning, into two hemistichs, the first consisting of two feet, either dactyls or spondees, followed by a long syllable; the last, of two dactyls, also followed by a long syllable; as,

Nātū- | -rē sēquī- | -tūr || sēmīnā | qūisquē sū- | -rē. *Prop. 3*, 7, 20.
Cārmīnī- | -būs vī- | -vēs || tēmpūs īn | īmīnē mē- | -is. *Ovid.*

1. According to the more ancient and correct mode of scanning pentameter verse, it consists of five feet, of which the first and second may each be a dactyl or a spondee; the third is always a spondee; and the fourth and fifth are anapæsts; as,

Nātū- | -rē sēquī- | -tūr || sēm- | -inā quis- | -quē sūrē.
Cārmīnī- | -būs vī- | -vēs || tēm- | -pūs īn | -mēs.

2. The cæsura, in pentameter verse, always occurs after the pen-themimeris, i. e. at the close of the first hemistich. It very rarely lengthens a short syllable.

3. The pentameter rarely ends with a word of three syllables. In Ovid, it usually ends with a dissyllable.

REM. 2. This species of verse is seldom used, except in connection with hexameter, a line of each recurring alternately. This combination is called *elegiac* verse. Thus,

Flēbilis īndignōs, ēlēgēlā, sōlvē cāpillos.
Ah nīmis ēx vērō nānc tībi nōmēn ērit! *Ovid. Am.* 3, 9, 3.

§ 312. IV. The *tetrameter a priōre*, or *Alcmanian dactylic tetrameter*, consists of the first four feet of a hexameter, of which the fourth is always a dactyl; as,

Gārrūlā | pēr rā- | -mōs, āvis | ūbstrēpīt. *Sen.* (Ed. 454).

V. The *tetrameter a posteriōre*, or *spondaic tetrameter*, consists of the last four feet of a hexameter; as,

Ībimūs, | ū sōcī- | -i, cōmī- | -tūsque. *Hor. Od. 1, 7, 26.*

REMARK. The penultimate foot in this, as in hexameter verse, may be a spondee, but in this case the preceding foot should be a dactyl; as,

Mēns- | -rēm cōhī- | -bēnt Ar- | -chytā. *Hor. Od. 1, 28, 2.*

VI. The *dactylic trimeter* consists of the last three feet of a hexameter; as,

Grātō | Pjrrhā sūb | āntro. *Hor. Od. 1, 5, 3.*

REMARK. But this kind of verse is more properly included in choriambic metre. See § 316, V.

VII. The *trimeter catalectic Archilochian* consists of the first five half feet of a hexameter, but the first and second feet are commonly dactyls; as,

Pūlvīs ēt | ūmbrā sū- | -mus. *Hor. Od. 4, 7, 16.*

VIII. The *dactylic dimeter*, or *Adonic*, consists of two feet, a dactyl and a spondee; as,

Risit Ā- | -pollo. *Hor. Od. 1, 10, 12.*

IX. The *Æolic pentameter* consists of four dactyls preceded by a spondee, a trochee, or an iambus. Thus



X. The *Phalæcian pentameter* consists of a dactylic penthimimeris and a dactylic dimeter; as,

Vīsē- | -bāt gēllī- | -dāē || sīdērā | brāmē. *Boëthius.*

REMARK. A trochee is sometimes found in the first place and an iambus in the first and second places.

XI. The *Tetrameter Meirus*, or *Faliscan* consists of the last four feet of a hexameter, except that the last foot is an iambus instead of a spondee; as,

Ūt nōrā | frūgē grā- | -vīs Cērēs | ēat. *Boëthius.*

XII. The *Tetrameter Catalectic* consists of the tetrameter a priore wanting the latter half of the concluding dactyl; as,

Ūmne hōmī- | -nūm gēnūs | īn tēr- | -ris. *Boëthius.*

ANAPÆSTIC METRE.

§ 313. I. The *anapæstic monomēter* consists of two anapæsts; as,

Ululās- | -sē cānēs. *Sen.*

II. The *anapæstic dimeter* consists of two measures, or four anapæsts; as,

Phärētrē- | -quē grāvēs | dātē sē- | -vā fērō.... *Sen.*

REMARK 1. The first foot in each measure of anapæstic metre was very often changed to a dactyl or a spondee, and the second foot often to a spondee, and, in a few instances, to a dactyl.

REM. 2. Anapæstic verses are generally so constructed that each measure ends with a word, so that they may be written and read in lines of one, two, or more measures.

IAMBIC METRE.

§ 314. I. 1. The *iambic trimeter*, or *senarius*, consists of three iambic measures, or six iambic feet; as,

Phāsē- | -lūs ll- | -lē, || quēm | vīdē- | -tis hōs- | -pītēs.... *Catull. 4. I.*

2. The cæsura commonly occurs in the third but sometimes in the fourth foot.

3. The pure iambic measure was seldom used by the Latin poets, but to vary the rhythm spondees were introduced into the first, third, and fifth places. In every foot, also, except the last, which was always an iambus, a long syllable was often changed into two short ones, so that an anapæst or a dactyl was used for a spondee, and a tribrahd for an iambus, but the use of the dactyl in the fifth place was very rare; as,

Quō, quō | scēlēs- | -tī rūl- | -tis? aut | cūr dēx- | -tērīs.... *Hor. Epop. 7. 1.*
Aliti- | -būs āt- | -quē cānī- | -būs hōmī- | -cīdam Hēc- | -tōrēm.... *Id. Epop. 17. 12.*

4. Sometimes, also, a procelesmatic, or double pyrrhic, was used in the first place for a spondee. The writers of comedy, satire, and fable, admitted the spondee and its equivalents (the dactyl and anapæst) into the second and fourth places, as well as the first, third, and fifth.

5. The following, therefore, is the scale of the Iambic Trimeter:

1	2	3	4	5	6
— —	— —	— —	— —	— —	— —
— — —	— — —	— — —	— — —	— — —	— —
— — — —	— — — —	— — — —	— — — —	(— — —)	— —
— — — — —	— — — — —	— — — — —	— — — — —	— — — — —	— — — —

6. In the construction of the Iambic Trimeter an accent should fall on the second syllable of either the third foot or both the second and fourth feet; as,

Ibis | Libūr- | -nīs in- | tēr āl- | -tā nā- | -vīum | .
Utrūm- | -nē jūs- | -sī pēr- | -sēquē- | -mūr ū- | -tiūm. |

II. The *scazon*, or *choliambus* (lame iambic), is the iambic trimeter, with a spondee in the sixth foot, and generally an iambus in the fifth; as,

Cūr in | thēā- | -trūm, Cātō | sēvē- | -rē, vē- | -nīstī?
An idē- | ö tān- | -tūm vēn- | -érās, | üt ex- | -irēs? *Mart. Ep. 1, 1, 3.*

This species of verse is also called *Hippónactic* trimeter, from its inventor Hippónax.

III. The *iambic tetrameter* or *quadrātus*, called also from the number of its feet *octonarius*, a measure used by the comic poets, consists of four iambic measures, subject to the same variations as the iambic trimeter (I.); as,

Nūnc hīc | diēs | ālām | vītam āf | -fērt, ālī- | -ōs mō- | -rēs pōs- | -tūlat. *Ter. A. 1,2, 18.*

REMARK. The cæsura regularly follows the second measure.

IV. The *iambic tetrameter catalectic* or *Hipponactic*, is the iambic tetrameter, wanting the last syllable, and having always an iambus in the seventh place, but admitting in the other places the same variations as the trimeter and tetrameter; as,

Dēprēn- | -sā nā- | -vīs īn | mārī, | vēsā- | -nīēn- | -tē vēn- | -to. *Catull. 25, 13.*

V. The *iambic trimeter catalectic* or *Archilochian*, is the iambic trimeter (I.), wanting the final syllable. Like the common iambic trimeter, it admits a spondee into the first and third places, but not into the fifth; as,

Vōcā- | -tūs āt- | -quē nōn | vōcā- | -tūs āū- | -dit. *Hor. Od. 2, 18, 40.*
Trāhūnt- | -quē sīc- | -cās māch- | -īnāe | cārī- | -nas. *Id. Od. 1, 4, 2.*

VI. The *iambic dimeter* consists of two iambic measures, with the same variations as the iambic trimeter (I.); as,

Fōrtī | sēquē- | -mūr pē- | -tōre. *Hor. Epod. 1, 14.*
Cānīdī- | -trāc- | -tāvīt | dāpēs. *Id. Epod. 3, 8.*
Vidē- | -rē prōpē- | -rāntēs | dōmūm. *Id. Epod. 3, 62.*

REMARK. The iambic dimeter is also called the *Archilochian dimeter*.

The following is its scale:—

1	2	3	4
— —	— —	— —	— —
— — —	— — —	— — —	— —
— —	— —	— —	— —
— — —	— — —	— — —	— —

VII. The *iambic dimeter hypermeter*, called also *Archilochian*, is the iambic dimeter, with an additional syllable at the end; as,

Rēdē- | -gīt īn | vērōs | tīmō- | -rēs. *Hor. Od. 1, 37, 15.*

REMARK. Horace always makes the third foot a spondee.

VIII. The *iambic dimeter acephalous* is the iambic dimeter, wanting the first syllable; as,

Nōn | ēbū | nēque āū- | -rēum.... *Hor. Od. 2, 18, 1.*

REMARK. This kind of verse is sometimes scanned as a catalectic trochaic dimeter. See § 315, IV.

IX. The *iambic dimeter catalectic*, or *Anacreontic*, is the iambic dimeter, wanting the final syllable, and having always an iambus in the third foot; as,

Ut tī- | grīs īr- | -bā gnā- | -tīs. *Sen. Med. 863.*

X. The *Galliambus* consists of two iambic dimeters catalectic, the last of which wants the final syllable.

REMARK 1. It was so denominated from the *Galli* or priests of Cybele, by whom it was used.

REM. 2. In the first foot of each dimeter the anapæst was generally preferred to the spondee. The catalectic syllable at the end of the first dimeter is long, and the second foot of the second dimeter is commonly a tribrach; as,

Sūpēr āl- | -tā vēc- | -tūs A- | -tys || cēlērī | rātē mā- | -ria. *Catull*, 63, 1.

REM. 3. The cæsura uniformly occurs at the end of the first dimeter.

TROCHAIC METRE.

§ 315. 1. Trochaic verses bear a near affinity to iambics. The addition or retrenchment of a syllable at the beginning of a pure iambic verse, renders it pure trochaic, and the addition or retrenchment of a syllable at the beginning of a pure trochaic line, renders it pure iambic, with the deficiency or redundancy of a syllable in each case at the end of the verse.

I. The *trochaic tetrameter catalectic* consists of seven feet, followed by a catalectic syllable. In the first five places and very rarely in the sixth, it admits a tribrach, but in the seventh a trochee only. In the *even* places, besides the tribrach, it admits also a spondee, a dactyl, an anapæst, and sometimes a procelesmatic; as,

Jüssūs | ēst īn | ērmis | Irē : : pūrūs | Irē | jüssūs | ēst. *Auct. P. Ven.*

Rōmū | līēas | ipsā | fēcīt || cūm Sā- | -binis | nāpti- | -ās. *Id.*

Dānāi | dēs, cō- | -itē; | vēstrās || hic dī- | -ēs quāe- | -rit mā- | -nūs. *Sen.*

The following is its scale:—

1	2	3	4	5	6	7	8
— —	— —	— —	— —	— —	— —	— —	—
— — —	— — —	— — —	— — —	— — —	— — —	,	
— — — —	— — — —	— — — —	— — — —	— — — —	— — — —		

REMARK 1. The *pure* trochaic verse was rarely used, and the dactyl very rarely occurs in the fourth place. The cæsural pause uniformly occurs after the fourth foot, thus dividing the verse into a complete dimeter and a catalectic dimeter. The comic writers introduced the spondee and its equivalent feet into the odd places.

REM. 2. The complete trochaic tetrameter or *octonarius* properly consists of eight feet, all trochees, subject, however, to the same variations as the catalectic tetrameter; as,

Īpsē | sūmmis | sāxis | fixūs | āspē- | -ris, ē- | -vīscē- | -rātūs. *Enn.*

II. The *Sapphic* verse, invented by the poetess Sappho, consists of five feet—the first a trochee, the second a spondee, the third a dactyl, and the fourth and fifth trochees; as,

Intē- | -gēr vī- | -ā, || scēlē- | -risquē | pūrūs. *Hor. Od.* 1, 22, 1.

1. Sappho, and, after her example, Catullus, sometimes made the second foot a trochee.

2. Those Sapphics are most harmonious which have the cæsura after the fifth semi-foot.

NOTE 1. In the composition of the Sapphic stanza, a word is sometimes divided between the end of the third Sapphic, and the beginning of the Adonic which follows; as,

Lābī- | -tūr rī- | -pā Jōvē | nōn prō- | -bānte ux-
ōriūs | āmuis. *Hor. Od.* 1, 2, 19.

It has been thought by some that such lines should be considered as one Sapphic verse of seven feet, the fifth foot being either a spondee or a trochee.

NOTE 2. This verse is sometimes scanned as epichoriambic, having an epitrite in the first place, a choriambus in the second, and ending with an iambic syzygy catalectic; thus,

Intēḡr vī- | -tā, scēlērīs- | -quē pūrūs.

III. The *Phalaeian* verse consists of five feet—a spondee, a dactyl, and three trochees; as,

Nōn ēst | vivērē, | sēd vā- | -lērē | vitā. *Mart.*

REMARK 1. Instead of a spondee as the first foot, Catullus sometimes uses a trochee or an iambus. This writer also sometimes uses a spondee in the second place.

REM. 2. The *Phalaeian* verse is sometimes called *hendecasyllabic*, as consisting of eleven syllables; but that name does not belong to it exclusively.

IV. The *trochaic dimeter catalectic* consists of three feet, properly all trochees, and a catalectic syllable, but admitting also in the second place a spondee or a dactyl; as,

Nōn ē | -būr nē- | -que aūrē- | -um. *Hor.* Od. 2, 18, 1.
Lēnīs | āc mōdī- | -cūm flū- | -ēns
Aūrā, | nēc vēr- | -gēns lā- | -tus. *Sen.* Od. 887.

NOTE. This measure is the same as the acephalous iambic dimeter (see § 314, VIII.), and it is not important whether it be regarded as iambic or trochaic.

CHORIAMBIC METRE.

§ 316. (a.) In a pure choriambic verse each metre except the last is a choriambus, and the last an Iambic syzygy.

NOTE. A spondee and iambus, i. e. a third epitrite, are sometimes used in place of the Iambic syzygy.

(b.) An *epichoriambic* verse is composed of one or more choriambi with some other foot, especially a ditrochee or a second epitrite, joined with it.

I. The *choriambic pentameter* consists of a spondee, three choriambi, and an iambus; as,

Tū nē | quāsīrīs, | scirē nēfās, | quēm mihī, quēm tibī. *Hor.* Od. 1, 11, 1.

II. The *choriambic tetrameter* consists of three choriambi, or feet of equal length, and a Bacchius; as,

Omnē nēmūs | cūm flūvīs, | ḍmēcānāt | prōfūdūm. *Claud.*

2. In this verse Horace substituted a spondee for the iambus contained in the first choriambus; as,

Tē dēs ū- | -rō, Sybārīn | cūr prōpērēs | āmāndō. *Hor.* Od. 1, 8, 2.

3. Some scan this verse as an epichoriambic tetrameter catalectic, beginning with the second epitrite.

III. 1. The *Asclepiadic tetrameter* (invented by the poet Asclepiades) consists of a spondee, two choriambi, and an iambus; as,

Mācē- | -nās, ātāvīs | ēditē rēg- | -ibus. *Hor.* Od. 1, 1. 1.

2. This form is invariably observed by Horace; but other poets sometimes, though rarely, make the first foot a dactyl.

3. The cæsural pause occurs at the end of the first choriambus.

4. This measure is sometimes scanned as a dactylic pentameter catalectic. See § 311, III. Thus,

Mēcē- | -nās, ātā- | vis || ēditē | rēgibūs.

IV. 1. The *choriambic trimeter*, or *Glyconic* (invented by the poet Glyco), consists of a spondee, a choriambus, and an iambus; as,

Sic tē | dīvā pōtēns | Cýpri... Hor. Od. 1, 3, 1.

2. The first foot is sometimes an iambus or a trochee.

3. When the first foot is a spondee, the verse might be scanned as a dactylic trimeter. Thus,

Sic tē | dīvā pō- | -tēns Cýpri.

V. 1. The *choriambic trimeter catalectic*, or *Pherecratic* (so called from the poet Pherecrates), is the Glyconic deprived of its final syllable, and consists of a spondee, a choriambus, and a catalectic syllable; as,

Gratō, | Pýrrhā, sūb ān- | -trō. Hor. Od. 1, 5, 3.

2. The first foot was sometimes a trochee or an anapest, rarely an iambus.

3. When the first foot is a spondee, this measure might be scanned as a dactylic trimeter. See § 312, VI.

4. The Pherecratic subjoined to the Glyconic produces the Priapean verse. See § 310, II.

VI. 1. The *choriambic dimeter* consists of a choriambus and a Bacchius; as,

Lýdiā dic | pēr ōmnēs. Hor. Od. 1, 8, 1.

2. This verse is by some called the choriambic dimeter catalectic. Cf. § 316, (a.)

IONIC METRE.

§ 317. I. The *Ionic a majōre*, or *Sotadic*, (from the poet Sotades), consists of three greater Ionics and a spondee.

1. The Ionic feet, however, are often changed into ditrochees, and either of the two long syllables in those feet into two short ones; as,

Hás, cám gémí- | -nā cōmpědč, | dědīcāt cā- | -tēnās,
Saturné, ti- | -bi Záilūs, | ānnūlōs pri- | -rēs. Mart.

2. Hence the following is its scale:—

1	2	3	4
— — — —	— — — —	— — — —	— —
— — — —	— — — —	— — — —	
— — — —	— — — —	— — — —	
— — — —	— — — —	— — — —	

NOTE. The final syllable, by § 301, note, may be short.

II. 1. The *Ionic a minōre* consists generally of verses of three or four feet, which are all smaller Ionics; as,

Pěr álās, | tibí tžlās, | öpěrōsé- | -quē Minērvé... Hor. Od. 3, 12, 4.

2. In this verse, as in the anapæstic, no place is assigned to the pause; because, since the metres, if rightly constructed, end with a word, the effect of a pause will be produced at the end of each metre.

COMPOUND METRES.

§ 318. Compound metre is the union of two species of metre in the same verse.

I. The *dactylico-iambic* metre or *Elegiambus* consists of a dactylic penthemimeris (§ 312, vii.), followed by an iambic dimeter (§ 314, vi.); as,

Scribérē | vērsicū- | -līs || āmō- | -rē pēr- | -eūlsūm | grāvī. *Hor. Epod.* 11, 2.

II. The *iambico-dactylic* metre or *Jambelegus* consists of the same members as the preceding, but in a reversed order; as,

Nivēs- | quē dē- | -dūcūnt | Jōvēm : || nūnc mārē, | nūnc sīlū- | -æ. *Hor. Epod.* 13, 2.

NOTE. The members composing this and the preceding species of verse are often written in separate verses.

III. The *greater Alcaic* consists of an iambic penthemimeris, i. e. of two iambic feet and a long catalectic syllable, followed by a chor-iambus, and an iambus; as,

Vidēs | ūt āl- | -tā || st̄j t nīv cān- | -dīdūm. *Hor. Od.* 1, 9, 1.

REMARK 1. The first foot is often a spondee.

REM. 2. The cæsura uniformly occurs after the catalectic syllable.

REM. 3. This verse is sometimes so scanned as to make the last two feet dactyls.

IV. The *dactylico-trochaic* or *Archilochian heptameter*, consists of the dactylic tetrameter *a priōre* (§ 312), followed by three trochees; as,

Sōlvitūr | āerīs hī- | -ēms grā- | -tā vīcē || vērīs | ēt Fā- | -vōnī. *Hor. Od.* 1, 4, 1.

REMARK. The cæsura occurs between the two members.

V. The *dactylico-trochaic tetrameter* or *lesser Alcaic*, consists of two dactyls, followed by two trochees, i. e. of a dactylic dimeter followed by a trochaic monometer; as,

Lēvīā | pērsōnū- | -rē | sāxā. *Hor. Od.* 1, 17, 12.

COMBINATION OF VERSES IN POEMS.

§ 319. 1. A poem may consist either of one kind of verse only or of a combination of two or more kinds.

2. A poem in which only one kind of verse is employed, is called *carmen monocōlon*; that which has two kinds, *dicōlon*; that which has three kinds, *tricōlon*.

3. When the poem returns, after the second line, to the same verse with which it began, it is called *distrōphon*; when after the third line, *tristrōphon*; and when after the fourth, *tetrastrōphon*.

4. The several verses which occur before the poem returns to the kind of verse with which it began, constitute a *stanza* or *strophe*.

5. A poem consisting of two kinds of verse, when the stanza contains two verses, is called *dicōlon distrōphon*, (see § 320, 3); when it contains three, *dicō-*

lon tristrōphon, (Auson. Profess. 21); when four, *dicōlon tetrastrōphon*, (§ 320, 2); and when five, *dicōlon pentastrōphon*.

6. A poem consisting of three kinds of verse, when the stanza contains three verses, is called *tricōlon tristrōphon*, (§ 320, 15); when four, *tricōlon tetrastrōphon*, (§ 320, 1).

HORATIAN METRES.

§ 320. The different species of metre used by Horace in his lyric compositions are twenty. The various forms in which he has employed them, either separate or in conjunction, are nineteen, arranged, according to the order of preference given to them by the poet, in the following

SYNOPSIS.

1. Two greater Alcaics (§ 318, III.), one Archilochian iambic dimeter hypermeter (§ 314, VII.), and one lesser Alcaic (§ 318, V.); as,

Vidēs, ūt āltā stēt nīvē cāndidum
Sōrāctē, nēc jām sūstīnēānt őnūs
Silvē lābōrantēs, gēlūquē
Flūmīnā cōnstitērīnt ăcūto. (Lib. 1, 9.)

REMARK. This is called the Horatian stanza, because it seems to have been a favorite with Horace, being used in thirty-seven of his odes.

2. Three Sapphics (§ 315, II.) and one Adonic (§ 312, VIII.); as,

Jām sātis tērrīs nīvīs ătquē dīrāe
Grāndīnis misit pātēr, ēt, rūbēntē
Dēxtērī sacras jāculātūs arces,
Tērrūt ūrbem. (Lib. 1, 2.)

3. One Glyconic (§ 316, IV.) and one Asclepiadic (§ 316, III.); as,

Sic tē Dīvā pōtēns Cýpri,
Sic frātrēs Hélenāz, lūcidā sidēra... (Lib. 1, 3.)

4. One iambic trimeter (§ 314, I.) and one iambic dimeter (§ 314, VI.); as,

Ibis Lībūrnīs intēr āltā nāvīum,
Amicē, prōpūgnācūla. (Epod. 1.)

5. Three Asclepiadiques (§ 316, III.) and one Glyconic (§ 316, IV.); as,

Scribēris Vāriō fōrtis, ēt hōstīum
Victor, Mæōnīi cārmīnīs ālīti,
Quām rēm cūmquē fērōx nāvībūs aūt ăquis
Milēs, tē dūcē, gōssērit. (Lib. 1, 6.)

6. Two Asclepiadiques (§ 316, III.), one Pherecratic (§ 316, V.), and one Glyconic (§ 316, IV.); as,

Diānām, tēnērē, dicītē vīrgīnes:
Intōnsūm, pūrī, dicītē Cýnthīum,
Lātōnāmquē sūprēmo
Dilēctām pēnitūs Jōvi. (Lib. 1, 21.)

7. The Asclepiadic (§ 316, III.) alone; as,

Mācēnās ātāvis ēdītē rēgībus. (Lib. 1, 1.)

8. One dactylic hexameter (§ 310, I.) and one dactylic tetrameter *a posteriore* (§ 312, V.); as,

Laudabunt alii claram Rhodon, aut Mitylenen,
Aut Ephesum, bimarisque Corinthi... (Lib. 1, 7.)

9. The choriambic pentameter (§ 316, I.) alone; as,

Tu ne quiesceris, scire nefas, quem mihi, quem tibi... (Lib. 1, 11.)

10. One dactylic hexameter (§ 310, I.) and one iambic dimeter (§ 314, VI.); as,

Nox erat, est cœlō fulgebant luna serebro
Inter minora sidera. (Epod. 15.)

11. The iambic trimeter (§ 314, I.) containing spondees; as,

Jam, jam efficiat dō mānū sciētiae. (Epod. 17.)

12. One choriambic dimeter (§ 316, VI.) and one choriambic tetrameter (§ 316, II.) with a variation; as,

Lydæ, dic, pér omnes
Tē Dēs orō, Sýbarin cūr prōp̄rās āmāndo... (Lib. 1, 8.)

13. One dactylic hexameter (§ 310, I.) and one iambic trimeter without spondees (§ 314, I.); as,

Altērā jam tēritur bēllis civilibūs ætas;
Suis ēt ipsa Rōmā viribūs ruit. (Epod. 16.)

14. One dactylic hexameter (§ 310, I.) and one dactylic penthemimeris (§ 312, VII.); as,

Dīffugērē nivēs: rēdēunt jam grāmīna cāmpīs,
Arbōribūsquē cōmæ. (Lib. 4, 7.)

15. One iambic trimeter (§ 314, I.), one dactylic trimeter catalectic (§ 312, VII.), and one iambic dimeter (§ 314, VI.); as,

Pētī, nīhil mē, sicut āntēa, jūvat
Scribērē vērsicūlos,
Amōrē pērē lsūm grāvi. (Epoa. 11.)

NOTE. The second and third lines are often written as one verse. See § 318, 1.

16. One dactylic hexameter (§ 310, I.), one iambic dimeter (§ 314, VI.), and one dactylic penthemimeris (§ 312, VII.); as,

Horrīdā tēpēstās cōlūm contrāxit; et imbrēs
Nivēsquē dēdūcēt Jōvēm:
Nūnc mārē, nūnc silūa... (Epod. 13.)

NOTE. The second and third lines of this stanza, also, are often written as one verse. See § 318, 11.

17. One Archilochian heptameter (§ 318, IV.) and one iambic trimeter catalectic (§ 314, V.); as,

Solvitūr ācris hīems grātā vīcē vēris ēt Fāvōnī,
Trahūntquē siccas māchinē carinas. (Lib. 1, 4.)

18. One iambic dimeter acephalous (§ 314, VIII.) and one iambic trimeter catalectic (§ 314, V.); as,

Nōn ēbūr nēque sūrēum
Mēa rēnīdēt in dōmō lācūnar. (Lib. 2, 18.)

19. The Ionic *a minōre* (§ 317, II.) alone; as,

Misērārum ēst nēque āmōri dārē lādām, nēquē dūlē... (Lib. 3, 12.)

§ 321. A METRICAL KEY TO THE ODES OF HORACE.

Containing, in alphabetic order, the first words of each, with a reference to the numbers in the preceding Synopsis, where the metre is explained.

Æli, vetusto.....	No. 1	Mollis inertia.....	No. 10
Æquam memento.....	1	Montium custos.....	2
Albi, ne doleas.....	5	Motum ex Metello.....	1
Altéra jam teritur.....	13	Musis amicus.....	1
Angustam, amice.....	1	Natis in usum.....	1
At, O deōrum.....	4	Ne forte credas.....	1
Audivere, Lyce.....	6	Ne sit ancillæ.....	2
Bacchum in remotis.....	1	Nolis longa feræ.....	5
Beatus ille	4	Nondum subacta.....	1
Cælo supinas.....	1	Non ebur neque aureum.....	18
Cælo tonantem.....	1	Non semper imbræ.....	1
Cur me querelis.....	1	Nou usitatâ.....	1
Delicta majorum.....	1	Non vides, quanto.....	2
Descende cœlo	1	Nox erat.....	10
Diānam, tenēræ.....	6	Nullam, Vare, sacrâ.....	9
Diffugere nives.....	14	Nullus argento.....	2
Dive, quem proles	2	Nunc est bibendum.....	1
Divis orte bonis.....	5	O crudelis adhuc	9
Donarem patéras	7	O diva, gratum	1
Donec gratus eram tibi.....	3	O fons Bandusiae	6
Eheu! fugaces	1	O matre pulchrâ.....	1
Est mihi nonum	2	O nata mecum	1
Et ture et fidibus	3	O navis, ref'rent	6
Exēgi monumentum	7	O ssepe mecum	1
Extremum Tanaiin	5	O Venus, regina.....	2
Faune, nympharum.....	2	Odi profanum.....	1
Festo quid potius die.....	3	Otium Divos	2
Herculis ritu	2	Parcius junctas.....	2
Horrific tempestas	16	Parcus Deōrum	1
Ibis Liburnis.....	4	Parentis olim.....	4
Ieci, beatis.....	1	Pastor quum traheret	5
Ille et nefasto.....	1	Percicos odi, puer.....	2
Impios parrae.....	2	Petti, nihil me.....	15
Inclūsam Danāen.....	5	Phoebe, silvarumque	2
Intactis opulentior	3	Phœbus volentem.....	1
Intēger vitæ.....	2	Pindarum quisquis	2
Intermissa, Venus, diu	3	Poscimur: si quid.....	2
Jam jam efficaci.....	11	Quae cura Patrum	1
Jam pauca arātro.....	1	Qualem ministrum	1
Jam satis terris.....	2	Quando repostum	4
Jam veris comites.....	5	Quantum distet ab Inācho	3
Justum et tenacem.....	1	Quem tu, Melpomene.....	3
Laudābunt alii.....	8	Quem virum aut herōa.....	2
Lupis et agnis.....	4	Qnid bellicosus	1
Lydia, dñe, per omnes.....	12	Qnid dedicatum	1
Mæcēnas atāvis.....	7	Qnid fles, Asterie.....	6
Malā solūta.....	4	Qnid immerentes	4
Martiis cælebs.....	2	Qnid obseratis	11
Mater saeva Cupidinum.....	3	Quid tibi vis.....	8
Merchri, facunde	2	Quis desiderio	5
Mercūri, nam te	2	Quis multa gracilis	6
Miserarum est.....	19	Quo me, Bacche.....	3

Quo, quo, scelesti ruitis.....	No. 4	Tu ne quæsiēris.....	No. 9
Quum tu, Lydia.....	3	Tyrrhēna regum.....	1
Rectius vives.....	2	Ulla si juris.....	2
Rogāre longo.....	4	Uxor paupēris Ibýci.....	3
Scribēris Vario.....	5	Velox amonēnum.....	1
Septimi, Gades.....	2	Vides, ut altā.....	1
Sic te Diva potens.....	3	Vile potābis.....	2
Solvitur acris hiems	17	Vitas hinnuleo	6
Te maris et terræ.....	8	Vixi puellis.....	1

The following are the single metres used by Horace in his lyric compositions, viz:—

- | | |
|---|------------------------------|
| 1. Dactylic Hexameter. | 11. Choriambic Pentameter. |
| 2. Dactylic Tetrameter <i>a posteriōri</i> . | 12. Choriambic Tetrameter. |
| 3. Dactylic Trimeter Catalectic. | 13. Asclepiadic Tetrameter. |
| 4. Adonic. | 14. Glyconic. |
| 5. Trimeter Iambic. | 15. Pherecratic. |
| 6. Iambic Trimeter Catalectic. | 16. Choriambic Dimeter. |
| 7. Iambic Dimeter. | 17. Ionic <i>a minōre</i> . |
| 8. Archilochian Iambic Dimeter Hy-
permeter. | 18. Greater Alcaic. |
| 9. Iambic Dimeter Acephalous. | 19. Archilochian Heptameter. |
| 10. Sapphic. | 20. Lesser Alcaic. |

A P P E N D I X .

GRAMMATICAL FIGURES.

§ 322. Certain deviations from the regular form and construction of words, are called *grammatical figures*. These may relate either to Orthography and Etymology, or to Syntax.

I. FIGURES OF ORTHOGRAPHY AND ETYMOLOGY.

These are distinguished by the general name of *metaplasms*.

1. *Prosthesis* is the prefixing of a letter or syllable to a word; as, *gnatus*, for *natus*; *tētāli*, for *tāli*. These, however, are rather the ancient customary forms, from which those now in use were formed by *aphærēsis*.

2. *Aphærēsis* is the taking of a letter or syllable from the beginning of a word; as, *'st*, for *est*; *rābōnem*, for *arrābōnem*.

3. *Epenthēsis* is the insertion of a letter or syllable in the middle of a word; as, *ālitāum*, for *ālītum*; *Māvors*, for *Mars*.

4. *Syncopē* is the omission of a letter or syllable in the middle of a word; as, *dēlūm*, for *dērūm*; *meūm factūm*, for *meōrum factōrum*; *sæcla*, for *secūla*; *flesti*, for *flevisti*; *rēpostus*, for *rēpōsitus*; *asp̄ris*, for *asp̄eris*.

5. *Crasis* is the contraction of two vowels into one; as, *cōgo*, for *cōägo*; *nīl*, for *nīhil*.

6. *Paragōge* is the addition of a letter or syllable to the end of a word; as, *med*, for *me*; *claudier*, for *claudi*.

7. *Apocopē* is the omission of the final letter or syllable of a word; as, *mēn'*, for *mēne*; *Antōni*, for *Antōni*.

8. *Anlithēsis* is the substitution of one letter for another; as, *ollī*, for *illi*; *optāmus*, for *optimus*; *affīcio*, for *adficō*. *O* is often thus used for *u*, especially after *v*; as, *vollus*, for *vultus*; *sercom*, for *servum*. So after *qu*; as, *æquom*, for *equum*.

9. *Metathēsis* is the changing of the order of letters in a word; as, *pīstris*, for *prīstis*.

II. FIGURES OF SYNTAX.

323. The figures of Syntax are *ellipsis*, *pleonasm*, *enallāge*, and *hyperbāton*.

1. (a.) *Ellipsis* is the omission of some word or words in a sentence; as,

Aiunt, scil. *hōmtnes*. *Dārius Hystaspis*, scil. *filius*. *Cāno*, scil. *ego*. *Quid multa?* scil. *dicam*. *Ex quo*, scil. *tempōre*. *Fērina*, scil. *caro*.

(b.) Ellipsis includes *asyndēton*, *zeugma*, *syllepsis*, and *prolepsis*.

(1.) *Asyndēton* is the omission of the copulative conjunction; as, *ābiit*, *excessit*, *évasit*, *érupit* scil. et. Cic. This is called in pure Latin *dissolutio*.

(2.) (a.) *Zeugma* is the uniting of two nouns or two infinitives to a verb, which, as to its meaning, is applicable to only one of them; as, *Pācem an bellum gērens*: (Sall.) where *gērens* is applicable to *bellum* only, while *pācem* requires *āgere*. *Semperne in sanguine, ferro, fūgā versābimur?* (Id.) where the verb does not properly apply to *ferro*.

(b.) *Nēgo* is often thns used with two propositions, one of which is affirmative; as, *Nēgant Cæsārem mansūrum, postulātāque interpōsita esse*, for *dīcuntque postulāta...* Cic. See § 209, Note 4.

(c.) When an adjective or verb, referring to two or more nouns, agrees with one, and is understood with the rest, the construction is also sometimes called *zengma*, but more commonly *syllepsis*; as, *Et gēnus, et virtus, nisi cum re, vīlor alpā est*. Hor. *Cāper tibi salvus et hēdi*. Virg. *Quamvis ille niger, quamvis tu cālida esces*. Id.

(3.) *Syllepsis* is when an adjective or verb, belonging to two or more nouns of different genders, persons, or numbers, agrees with one rather than another; as, *Attōlītī nōritātē pārent Baucis, tīnīdūsque Philēmon*. Ovid. *Prōcumbit ūterque prōnūs hāni*, i. e. *Deucalion et Pyrrha*. Id. *Sustūlimus mānus et ēgo et Balbus*. Cic. So, *Ipse cum frātre ādēsse jussi sūmus*. Id. *Prōiectisque āmīcūlo et līteris*. Curt. See §§ 205, R. 2, and 209, R. 12, (3.) and (7.)

(4.) *Prōlepsis* is when the parts, differing in number or person from the whole, are placed after it, the verb or adjective not being repeated; as, *Prīncipes utrīque pugnam cībant, ab Sābinis Mettius Curtins, ab Rōmānis Hostus Hostilius*. Liv. *Bōni quōniam cōvenīnus ambo, tu cālīmos inflāre, ēgo dicēre versus*. Virg.

2. (a.) *Pleonasm* is using a greater number of words than is necessary to express the meaning; as,

Sic ūre lōcūta est. Virg. *Qui māgis vēre rīncēre quam diu impērāre mālit*. Liv. *Nēmo ūnus*. Cic. *Forte fortūnā*. Id. *Prūdens sciens*. Ter.

(b.) Under pleonasm are included *parelcon*, *polysyndēton*, *hendiādys*, and *periphrāsīs*.

(1.) *Parelcon* is the addition of an unnecessary syllable or particle to pronouns, verbs, or adverbs; as, *ēgomēt*, *āgēdūm*, *fortassean*. Such additions, however, usually modify the meaning in some degree.

(2.) *Polysyndēton* is a redundancy of conjunctions; as, *Una Eurusque Nōtus-que ruunt crēberaque prōcellis Afrīcus*. Virg.

(3.) *Hendiādys* is the expression of an idea by two nouns connected by *et*, *-que*, or *atque*, instead of a noun and a limiting adjective or genitive; as, *Pātēris libāmus et auro, for aureis pātēris*. Virg. *Libro et silvestri sūbēre clausam, for libro sūbēris*. Id. *Cristis et auro*. Ovid. Met. 3, 32.

(4.) *Periphrāsīs* or *circumlōcūtio* is a circuitous mode of expression; as, *Tēnēri fātēs ūrīum*, i. e. *agni*. Virg.

3. (a.) *Enallāge* is a change of words, or a substitution of one gender, number, case, person, tense, mood, or voice of the same word for another.

(b.) Enallāge includes *anlimeria*, *heterōsis*, *antiptōsis*, *synēsis*, and *anacolūthon*.

(1.) *Anlimeria* is the use of one part of speech for another, or the abstract for the concrete; as, *Nostrum istud vivēre triste*, for *nostra vita*. Pers. *Aliud eras*. Id. *Conjugium vidēbit?* for *conjūgem*. Virg.

(2.) *Heterōsis* is the use of one form of noun, pronoun, verb, etc., for another; as, *Ego quōque una pereō, quod mihi est cārius, for qui mihi sum cārior*. Ter.

Rōmānus *prælio* victor, for *Rōmāni rictōres*. Liv. Many words are used by the poets in the plural instead of the singular; as, *colla*, *cordu*, *ōra*, etc. See § 98. *Me truncus illapsus cērebro sustūlerat*, for *sustūlisset*. Hor. See § 259, R. 4.

(3.) *Antiprōsis* is the use of one case for another; as, *Cui nunc cognōmen Iūlo*, for *Iūlus*. Virg. § 204, R. 8. *Uxor invicti Jōvis esse nescis*, for *te esse uxōrem*. Hor. § 210, R. 6.

(4.) *Synēsis*, or *synthēsis*, is adapting the construction to the *sense* of a word, rather than to its gender or number; as, *Sūbeunt Tēgaū jūventus auxiliō tardī*. Stat. *Concursus pōpuli mīrantium quid rei est*. Liv. *Pars in crūcem acti*. Sall. *Ubi illic est scēlus, qui me perdiū?* Ter. *Id mea minime rēfert, qui sum nātu maximus*. Id. See § 205, R. 8, (1.) and (3.), and § 206, (12.).

(5.) *Anadōlūthon* is a disagreement in construction between the latter and former part of a sentence; as, *Nam nos omnes, quibus est dīcunde aliquis objectū libos, omne quod est intērea tempus, priusquam id rescītum est*, lucro est. Tei. In this example, the writer began as if he intended to say *lucro hibēmus*, and ended as if he had said *nōbis omnibus*, leaving *nos omnes* without its verb.

4. (a.) *Hyperbāton* is a transgressiōn of the usual order of words or clauses.

(b.) *Hyperbāton* includes *ānastrōphe*, *hystēron prōtēron*, *hypallāge*, *synchysis*, *tmēsis*, and *pārenthēsis*.

(1.) *Anastrōphe* is an inversion of the order of two words; as, *Transtra per et rēmos*, for *per transtra*. Virg. *Collo dāre brāchia circum*, for *circumdāre*. Id. *Noz erit ūna sūper*, for *sūpērērū*. Ovid. *Et fācūt āre*, for *ārefācūt*. Lucr.

(2.) *Hystēron prōtēron* is reversing the natural order of the sense; as, *Mōriāmur, et in mēdia arma ruānus*. Virg. *Vālet atque vivit*. Ter.

(3.) *Hypallāge* is an interchange of constructions; as, *In nōva fert āntīmus mūtātas dicēre fōrmas corpōra*, for *corpōra mūtāta in nōvas fōrmas*. Ovid. *Dāre classibūs Austrōs*, for *dāre classes Austris*. Virg.

(4.) *Synchysis* is a confused position of words; as, *Saxa vōcant Itāli, mēdiū quē in flūctibus, āras, for quē saxa in mēdiū flūctibus, Itāli vōcant āras*. Virg.

(5.) *Tmēsis* or *diacōpe* is the separation of the parts of a compound word; as, *Septēm subjecta triōni gens*, for *septētriōni*. Virg. *Quē me cumque vōcan̄ terrā*. Id. *Per mihi, per, inquām, grātūm fēcēris*. Cic.

(6.) *Pārenthēsis* or *dialýsis* is the insertion of a word or words in a sentence interrupting the natural connection; as, *Tītēre dum rēdeo*, (*brēvis est via*), *pasce cūpellas*. Virg.

REMARK. To the above may be added *archaism* and *Hellenism*, which belong both to the figures of etymology and to those of syntax.

(1.) *Archaism* is the use of ancient forms or constructions; as, *aulāt*, for *aulē*; *sēnāti*, for *sēnātūs*; *fuat*, for *sit*; *prōhibēssō*, for *prōhibērō*; *impetrassērē*, for *impetrātūrum esse*; *fārīter*, for *fārī*; *nēnu*, for *non*; *endo*, for *in*; — *Opēram abūltūr*, for *ōpērā*. Ter. *Quid tibi hanc cūrātio est rem?* Plaut.

(2.) *Hellenism* is the use of Greek forms or constructions; as, *Hēlēne*, for *Hēlēno*; *Antiphon*, for *Antīphō*; *aurās* (gen.), for *aurāe*; *Pallādos*, *Pallāda*, for *Pallādīs*, *Pallādem*; *Trōāsin*, *Trōādas*, for *Trōādībus*, *Trōādes*; — *Abstinēto irārum*. Hor. *Tempus dēsistēre pugnae*. Virg.

§ 324. (1.) To the grammatical figures may not improperly be subjoined certain others, which are often referred to in philological works, and which are called

TROPES AND FIGURES OF RHETORIC.

(2.) A rhetorical *figure* is a mode of expression different from the direct and simple way of expressing the same sense. The turning of a *word* from its original and customary meaning, is called a *trope*.

1. (a.) A *metaphor* is the transferring of a word from the object to which it properly belongs, and applying it to another, to which that object has some analogy; as, *Ridet ager*, The field smiles. Virg. *Aëtus aurea*, The golden age. Ovid. *Naufrágia fortuna*, The wreck of fortune. Cie. *Mentis oculi*, The eyes of the mind. Id. *Virtus animum gloria stimulis conicitat*. The harshness of a metaphor is often softened by means of *quasi*, *tamquam*, *quidam*, or *ut ita dicam*; as, *In annâ philosophiâ quasi tabernaculum vitae sue collocarunt*. Id. *Opimum quoddam et tamquam adipitata dictioñis genus*. Id.

(b.) *Cätachrésis* or *abūsio* is a bold or harsh metaphor; as, *Vir grēgis ipse cāper*. Virg. *Eurus per Siculus ēquitāvit undas*. Hor.

2. *Metonymy* is substituting the name of an object for that of another to which it has a certain relation; as the cause for the effect, the container for what is contained, the property for the substance, the sign for the thing signified, and their contraries; the parts of the body for certain affections; the possessor for the thing possessed; place and time for the persons or things which they comprise, etc.; as, *Mortales*, for *hōmīnes*. Virg. *Amor dūri Martis*, i. e. *belli*. Id. *Frūges Cérērem appellāmus*, *rinum autem Libērum*. Cic. *Cūpō vigiliā meam tibi trādēre*, i. e. *mean cūram*. Id. *Pallida mors*. Hor. *Hausit pātēram*, i. e. *vīnum*. Virg. *Vīna cōrōnant*, i. e. *pātēram*. Id. *Necte ternos cōlōres*, i. e. *trīa fila diversi cōlōris*. Id. *Cēdant arma tōgæ*, i. e. *bellum pāci*. Cic. *Sæcūla mītescent*, i. e. *hōmīnes in sœcūlis*. Virg. *Vīvat Pācūvī vel Nestōra tōtūm*. Juv. *Doctrinā Græcia nos sūpērābat*, for *Greci sūpērābant*. Cic. *Pāgi centūm Sævōrum ad ripas Rhēni cōsēderant*, for *pāgōrum incōlae*. Cæs. *Tempora āmīcōrum*, for *res adversæ*. Cie. *Claudius lēge prædiātōriā vēnālis pēpēndit*, for *Claudiī prædiūm*. Suet. *Vīci ad Jānum mēdium sēdentes*, for *Jāni rīcum*. Cic.

3. *Synecdōche* is putting a whole for a part, a genus for a species, a singular for a plural, and their contraries; also the material for the thing made of it; a definite for an indefinite number, etc.; as, *Fontem fērēbant*. Id. *Tectūm*, for *dōmus*. Id. *Armāto mīlīte complēt*, for *armātīs mīlitibns*. Id. *Ferrum*, for *glādiūs*. Id. *Qui Cōrīnθiis opēribus abūndant*, i. e. *rāsis*. Cic. *Urbēm, urbēm, mi. Rūfē, cōlē*, i. e. *Rōmām*. Cic. *Centūm puer artīum*, i. e. *multārūm*.

4. *Irony* is the intentional use of words which express a sense contrary to that which the writer or speaker means to convey; as, *Salve bōne vir, cūrasti p̄rōbe*. Ter. *Egrēgiam vēro laudēm, et spōlia ampla rēfertis, tūque, puerque tuus*. Virg.

5. *Hypērbōle* is the magnifying or diminishing of a thing beyond the truth; as, *Ipse arduus, altāque pulsat sidēra*. Virg. *Ociōr Euro*. Id.

6. *Mētālepsis* is the including of several tropes in one word; as, *Post alīquot āristas*. Virg. Here *aristas* is put for *messes*, and this for *annos*.

7. (a.) *Allegory* is a consistent series of metaphors, designed to illustrate one subject by another; as, *O nāvis, rēfērent in māre te nōvi flūctus*. Hor.

(b.) An obscure allegory or riddle is called an *enigma*; as, *Dic, quibus in terrī tres pātēat cālī spātium non amplius ulnas*. Virg.

8. *Antōnōmāsia* is using a proper noun for a common one, and the contrary; as, *Irus et est subito, qui mōdo Crēsus ērat*, for *pauper* and *dives*. Ovid. So, by periphrasis, *pōtor Rhōdīni*, for *Gallus*. Hor. *Eversor Carthāgīnis*, for *Sapiō*. Quint. *Elōquentiae princeps*, for *Cicerō*. Id. *Tīdides*, for *Diomēdes*. Virg.

9. *Litōtes* is a mode of expressing something by denying the contrary; as, *Non laudo, I blame*. Ter. *Non innoxia verba*. Virg.

10. *Antiphrāsis* is using a word in a sense opposite to its proper meaning; as, *Auri sacra fāmes*. Virg.

11. *Euphemism* is the use of softened language to express what is offensive or distressing; as, *Si quid accidisset Cesāri*, i. e. *si mortuus esset*. Vell.

12. *Antīnāclāsia* or *punning* is the use of the same word in different senses; as, *Quis néget Aēnēa nātūm de stirpe Nērōnē?* *Sustūlit hic mātrem, sustūlit ille patrem*. Epigr. *Amāri jucundum est, si cūrētur ne quid insit amāri*. Cic.

13. *Anaphōra* or *epanaphōra* is the repetition of a word at the beginning of successive clauses; as, *Nihil te nocturnum præsidium pälatiū*, *nihil urbis vigiliū*, *nihil timor pōpuli*, etc. Cic. *Te, dulcis conjux, te, solo in liture sēcum, te, véniente die, te, dēcēdere, cānēbat*. Virg.

14. *Epistrōphe* is the repetition of a word at the end of successive clauses; as, *Pœnos pōpūus Rōmānus justitiā vicit, armis vicit, libérālitāte vicit*. Cic. In pure Latin this figure is called *conversio*.

15. *Symplöce* is the repetition of a word at the beginning, and of another at the end, of successive clauses, and hence it includes the anaphōra and the epistrōphe; as, *Quis lēgem tālit?* Rullus: *Quis mājorem pōpuli partem suffrāgūs privāvit?* Rullus: *Quis cōmitiūs präfuit?* Idem Rullus. Cic.

16. *Epanalepsis* is a repetition of the same word or sentence after intervening words or clauses. See Virg. Geor. II. 4—7.

17. *Anadiplosis* is the use of the same word at the end of one clause, and the beginning of another; as, *Sēquitur pulcherrimus Astur, Astur ēquo fūdens*. Virg. A. 10, 180. *Nunc étiā audes in hōrum conspectum vēnire, vēnire audes in hōrum conspectum?* Cic. This is sometimes called *epanastrophē*.

18. *Epanadiplosis* is the use of the same word both at the beginning and end of a sentence; as, *Crescit amor nummi, quantum ipsa pēcūnia crescit*. Juv.

19. *Epanádos* or *rēgressio* is the repetition of the same words in an inverted order; as, *Crūdēlis māter māgis, an puer imprōbus ille?* *Imprōbus ille puer, crūdēlis tu quōque, māter*. Virg.

20. *Epizeuxis* is a repetition of the same word for the sake of emphasis; as, *Excitātē, excitātē eum ab infēris*. Cic. *Ah Cōrydon, Cōrydon, que te dēmentia cépit?* Virg. *Ibimus, ibimus, utcumque p̄ecēdes*. Hor.

21. *Climax* is a gradual amplification by means of a continued anadiplosis, each successive clause beginning with the conclusion of that which precedes it; as, *Quæ reliqua spes minet libertatis, si illis et quod libet, licet; et quod licet, possunt; et quod possunt, audent; et quod audent, vobis molestum non est?* Cic. This, in pure Latin, is called *gradatīo*.

22. *Incrēmentum* is an amplification without a strict climax; as, *Fācinus est, vinūri cīrem Rōmīnum; slēlus, verbērāri; p̄ope parricidūm, nēcāri; quid dīcam in crūcem tollī?* Cic.

23. *Polyptōton* is the repetition of a word in different cases, genders, numbers, tenses, etc.; as, *Jam clīpeus clīpeis, umbōne rēpellitur unbo; ense mīnax ensis, pēde pes, et cuspīde cuspīs*. Stat.

24. *Paregmēnon* is the use of several words of the same origin, in one sentence; as, *Abesse non pōtest, quin ejusdem hōminis sit, qui imprōbos prōbet, prōbos imprōbare*. Cic. *Istam pugnam pugnābo*. Plaut.

25. *Pārōnōmāsia* is the use of words which resemble each other in sound; as, *Amor et melle et felle est fēcundissimus*. Plaut. *Cīrem bōnārum artium, bōnārum partium*. Cic. *Amantes sunt āmcutes*. Ter. This figure is sometimes called *ognōminātō*.

26. *Hōmōeoprōphōron* or *alliteration* is the use in the same sentence of several words beginning with the same letter; as, *O Tīte, tāte Tāti, tībi tānta. týranne, tālīsti*. Enn. *Neu patrie rālidās in viscēra vertīte vīres*. Virg.

27. *Antithēsis* is the placing of different or opposite words or sentiments in contrast; as, *Hājus óratiōnis difficilius est exītum quam princīpiū invēnire*. Cic. *Cēsar bēnēficiis ac mūnificētiā magnus hābēbat*; *integritātē vītae*. Cato. Sall.

28. *Oxymōron* unites words of contrary significations, thus producing a seeming contradiction; as, *Concordia discors*. Hor. *Quum lācent, clāmant*. Cic.

29. *Synōnymia* is the use of different words or expressions having the same import; as, *Non fēram, non pāliar, non sīnam*. Cic. *Prōmitto, rēcipio, spon-deo*. Id.

30. *Päräbôla* or *Simile* is the comparison of one thing with another; as, *Rêpente te, tamquam serpens e läribâlis, öcûlis êminentibus, inflato collo, tûmidis cervicibus, intulisti*. Cic.

31. *Erôtësis* is an earnest question, and often implies a strong affirmation of the contrary; as, *Créditis ávectos hostes?* Virg. *Heu! quæ me æquora possunt accipere?* Id.

32. *Epänorthôsis* or *Correctio* is the recalling of a word, in order to place a stronger or more significant one in its stead; as, *Filium unicum adolescentulum hâbeo: ah! quid dixi? me hâbere?* Imo hâbui. Ter.

33. *Apôsiopësis*, *Réticentia*, or *Interruptio*, is leaving a sentence unfinished in consequence of some emotion of the mind; as, *Quos égo—sed mólos præstat compónere fluctus*. Virg.

34. *Prôsopopœia* or *personification* represents inanimate things as acting or speaking, and persons dead or absent as alive and present; as, *Quæ (patria) tècum, Càtilina, sic ágit*. Cic. *Virtus sùmit aut pônit sècures*. Hor.

35. *Apostrôphe* is a turning off from the regular course of the subject, to address some person or thing; as, *Vi pôtitur; quid non mortalia pectora cõgis, auri sacra fâmes!* Virg.

36. *Pärleipsis* is a pretended omission of something, in order to render it more observed. See Cic. Cat. 1, 6, 14.

37. *Epiphônëma* or *Acclâmatio* is an exclamation or grave reflection on something said before; as, *Tantæ mólis èrat Rômânam condere gentem*. Virg.

38. *Ecpiphônësis* or *Exclâmatio* shows some violent emotion of the mind; as, *O tempora! O móres!*

39. *Apôria*, *Diôpörësis*, or *Dûbitatio*, expresses a doubt in regard to what is to be said or done; as, *Quos accédem, aut quos appellem?* Sall.

40. *Prôlepsis* is the anticipation of an objection before it is made, or of an event before it occurs; as, *Vêrum anceps pugnæ fuçrat fortuna. Fuisse: Quem mictui möritura?* Virg.

§ 325. To the figures of rhetoric may be subjoined the following terms, used to designate *defects* or *blemishes* in style:—

1. *Barbarism* is either the use of a foreign word, or a violation of the rules of orthography, etymology, or prosody; as, *rigôrösus*, for *rigidus* or *sérerus*; *dommînus*, for *dômînus*; *davi*, for *dédi*.

2. *Solecism* is a violation of the rules of syntax; as, *Vénus pulcher; vos invi-démus*.

3. *Neoterism* is the use of words or phrases introduced by authors living subsequently to the best ages of Latinity; as, *murdruim*, a murder; *constabûli-rius*, a constable.

4. *Tautology* is a repetition of the same meaning in different words; as, *Jum-ros äciem, et prælia, et hostem poscitis*. Sil.

5. *Amphibôlia* is the use of equivocal words or constructions; as, *Gallus*, a Gaul, or a cock. *Aio te, Æacida, Rômânos vincere posse*. Quint.

6. *Idiotism* is a construction peculiar to one or more languages: thus, the ablative after comparatives is a Latinism. When a peculiarity of one language is imitated in another, this is also called *idiotism*. Thus, *Mitte mihi verbum*, instead of *Fac me certiorem*, is an Anglicism.

ROMAN MODE OF RECKONING.

I. OF TIME.

1. *The Roman Day.*

§ 326. (1.) With the Romans, as with us, the day was either *civil* or *natural*. Their civil day, like ours, extended from midnight to midnight. The natural day continued from sunrise to sunset, as, on the other hand, the night extended from sunset to sunrise. The natural day and night were each divided into twelve equal parts or *hours*, which were consequently of different length, according to the varying length of the days and nights in the successive seasons of the year. It was only at the equinox that the diurnal and nocturnal hours of the Romans were equal to each other, as each was then equal to the twenty-fourth part of the civil day.

(2.) In the Roman camp the night was further divided into four watches (*vigilie*), consisting each of three Roman hours, the second and fourth watches ending respectively at midnight and at sunrise.

2. *The Roman Month and Year.*

(1.) The calendar of the Romans, as rectified by Julius Cæsar, agreed with our own in the number of months, and of the days in each, according to the following table :—

Jānuārius . . 31 days.	Maius . . 31 days.	September 30 days.
Febrūrius 28 or 29.	Jūnius . . 30 "	Octōber . . 31 "
Martius . . 31 days.	Quintilis 31 "	Nōvember 30 "
Aprilis . . 30 "	Sextilis 31 "	Dēcember 31 "

In early times the Roman year began with March, and the names *Quintilis*, *Sextilis*, *September*, etc., indicated the distance of those months from the commencement of the year. *Quintilis* and *Sextilis* were afterwards called *Jūlius* and *Augustus* in honor of the first two emperors. The Romans, instead of reckoning in an uninterrupted series from the first to the last day of a month, had in each month three points or periods from which their days were counted—the *Calends*, the *Nones*, and the *Ides*. The Calends (*Cālendæ*), were always the *first* day of the month. The Nones (*Nōnæ*), were the *fifth*, and the Ides (*Idūs*), the *thirteenth*; except in March, May, July, and October, when the Nones occurred on the *seventh* day, and the Ides on the *fifteenth*.

(2.) They always counted forward, from the day whose date was to be determined, to the next Calends, Nones, or Ides, and designated the day by its distance before such point. After the first day of the month, therefore, they began to reckon so many days before the Nones; after the Nones, so many days before the Ides; and after the Ides, so many before the Calends, of the next month.

Thus, the second of January was denoted by *quarto Nōnas Jānuārias*, or *Jānuārii*, scil. *die ante*: the third, *tertio Nōnas*; the fourth, *pridie Nōnas*; and the fifth, *Nōnis*. The sixth was denoted by *octāvo Idūs*; the seventh,

septimo Idus; and so on to the thirteenth, on which the Ides fell. The fourteenth was denoted by *undēvigēsimō Cālendas Februārias*, or *Februārii*; and so on to the end of the month.

(3.) The day preceding the Calends, Nones, and Ides, was termed *pridie Cālendas*, etc., scil. *ante*: in designating the other days, both the day of the Calends, etc., and that whose date was to be determined, were reckoned; hence the second day before the Calends, etc., was called *tertio*, the third *quarto*, etc.

(4.) To reduce the Roman calendar to our own, therefore, when the day is between the Calends and the Nones or between the Nones and the Ides, it is necessary to take one from the number denoting the distance of the given day from the Nones or the Ides, and to subtract the remainder from the number of the day on which the Nones or Ides fell in the given month.

Thus, to determine the day equivalent to *IV. Nonas Jānuārias*, we take 1 from 4, and subtract the remainder, 3, from 5, the day on which the Nones of January fell (i. e. $4-1=3$, and $5-3=2$): this gives 2, or the second of January, for the day in question. So *VI. Idus Aprilis*: the Ides of April falling upon the 13th, we take ($6-1$, i. e.) 5 from 13, which leaves 8 (i. e. $6-1=5$, and $13-5=8$): the expression, therefore, denotes the 8th of April.

(a.) In reckoning the days before the Calends, as they are not the last day of the current month, but the first of the following, it is necessary to subtract two from the number denoting the distance of the given day from the Calends of the following month, and to take the remainder from the number of days in the month.

Thus, *XV. Cal. Quintiles* is $15-2=13$, and $30-13=17$, i. e. the Roman date *XV. Cal. Quint.* is equivalent to the 17th of June.

(b.) To reduce our calendar to the Roman, the preceding method is to be reversed. Thus when the given day is between the Calends and the Nones or between the Nones and the Ides, (unless it be the day before the Nones or the Ides), we are to add one to the number denoting the day of the month, according to our reckoning, on which the Nones or Ides fell. But if the day is after the Ides, (unless it be the last day of the month), we must add two to the number of days in the month, and then subtract the number denoting the day of the month as expressed in our reckoning. The remainder will be the day before the Nones, Ides or Calends.

Thus to find the Roman date corresponding to the third of April, we have $5+1-3=3$; the required date, therefore, is *III. Non. Apr.*—To find the proper Roman expression for our tenth of December we have $13+1-10=4$; the date, therefore, is *IV. Id. Dec.*—The Roman expression for the 22d of August, in pursuance of the above rule, is found thus, $31+2-22=11$, and the date is *XI. Cal. Sept.*

(5.) In leap year, both the 24th and 25th of February were called the sixth before the Calends of March. The 24th was called *dies bīsextus*, and the year itself *annus bīsextus*, bissextile or leap year.

(a.) The day after the Calends, etc., was sometimes called *postridie cālendas*, etc.

(b.) The names of the months are properly adjectives, though often used as nouns, *mensis* being understood.

(6.) The correspondence of our calendar with that of the Romans is exhibited in the following

TABLE.

<i>Days of our months.</i>	MAR. JUL.	MAI. OCT.	JAN. DEC.	APR. SEPT.	JUN. NOV.	FEBR.
1		Calendæ.	Calendæ.	Calendæ.	Calendæ.	
2	VI.	Nonas.	IV. Nonas.	IV. Nonas.	IV. Nonas.	
3	V.	"	III. "	III. "	III. "	
4	IV.	"	Pridie "	Pridie "	Pridie "	
5	III.	"	Nonæ.	Nonæ.	Nonæ.	
6	Pridie Non.		VIII. Idus.	VIII. Idus.	VIII. Idus.	
7	Nonæ.		VII. "	VII. "	VII. "	
8	VIII. Idus.		VI. "	VI. "	VI. "	
9	VII. "		V. "	V. "	V. "	
10	VI. "		IV. "	IV. "	IV. "	
11	V. "		III. "	III. "	III. "	
12	IV. "		Pridie "	Pridie "	Pridie "	
13	III. "		Idus.	Idus.	Idus.	
14	Pridie Id.		XIX. Cal.	XVIII. Cal.	XVI. Cal.	
15	Idus.		XVIII. "	XVII. "	XV. "	
16	XVII. Cal.		XVII. "	XVI. "	XIV. "	
17	XVI. "		XVI. "	XV. "	XIII. "	
18	XV. "		XV. "	XIV. "	XII. "	
19	XIV. "		XIV. "	XIII. "	XI. "	
20	XIII. "		XIII. "	XII. "	X. "	
21	XII. "		XII. "	XI. "	IX. "	
22	XI. "		XI. "	X. "	VIII. "	
23	X. "		X. "	IX. "	VII. "	
24	IX. "		IX. "	VIII. "	VI. "	
25	VIII. "		VIII. "	VII. "	V. "	
26	VII. "		VII. "	VI. "	IV. "	
27	VI. "		VI. "	V. "	III. "	
28	V. "		V. "	IV. "	Pridie " Mar	
29	IV. "		IV. "	III. "		
30	III. "		III. "	Pridie Cal.		
31	Pridie Cal.		Pridie Cal.			

(7.) In leap-year the last seven days of February were reckoned thus:—

- | | |
|-----------------------------------|------------------------------|
| 23. VII. <i>Calendas Martias.</i> | 27. IV. <i>Cal. Mart.</i> |
| 24. <i>bisexto Cal. Mart.</i> | 28. III. " " |
| 25. VI. <i>Cal. Mart.</i> | 29. <i>pridie Cal. Mart.</i> |
| 26. V. " " | |

(a.) Hence in reducing a date of February in leap-year to the Roman date, for the first 23 days we proceed according to the preceding rule in 4, (b.), as if the month had only 28 days. The 24th is marked as *bisexto Cal. Mart.*, and to obtain the proper expression for the remaining five days we regard the month as having 29 days. Thus the 27th of February in leap-year is $29+2-27=4$, and the proper Roman expression is *IV. Cal. Mart.*

(b.) On the other hand, to reduce a Roman date of February in leap-year to our date we reverse the above process, and during the Nones and Ides and until the *VII. Calendas Martias* we reckon the month to have only 28 days:—*bisexto Cal. Mart.* is set down as the 24th, and for the remaining days designated as *VI. V. IV. III.* and *pridie Cal. Mart.* we reckon the month to have 29 days. Thus *III. Cal. Mart.* is $3-2=1$, and $29-1=28$, and the given day is equivalent to the 28th of February.

(8.) The Latins not only said *tertio*, *pridie*, etc., *Cilendas*, etc., but also *ante diem tertium*, etc., *Cilendas*, etc.; and the latter form in Cicero and Livy is far more common than the former, and is usually written thus, *a. d. III. Cal.*, etc.

(9.) The expression *ante diem* was used as an indeclinable noun, and is joined with *in* and *ex*; as, *Consul Lātinās fērias in ante diem tertium Idū Sextilis edīxit*, The consul appointed the Latin festival for the third day before the Ides of August. Liv. *Supplicatiō indicta est ex ante diem quīntum Idū Octōbreſ*. Id. So, *Ad pridie Nōnas Maias*. Cic.

(10.) The week of seven days (*hebdōmas*), was not in use among the Romans under the republic, but was introduced under the emperors. The days of the week were then named from the planets; *dies Sōlis*, Sunday; *dies Lānæ*, Monday; *dies Martis*, Tuesday; *dies Mercūrii*, Wednesday; *dies Jōris*, Thursday; *dies Vēnēris*, Friday; *dies Sāturni*, Saturday.

(11.) The term *nundīnae* (from *nōrem*—*dies*) denotes the regular market day at Rome when the country people came into the city; but it is not used for the purpose of denoting the period of eight days intervening between two successive market days.

(12.) The year at Rome was designated by the names of the consuls for that year. Thus Virgil was born, *M. Licinio Crasso et Cn. Pompeio Magno consulibus*, i. e. in the year of the consulship of Crassus and Pompey. But in Roman authors events are often dated from the year in which Rome was founded, which, according to Varro, was in the 753d year before the birth of Christ. This period was designated as *anno urbis conditae*, and by abbreviation, *a. u. c.*, or simply *u. c.*, and sometimes by *a.* alone, before the numerals.

Thus the birth of Virgil was *a. u. c. 684*. To reduce such dates to our reckoning, if the given number is less than 754, we subtract it from the latter number, and the difference is the required year before Christ. The birth of Virgil therefore is $754 - 684 = 70$ before Christ.—But if the number of the Roman year exceeds 753, we deduct 753 from the given number, and the remainder is the year after Christ. For example, the emperor Augustus died *a. u. c. 767*, and the corresponding year of our era is $767 - 753 = 14$.

II. TABLES OF MONEY, WEIGHT, AND MEASURE.

OF THE AS.

§ 327. The Romans used this word (*As*) to denote, I. The copper coin, whose value (in the time of Cicero) was about one cent and a half of our money. II. The unit of weight (libra), or of measure (jūgērum). III. Any unit or integer considered as divisible; as, of inheritances, interest, houses, etc.; whence *ex asse hēres*, one who inherits the whole. The multiples of the *As* are, *Dūpondius (duo pondo)*; for the *As* originally weighed a pound), i. e. 2 Asseſ; *Sestertius (sesqui tertius)*, i. e. $2\frac{1}{2}$ Asseſ; *Tressis*, i. e. 3 Asseſ; *Quatrussis*, i. e. 4 Asseſ; and so on to *Centussis*, i. e. 100 Asseſ. The *As*, whatever unit it represented, was divided into twelve parts or *unciae*, and the different fractions received different names, as follows:

	Uncia.		Uncia
As.....	12	Quincunx	5
Deunx.....	11	Triens.....	4
Dextans	10	Quādrans, or Tēruncius.....	3
Dodrāns	9	Sextāns.....	2
Bes.....	8	Uncia.....	1
Septunx.....	7		
Sēmis	6	Sescuncia.....	$1\frac{1}{2}$

The *Uncia* was divided in the following manner:—

1	Uncia	contained	2	Sēmuncīæ.
"	"	"	3	Duellæ.
"	"	"	4	Sicilici.
"	"	"	6	Sextūlæ.
"	"	"	8	Drachmæ.
"	"	"	24	Serūpūla.
"	"	"	48	Obōli.

ROMAN COINS.

These were the *Tēruncius*, *Sembella*, and *As* or *Libella*, of copper; the *Sestertius*, *Quinārius* (or *Victōriātus*), and *Dēnārius*, of silver; and the *Aureus*, of gold.

		\$	Cts.	M.
The Tēruncius.....		0	0	3.9
2 Tēruncii make 1 Sembella.....		0	0	7.8
2 Sembellæ " 1 As or Libella.....		0	1	5.6
2½ Asses* " 1 Sestertius.....		0	3	9
2 Sestertii " 1 Quinārius.....		0	7	8
2 Quinārii " 1 Dēnārius.....		0	15	6
25 Dēnārii " 1 Aureus	3	90	0	

* Sometimes also (in copper) the triens, sextans, uncia, sextūla, and dūpondius.

ROMAN COMPUTATION OF MONEY.

Sestertii Nummi.

		\$	Cts.	M.
Sestertius (or nummus)		0	3	9
Dēcem sestertii.....		0	39	0
Centum sestertii		3	90	0
Mille sestertii (equal to a sestertium)		39	0	0

Sestertia.

Sestertium (equal to mille sestertii).....	39	0	0
Dēcem sestertia	390	0	0
Centum, centum sestertia, or centum millia sestertiū.....	3900	0	0
Dēcies sestertiū, or dēcies centēna millia nummū.....	39000	0	0
Centies, or centies H. S.....	390000	0	0
Millies H. S.....	3900000	0	0
Millies centies H. S.....	4290000	0	0

N. B.—The marks denoting a Sestertius nummus are IIS., LLS., IIS., which are properly abbreviations for 2 1-2 asses. Observe, also, that when a line is placed over the numbers, *centēna millia* is understood, as in the case of the numeral adverbs; thus, H. S. MC. is millies centies IIS.; whereas IIS. MC. is only 1100 Sestertii.

ROMAN CALCULATION OF INTEREST.

The Romans received interest on their loans monthly, their highest rate being one per cent. (*centesima*), a month, i. e. 12 per cent a year. As this was the highest rate, it was reckoned as the *as* or unit in reference to the lower rates, which were denominated, according to the usual division of the *as*, *sēmis-sses*, *trientes*, *quādrantes*, etc., i. e. the half, third, fourth, etc., of the *as* or of 12 per cent. according to the following table:—

	Per cent. a year.
Asses ūsūræ or centēsimæ.....	12
Sēmisses ūsūræ.....	6
Trientes ūsūræ	4
Quadrantes ūsūræ	3
Sextantes ūsūræ	2
Unciae ūsūræ	1
Quincunces ūsūræ	5
Septunces ūsūræ	7
Besses ūsūræ	8
Dodrautes ūsūræ	9
Dextantes ūsūræ	10
Deunces ūsūræ	11

ROMAN WEIGHTS.

	Oz. Dwts. Gr.
Siliqua.....	0 0 3.036
3 Siliquæ make 1 Obōli.	0 0 9.107
2 Obōli " 1 Scrūpūlum....	0 0 18.214
3 Scrūpūla " 1 Drachma.....	0 2 6.643
1½ Drachma " 1 Sextūla.....	0 3 0.857
1½ Sextūla " 1 Sicilicus.....	0 4 13.286
1½ Sicilicus " 1 Duella.....	0 6 1.714
3 Duellæ " 1 Uncia.....	0 18 5.143
12 Unciae " 1 Libra* (As) ...	10 18 13.714

* The Libra was also divided, according to the fractions of the As, into Deunx, etc.

ROMAN MEASURES FOR THINGS DRY.

	English Corn Measure.
	Peck. Gal. Pint. Sol. In.
Ligūla.....	0 0 0 1-48 0.01
4 Ligūlæ make 1 Cyāthus	0 0 0 1-12 0.04
1½ Cyāthus " 1 Acētābūlum...	0 0 0 1-8 0.06
4 Acētābūla " 1 Hēmina.....	0 0 0 1-2 0.24
2 Hēminæ " 1 Sextārius	0 0 1 0.48
16 Sextārii " 1 Modius.....	1 0 0 7.68

ROMAN MEASURES FOR THINGS LIQUID.

	English Wine Measure.
	Galls. Pints. Sol. In.
Ligūla.....	0 0 0 1-48 0.117
4 Ligūlæ make 1 Cyāthus	0 0 0 1-12 0.469
1½ Cyāthus " 1 Acētābūlum.....	0 0 0 1-8 0.704
2 Acētābūla " 1 Quartārius.....	0 0 0 1-4 1.409
2 Quartārii " 1 Hēmina.....	0 0 0 1-2 2.876
2 Hēminæ " 1 Sextārius*.....	0 1 0 5.636
6 Sextārii " 1 Congius	0 7 4 1-2 4.942
4 Congii " 1 Urna.....	3 4 1-2 5.33
2 Urnæ " 1 Amphōra (or Quadrantal). .	7 1 10.66
20 Amphōræ " 1 Cūleus	143 3 11.095

* The *Sextārius* was also divided into twelve equal parts, called *cyāthi*, and therefore the *cālces* were denominated *sextantes*, *quadrantes*, *trientes*, according to the number of *cyāthi* which they contained.

N. B.—*Cādus*, *congiārius*, and *dōlium*, are the names of certain vessels, not measures, of capacity.

ROMAN MEASURES OF LENGTH.

			English paces.	Feet.	Inch. Dec.
1	Digitus transversus	0	0	0.725 1-4
1 1-5	Digitus make 1	Uncia.....	0	0	0.967
3	Unciae "	1 Palmus minor....	0	0	2.901
4	Palmi mīnōres "	1 Pes.....	0	0	11.604
1 1-4	Pes "	1 Palmipes.....	0	1	2.505
1 1-5	Palmipes "	1 Cūbitus.....	0	1	5.406
1 2-3	Cūbitus "	1 Grādus	0	2	5.01
2	Grādus "	1 Passus.....	0	4	10.02
125	Passus "	1 Stādium	120	4	4.5
8	Stādia "	1 Milliārium.....	967	0	0

ROMAN SQUARE MEASURES.

	Roman sq. feet.	English rods.	Sq. pls.	Sq. feet.
Jūḡrum (As)	28,800	2	18	250.05
Deunx.....	26,400	2	10	183.85
Dextans	24,000	2	02	117.64
Dodrans.....	21,600	1	34	51.42
Bes.....	19,200	1	25	257.46
Septunx	16,800	1	17	191.25
Sēmis.....	14,400	1	09	125.03
Quincunx.....	12,000	1	01	58.82
Triens	9,600	0	32	264.85
Quādrans	7,200	0	24	198.64
Sextans	4,800	0	16	132.43
Uncia.....	2,400	0	08	66.21

REMARK 1. The Romans reckoned their copper money by *asses*, their silver money by *sestertii*, and their gold money by *aurei* and sometimes by Attic *talents*.

REM. 2. The *as*, as the unit of money, was originally a pound of copper, but its weight was gradually diminished, until, in the later days of the republic, it amounted to only 1-24th of a pound.

REM. 3. (a.) The *dēnārius* was a silver coin, originally equal in value to ten *asses*, whence its name; but, after the weight of the *as* was reduced, the *dēnārius* was equal to eighteen *asses*.

(b.) The *sestertius*, or *sesterce*, was one fourth of the *dēnārius*, or two *asses* and a half (*sēmistercius*). The *sestertius* was called emphatically *nummus*, as in all large sums were reckoned after the coining of silver money.

(c.) The *aureus* (a gold coin), in the time of the emperors, was equal to 25 *dēnārii*, or 100 *sesterces*.

REM. 4. In reckoning money, the Romans called any sum under 2000 *sesterces* so many *sestertii*; as, *decem sestertii*, ten *sesterces*; *centum sestertii*, a hundred *sesterces*.

REM. 5. Sums from 2000 *sesterces* (inclusive) to 1,000,000, they denoted either by *mille*, *millia*, with *sestertiām* (gen. plur.), or by the plural of the neuter noun *sestertiūm*, which itself signified a thousand *sesterces*. Thus they said *quadrāginta millia sestertiūm*, or *quadrāginta sestertiā*, to denote 40,000 *sesterces*. With the genitive *sestertiām*, *millia* was sometimes omitted; as, *sestertiām centum*, scil. *millia*, 100,000 *sesterces*.

REM. 6. To denote a million, or more, they used a combination; thus, *dēcies centēna millia sestertiūm*, 1,000,000 *sesterces*. The words *centēna millia*, however, were generally omitted; thus, *dēcies sestertiūm*, and sometimes merely *dēcies*. See § 118, 5. So, *centies*, 10 millions; *millies*, 100 millions.

REM. 7. Some suppose that *sestertium*, when thus joined with the numeral adverbs, is always the neuter noun in the nominative or accusative singular. The genitive and ablative of that noun are thus used; as, *Decies sestertii dote*, With a dowry of 1,000,000 sesterces. Tac. *Quinquagies sestertio*, 5,000,000 sesterces. Id. But this usage does not occur in Cicero.

ABBREVIATIONS.

§ 328. The following are the most common abbreviations of Latin words:—

A., <i>Aulus</i> .	M. T. C., <i>Marcus Tullius</i>	Q., or Qu., <i>Quintus</i> .
C., <i>Caius</i> , or <i>Gaius</i> .	Cicero.	Ser., <i>Servius</i> .
Cn., <i>Cneüs</i> .	M., <i>Mānius</i> .	S., or Sex., <i>Sextus</i> .
D., <i>Dēcimus</i> .	Mam., <i>Māmercus</i> .	Sp., <i>Spārius</i> .
L., <i>Lācius</i> .	N., <i>Nāmērius</i> .	T., <i>Titus</i> .
M., <i>Marcus</i> .	P., <i>Publius</i> .	Ti., or Tib., <i>Tibērius</i> .

A. d., <i>ante diem</i> .	F., <i>Filius</i> ; as, M. F., <i>Marci filius</i> .	Pont. Max., <i>pontifex maximus</i> .
A. U. C., <i>anno urbis conditae</i> .	Ictus, <i>jūrisconsultus</i> .	Pr., <i>prætor</i> .
Cal., or Kal., <i>Cūlende</i> .	Id., <i>Idus</i> .	Proc., <i>prōconsul</i> .
Cos., <i>Consul</i> .	Imp., <i>impérator</i> .	Resp., <i>respública</i> .
Coss., <i>Consules</i> .	J. O. M., <i>Jōri, optīmo maximo</i> .	S., <i>sālūtem, sacrum, or sēnātus</i> .
D., <i>Divus</i> .	N., <i>nēpos</i> .	S. D. P., <i>sālūtem dicit plūrīmān</i> .
D. D., <i>dōno dēdit</i> .	Non., <i>Nōnē</i> .	S. P. Q. R., <i>Sēnātus pōpūlusque Rōmānus</i> .
D. D. D., <i>dat, dīcat, dēdicat</i> , or <i>dōno dicat, dēdicat</i> .	P. C., <i>patres conscripti</i> .	S. C., <i>sēnātūs consultum</i> .
Des., <i>dīsignātus</i> .	Pl., <i>plēbis</i> .	Tr., <i>tribūnus</i> .
D. M., <i>dīus mānibus</i> .	Pop., <i>pōpūlus</i> .	
Eq. Rom., <i>ēques Rōmānus</i> .	P. R., <i>pōpūlus Rōmānus</i> .	

To these may be added terms of reference; as, *c.*, *cāput*, chapter; *cf.*, *confer*, compare; *l. c.*, *lōco citāto*; *l. l.*, *lōco laudāto*, in the place quoted; *v.*, *versus*, verse.

DIFFERENT AGES OF ROMAN LITERATURE.

§ 329. 1. Of the Roman literature for the first five centuries after the foundation of the city, but few vestiges remain. The writers of the succeeding centuries have been arranged in four ages, in reference to the purity of the language in the period in which they flourished. These are called the *golden*, *silver*, *brazen*, and *iron* ages.

2. The golden age is reckoned from the time of Livius Andronicus, about A. U. C. 514, to the death of Augustus, A. U. C. 767, or A. D. 14, a period of a little more than 250 years. The writers of the early part of this age are valued rather on account of their antiquity, and in connection with the history of the language, than as models of style. It was not till the age of Cicero, that Roman literature reached its highest elevation. The era comprehending the generation immediately preceding, and that immediately succeeding, that of Cicero, as well as his own, is the period in which the most distinguished writers of Rome flourished; and their works are the standard of purity in the Latin language.

3. The silver age extended from the death of Augustus to the death of Trajan, A. D. 118, a period of 104 years. The writers of this age were inferior to those who had preceded them; yet several of them are worthy of commendation.

4. The brazen age comprised the interval from the death of Trajan to the time when Rome was taken by the Goths, A. D. 410. From the latter epoch commenced the iron age, during which the Latin language was much adulterated with foreign words, and its style and spirit essentially injured.

5. The body of Latin writings has been otherwise arranged by Dr. Freund, so as to be comprised in three main periods,—the *Ante-classical*, *Classical*, and *Post-classical*. The ante-classical extends from the oldest fragments of the language to Lucretius and Varro; the classical from Cicero and Cæsar to Tacitus, Suetonius, and the younger Pliny inclusive; the post-classical from that time to the fifth century of our era. The classical Latinity is subdivided into (a.) *Ciceronian*, (b.) *Augustan*, (c.) *post-Augustan*, and to the language of the fourth and fifth centuries he has given the title of *late Latin*.

LATIN WRITERS IN THE DIFFERENT AGES.

(From the Lexicon of Facciolatus.)

WRITERS OF THE GOLDEN AGE.

Livius Andronicus.	L. Cornelius Sisenna.	Q. Novius.
Lævins.	P. Nigidius Figulus.	C. Q. Atta.
C. Nævius.	C. Decius Laberius.	L. Cassius Hemina.
Status Cæcilius.	M. Verrius Flaccus.	Fenestella.
Q. Ennius.	Varro Attacinus.	Q. Claud. Quadrigarius.
M. Pacuvius.	Titinius.	Cœlius Antipater.
L. Accius.	L. Pomponius.	Fabius Pictor.
C. Lucilius.	C. Sempronius Asellio.	Cn. Gellius.
Sex. Turpilius.	Cn. Matius.	L. Piso, and others.
L. Afranius.		

Of the works of the preceding writers, only a few fragments remain.

M. Porcius Cato.	Sex. Aurelius Propertius.	P. Ovidius Naso.
M. Accius Plautus.	C. Sallustius Crispus.	Q. Horatius Flaccus.
M. Terentius Afer.	M. Terentius Varro.	C. Pedo Albinovanus.
T. Lucretius Carus.	Albius Tibullus.	Gratius Faliscus.
C. Valerius Catullus.	P. Virgilii Maro.	Phædrus.
P. Syrus.	T. Livius.	C. Cornificius.
C. Julius Cæsar.	M. Manilius.	A. Hurtius, or Oppius.
C. Cornelius Nepos.	M. Vitruvius.	P. Cornelius Severus.
M. Tullius Cicero.		

To these may be added the following names of lawyers, whose opinions are found in the digests:—

Q. Mutius Scævola.	M. Antistius Labeo.	Masurius Sabinus.
Alfenus Varus.		

Of the writers of the golden age, the most distinguished are Terence, Catullus, Cæsar, Nepos, Cicero, Virgil, Horace, Ovid, T. Livy, and Sallust.

WRITERS OF THE SILVER AGE.

A. Cornelius Celsus.	M. Annæus Lucanus.	M. Fabius Quintiliānus.
P. Velleius Patercūlus.	T. Petronius Arbiter.	Sex. Julius Frontiūs.
L. Junius Moderatūs Columella.	C. Plinius Secundus.	C. Cornelius Tacitus.
Pomponius Mela.	C. Silius Italicus.	C. Plinius Cæcilius Se- cundus.
A. Persius Flaccus.	C. Valerius Flaccus.	L. Annaeus Florus.
Q. Asconius Pediānus.	C. Julius Solinus.	C. Suetonius Tranquili- lus.
M. Annæus Senēca.	D. Junius Juvenalīs.	
L. Annæus Senēca.	P. Papinius Statius.	
	M. Valerius Martiālis.	

The age to which the following writers should be assigned is somewhat uncertain:—

Q. Curtius Rūfus. Valerius Prōbus.	Scribonius Largus. Sulpitia.	L. Fenestella. Atteius Capito.
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Of the writers of the silver age, the most distinguished are Celsus, Velleius, Columella, the Senecas, the Plinies, Juvenal, Quintilian, Tacitus, Suetonius, and Curtius.

WRITERS OF THE BRAZEN AGE.

A. Gellius.	Vulcatius Gallicānus.	Ammiānus Marcel- linus.
L. Apuleius.	Trebellius Pollio.	Vegetius Renātus.
Q. Septimius Tertulliā- nus.	Flavius Vopiscus.	Aurel. Theodōrus Macro- bius.
Q. Serēnus Sammoni- cus.	Cœlius Aureliānus.	Q. Aurelius Symmāchus.
Censorinus.	Flavius Eutropius.	D. Magnus Ausonius.
Thascius Cæcilius	Rheinnius Fannius.	Paulinus Nolānus.
Cypriānus.	Arnobius Afer.	Sex. Aurelius Victor.
T. Julius Calpurnius.	L. Cœlius Lactantius.	Aurel. Prudentius Clē- mens.
M. Aurelius Nemesiānus.	Ælius Donātus.	Cl. Claudiānus.
Ælius Spartiānus.	C. Vettius Juvencus.	Marcellus Empiricus.
Julius Capitolinus.	Julius Firmicius.	Falconia Prōba.
Ælius Lampridius.	Fab. Marius Victorinus.	
	Sex. Rūfus, or Rūfus	
	Festus.	

Of an Age not entirely certain.

Valerius Maximus.	Terentianus Maurus.	Sosipater Charisius.
Justinus.	Minutius Félix.	Flavius Aviānus.

The opinions of the following lawyers are found in the digests:—

Licinius Procūlus.	Herennius Modestinus.	Julius Paulus.
Neratius Priscus.	Salvius Juliānus.	Sex. Pomponius.
P. Juventius Celsus.	Caius.	Venuleius Saturniānus.
Priscus Jabolēnus.	Callistratūs.	Ælius Marciānus.
Domitius Ulpiānus.	Æmilius Papiniānus.	Ælius Gallus, and others.

Of the writers of the brazen age, Justin, Terentianus, Victor, Lactantius, and Claudian, are most distinguished.

The age to which the following writers belong is uncertain. The style of some of them would entitle them to be ranked with the writers of the preceding ages, while that of others would place them even below those of the iron age.

Palladius Rutilius Taurinus Æmilianus.	Auctores Priapeiorum. Catalecta Virgilii et Ovidii.	Interpres Darétis Phrygi, et Dictyos Cre-tensis.
Æmilius Mäcer.	Auctor orationis Sallustii in Cic. et Ciceronis in Sall.; item illius <i>Ante-quam iret in exsilium.</i>	Scholiastæ Vetères.
Messala Corvinus.	Auctor Epistolæ ad Octavium.	Grammatici Antiqui.
Vibius Sequester.	Auctor Panegyrici ad Pisōnem.	Rhetores Antiqui.
Julius Obsconus.	Declamationes quæ tribuuntur Quintiliāno, Porcio Latroni, Calpur-nio Flacco.	Medici Antiqui.
L. Ampelius.		Catalecta Petroniāna.
Apicius Cælius.		Pervigilium Venēris.
Sex. Pompeius Festus.		Poemata et Epigrammata vetéra a Pithæo col-lecta.
Prōbus (auctor Notārum.)		Monumentum Ancyra-num.
Fulgentius Planciades.		Fasti Consulares.
Hyginus.		Inscriptiones Vetères.
C. Cæsar Germanicus.		
P. Victor.		
P. Vegetius.		

WRITERS OF THE IRON AGE.

Cl. Rutilius Numatiānus.	Latīnus Pacātus.	Ruf. Festus Aviēnus.
Servius Honorātus.	Claudius Mamertinus, et alii, quorum sunt Panegyrici vetères.	Arātor.
D. Hieronýmus.	Alcimus Avitus.	M. Aurelius Cassidōrus.
D. Augustinus.	Manl. Severinus Boëthius.	Fl. Cresconius Corippus.
Sulpicius Sevērus.	Prisciānus.	Venantius Fortunātus.
Paulus Orosius.	Nonius Marcellus.	Isidōrus Hispalensis.
Cœlius Sedulius.	Justiniāni Institutiōnes et Codex.	Anonýmus Ravennas.
Codex Theodosiānus.		Aldhēlmus or Althelmus.
Martiānus Capella.		Paulus Diacōnus.
Claudiānus Mamertus.		
Sidonius Apollināris.		

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